

## —JOSEPHI MEDI:—

Affurge, quicquid uspiam es docti chori,  
Tantóque honores exhibeto nomini;  
Cui Musa nostra pangeret carmen lubens,  
Sed *Medus* omni major est præconio.  
Verùm beatum te, *Josephe*, duxerim,  
Sortita talem Scripta quòd sint vindicem;  
Qui sparsa dudum ceu Sibyllæ folia  
Prodire curat debito volumine,  
Mendísque preli seculique fordibus  
Vix illa toto liberat triennio:  
Nunc integer, comptus, nitens, concors tibi  
Vigebis infinita ad usque secula.

O te beatam paginam tanto Hospite!  
O cui invidere cuncta possint marmora!

G. D.



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THE  
WORKS  
OF

The Pious and Profoundly-Learned

Joseph Mede, B. D.

SOMETIME

Fellow of CHRIST'S Colledge in

CAMBRIDGE.

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*Corrected and Enlarged according to the Author's own Manuscripts.*

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*Melchior Benjamin.*

מצפון רעת האדם בתוך כתביו ונלויה בכחינה



L O N D O N

Printed by Roger Norton, for Richard Royston, Bookseller to His  
most Sacred Majesty, M DC LXXII.

THE  
WORKS  
OF

Joseph Mede, B. D.

IN FIVE BOOKS.

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*The Third Edition.*

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A

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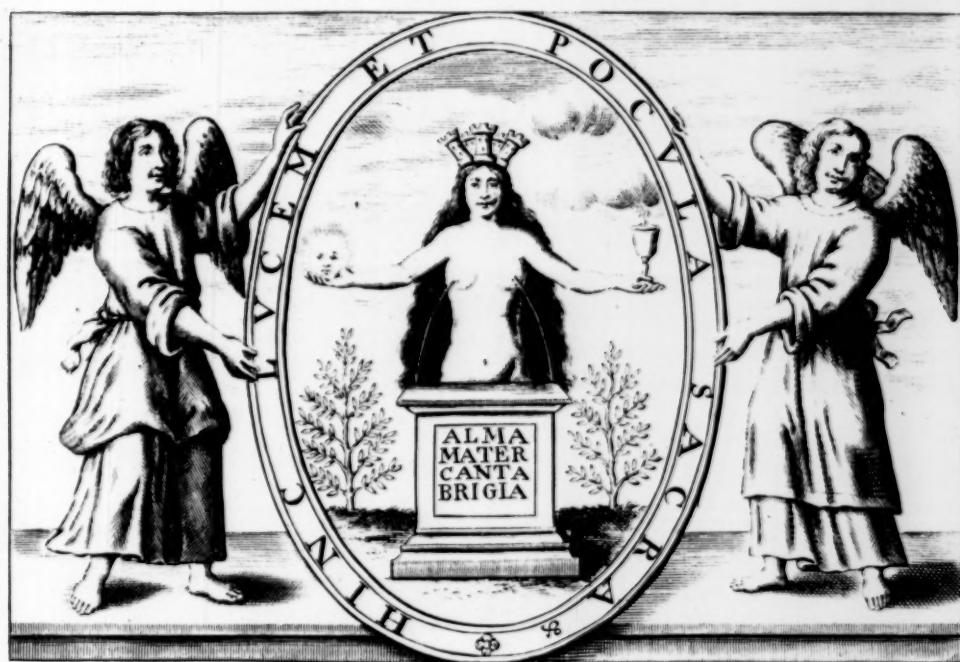
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*Althar happenim.*

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LONDON.

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most Sacred Majesty, M DC LXXII.





*Almæ Matri*

ACADEMIÆ  
CANTABRIGIENSIS

Augustissimo Literarum Sacrario,

Hæc

Filii Sui,

JOSEPHI MEDL

S. T. B.

Collegii CHRISTI aliquando Socii,

ΚΕΙΜΗΛΙΑ

Auro contra non cara,

Omni æstimo digna,

Sed & omni majora,

In honoris &

Debitæ observantiæ

Testimonium

L. M. Q.

D. D.

Johannes Worthingtonus.



## The General PREFACE.



**H**AT the Reader may have a more particular knowledge of the peculiar Advantages of *This Edition*, and a clearer view of the great Worth of both the Author and his Writings, as also of those Methods and Helps whereby the Author arrived at such a Perfection even in *Literis interioribus*, in the more abstruse and recondite parts of Knowledge; it is necessary that he be made acquainted with these following *Advertisements*.

### Advertisements touching This Edition.

1. That the \* Works of this Great Author, printed at distant times since his Death, have been with care and attention more than once collated and examined by the Author's own Manuscripts; that so upon a second, and sometimes a third, reading it might appear where the Prints differ'd from the Originals, and that thereby they might be restored to that Lustre and Perfection wherein the Author left them.

\* All of them, except some few mentioned at the end of this Preface.

How *toilsome* such an Employment was, none can so well judge as they that have travell'd in the like labour: But how *advantageous* it is for others, the judicious Reader will easily discern upon the perusal of this Edition, where he will find the Author's Notions to run more clear and smooth, now that they are freed from any interpolations and imperfections that had crept into any of the former Prints. For that all that care (how wearisome soever) was no less than necessary, may appear from what I can aver with truth and soberness, That in several of these Posthumous pieces I found that (either through the haste or *incuria* of the Scribe, or through his mistaking the Author's hand, or for what other reason I affect not to enquire) there were too many aberrations from the Original: Sometimes a line or more being left out; elsewhere some words omitted or mistaken, and others substituted in the room thereof, to the impairing at least of the Sense. To instance in one or two Tracts for all: In two of the former Editions of the *Paraphrase upon S. Peter's Prophecy* there were at least Thirty Mistakes, some of them corrected in the Third, but all in this last Edition according to the Author's Papers: And in that excellent *Diatriba upon S. Mark 1. 15.* (which in this Edition makes Discourse XXVI.) there were at least Fifty places \* wherein the Print did swerve from the Original Copy, and sometimes not without harm done to the sense; as (in pag. 38. l. 6. of the first Edition) it was thus express'd and pointed, [ *And so we are now arrived at the main Cardo and hinge of Repentance. The joynt or second part thereof, in which Aversion or Conversion meet and are knit together;* ] Whereas in the Author's Papers (and agreeably in \* this Edition) it is thus, [ *And so now we are arrived at the main Cardo and hinge of Repentance, the Joynt where the two parts thereof, || Aversion and Conversion, meet and are knit together.* ]

\* None of which were number'd among the *Errata*.

\* Pag. 109. lin. 21.  
|| These the Author a little before calls the Two parts of Repentance; Aversion from sin, the first; Conversion to God, the second part.

I may not here forget that there was one Discourse (viz. Disc. 48. not before published) wherein one word was so written, that neither I nor any I advised



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\* See p. 280.  
lin. ult.

¶ See p. 276,  
279, 281.

\* Luk. 6.

\* Chap. 4. 15.

\* Chap. 2.

¶ Rev. 10. 9.

vised with could possibly read it, and therefore I left a void space in the line \*. In three other places there was a word wanting in the Author's Manuscript, and what word was plainly fit to be inserted, I have enclosed in a different letter in these two crotchets [ ], and accordingly given notice thereof in the || margins. Which I here intimate as an Instance of that Diligence and Fidelity I thought my self bound to use in the preparing these Papers for the Press; endeavouring all along so to deal herein as I my self would be dealt with in the like circumstances, as being mindful of that Rule of our Saviour Christ; \* *As ye would that men should do to you, do ye also to them likewise*: A most equitable and obliging Rule, the observance whereof (besides the good effect it would have as to the publick interest of Learning, as in the particular case for which I here remember it) would have a propitious and prevailing influence to the bettering of all the affairs and transactions of humane life. Yea there is that compris'd in this compendious Aphorism (wherein is contracted the Pith and Substance, the very Quintessence and Spirits of all the many Precepts and Practical Maxims in the Doctrine not only of the *Law and Prophets*, but of *Christ and his Apostles*, as also of the *Institutes*, and *Pandeets* of the *Civil Law*, containing what was drawn out of 150000 Verses of the old Books of Law) which would not fail to make the whole World happy, but would certainly make a true and real (and more than Poetical) *Golden Age*, would turn the Wilderness into a Garden of *Eden*, and make the World one Great Paradise, and particularly Christendom the *Joy and Praise of the whole Earth*. For this Rule's sake did the Emperour *Alexander Severus* (as *Lampridius* relates of him) shew the Christians more than ordinary favours; who was so much in love with it, that in *palatio* & in *publicis operibus* he caused this to be written, as a memorial worthy to be regarded by all, *Quod tibi fieri non vis alteri ne feceris*: the same with that Rule of elder date which *Tobias* received from his Father, \* *Quod ab alio oderis fieri tibi, vide ne tu aliquando alteri feceris*; So the Vulgar Latin renders what is thus concisely express'd in the Greek, ὁ μισῆς, μηδὲν ποίησῃς.

But to put a stop to this pleasing Digression, and to conclude this First Advertisement, one thing more I would add, which I can affirm with a safe confidence, That if in any passages of these Papers I either did or do yet demurr for the present; (and it need be no wonder if, in so Voluminous a Collection as this, enrich'd with so great a variety of Notions, one should chance sometimes ἐπέχει nor would the Author himself have taken it ill in his life-time, if he had not been thought *Infallible*, and if every *Hypothesis* of his were not readily swallowed down: I know no Book, but the divinely-inspired *Bible*, of which it may be said as it was of the *Roll* to \* *Ezekiel*, and of that little *Book* to S. || *John*, Λάβε & κατέφαγε αὐτό· whereas of any other Writing or Composure of a fallible and uninspired man, it may generally be said as *Clement Alexandrinus* somewhere in his *Στρωματεῖς* observes of the Greek Philosophy, Τῆς Ἑλληνικῆς φιλοσοφίας, καθάπερ & τῶν καρύων, ὡς τὸ πᾶν ἐδωδιμον) yet have I in those very Passages express'd as great a diligence and faithfulness as in any other particulars of those Discourses and Treatises wherein I did most fully accord with the Author.

2. As the Prints have been examin'd by the Original Manuscripts, so likewise the Quotations that frequently occur therein (not only those out of the H. Scripture, but) out of the ancient Liturgies, Councils, Fathers, the Hebrew Writers, Historians, Poets, or any other Monuments of Antiquity, have been carefully

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carefully collated, and also set down more largely where they were but briefly referr'd to sometimes in the Author's Papers. This care ( though not over-easie ) I have found upon trial not to be needless, ( it being ordinary ( and scarce possible to be otherwise ) where there are many Quotations, to mis-write the numbers of some Books or Chapters that are quoted ) and being well assured it would be much for the Reader's Benefit, the desire thereof did animate me to this laborious service, which became yet more laborious in that the Authors were not always mention'd, or if the Authors, yet the Book and Chapter were not always express'd : But in this Edition these are all particularly set down, except some among so great a number of Quotations might possibly escape me ; but if any were pretermitted, I am sure they were only some short ones, or such as rather added some little ornament to the matter in hand than any necessary support and strength to any of his peculiar and principal Notions.

There is one thing more that is not impertinent to be here advertis'd, That whereas the Author did use, in several of his Chappel-exercises and other Discourses delivered in publick, to quote the *Hebrew*, *Chaldee*, *Syriack*, and sometimes also the *Greek*; Testimonies ( especially if they were long ) not in those Languages, but in *Latine* ; as judging it perhaps more fit and useful to quote them in a Language which might be understood by all that heard him, even by the younger Students, than to make an astonishing clatter with many words of a strange sound and of an unknown sense to some in the Auditory : I thought it would be most for the advantage of this Edition, ( now that the forementioned reason of his then quoting in *Latine* did cease, his Discourses being now expos'd to the publick view ) to set down these Authorities ( all, or part of them ) in their own Language, especially where it is more significant and emphatical. And this is the reason why the Reader will find some passages out of the *Hebrew* Writers, as also some out of *S. Basil*, *Greg. Nazianzen*, his brother *Casarius*, *Epiphanius*, *Chrysostome*, *Theodore*t and other *Greek* Authors, represented in their Original and proper Language : Which I thought would be a greater satisfaction to the more learned ; and yet, that others might be also gratified, they are done into *English*.

3. That several passages in the Author's Works ( and such as I think the Author himself would have taken care for, had he revis'd them for the publick use ) I have endeavour'd to make more evident and instructive by *Marginal illustrations* ; ( not to mention the many places of Scripture added also in the Margins, which were pretermitted in the Original MSs. ) as ( to name some amongst many ) in Book I. Discourse XXXV. pag. 177. where he relates the several opinions of some Hebrew Doctors concerning *urim* and *Thummim*, I have set in the margin their very expressions, as also the places ( not mentioned by him ) where their other Notions of the same argument are to be found. And in Discourse L, an elaborate piece of *Sacred Geography*, as also in Discourse LI, part of which treats of *all the kinds of Sacrifices and Offerings under the Law*, there is set down in the margins what I thought might give farther light to his Observations ; besides a summary account of the Author's Method in those Discourses set all along in the margins. The like care I thought needful for his *Concio ad Clerum*, Book II. pag. 398.

As for those Three Pieces published in his life-time, [ viz. His *Clavis & Commentationes Apocalyptica*, his Tract about Churches, and that about the name *Θουιας ηγίας* ] there needed nothing of Marginal observation for the explaining  
\*  
of



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of the Author's sense, they were so exactly perused by himself. There are indeed in this Edition of his *Commentary upon the Apocalyps* some *Marginal notes* that were not extant in the former; but these are not mine, but were the Author's own Additions, and were transcribed out of the printed Book where he himself had written them in the margins, as he had also corrected some few faults in the print. Only sometimes in the margins of this learned Treatise I thought it might be of use ( besides some marginal references ) to set down where the *Greek* reading he chose in some few places to follow is confirm'd by the authority of *Tecla's*, or the *Alexandrian*, Copy, a Manuscript of most venerable antiquity, and inserted in the *Biblia Polyglotta*; and to this very purpose ( besides many other advantages ) himself would have made use of that noble Edition, had it been extant in his life-time.

\* See a particular account both of the Enlargements and of the Additions at the end of this Preface.

4. That ( besides that some of the formerly-printed Discourses and Tracts are now published with several \* Enlargements out of the Author's Manuscripts ) there are \* XXXII. Additional Pieces in this Edition, ( no slight nor inconsiderable accession to the Author's Works. Nor do I know of any one Tract, or Fragment of a Tract, that contain'd any Notion worthy of the Author, that is not brought into this Edition in Book V. which consists of *Miscellanies*, or set somewhere in the Margins of the other Books.

\* See Epistle 97. p. 881.

There were indeed among his Papers Three Discourses, one upon *Zech. 8. 19.* which was deliver'd by him in publick in the year 1611. after he was newly made *Master of Arts*, and one upon *1 John 3. 9.* and another upon *Matth. 6. 33.* which were made a little after; but these did seem less fit for the publick upon the \* same reason that he was unwilling some Latine Dissertations written by him in his younger days should be made publick.

\* p. 343. & p. 347. p. 823.

As for two short Discourses of his upon *Genes. 28. 16.* and upon *Exod. 3. 5.* found among his Papers, they had been published, but that I found they were both inserted by the Author partly into his Discourse on \* *Eccles. 5. 1.* intituled *The Reverence of God's House*, and partly into that || Epistolary Tract of his touching *The Holiness of Churches*: nor is there any thing in them but what is incorporated into those Tracts, except this one Notion in the beginning of that forementioned short discourse upon *Genes. 28. 16.* Surely the Lord is in this place, and I knew it not; where the Author hath this Observation, [ *They are the words of Jacob, when he awoke out of the Vision he saw at Bethel: He dream'd he saw a Ladder reaching from Heaven to Earth, and the Angels of God ascending and descending thereon: Above it stood the Lord himself, saying, I am the Lord, the God of Abraham thy Father, and the God of Isaac; the Land whereon thou liest, to thee will I give it and to thy seed. I will multiply thee, and in thy seed shall all the Families of the Earth be blessed. I mean not to expound the Vision unto you, it would be besides my scope; but only will tell you thus much, that the Author of the Book of Wisdom ( Chap. 10. 10. ) calls it a Vision of the Kingdom of God; meaning ( as I suppose ) the Kingdom of Messiah which is here promised; Εδειξεν αὐτῷ βασιλείαν Θεῶ, καὶ ἔδωκεν αὐτῷ γινῶσιν ἁγίων, He shewed him ( saith he, relating this history of Jacob ) the Kingdom of God, and gave him knowledge of holy things. Which passage I think so much the more worthy to be observed, because the term of [ Kingdom of God, ] so frequent in the New Testament, is nowhere to be found save in this place only. ] This Observation I thought good to preserve by inserting it here upon this occasion.*

There are several Texts of Scripture set down in the beginning of a thin Paper-book in *Quarto*, which the Author ( it's likely ) intended to discourse upon;



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upon; but whether he perfected his intentions, or only laid in some general materials for such a purpose in some other Papers, (some such thing seems to be intimated) appears not to me from any Papers of his that have come to my hands: Howsoever it may not be amiss, but rather a gratification to some, to set down here those Passages of Scripture which he had made choice of as fit objects for his deep-searching Thoughts to be exercis'd upon. And they are these.

Acts 7. 43. *Ye took up the Tabernacle of Moloch, and the Star of your God Remphan, &c.*

Gen. 2. 9. ----- *The Tree of life in the middle of the Garden.*

Jam. 5. 14. *Is there any sick among you, let him call for the Presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of Faith shall save the sick, &c.*

Gen. 14. 18. *And Melchizedek King of Salem brought forth bread and wine; and he was the Priest of the most high God.*

Gen. 20. 7. *For he is a Prophet, and he shall pray for thee, and thou shalt live.*

Matth. 12. 39. ---- *And there shall be no sign given to it, but the sign of the Prophet Jonas.*

2 Sam. 21. 1. ----- *It is for Saul and his bloody House, because he slew the Gibeonites.*

1 Sam. 8. 7. *And the Lord said unto Samuel, They have not rejected thee, but they have rejected me, that I should not reign over them.*

2 Cor. 3. 6, 7. *Who also hath made us able ministers of the New Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth life. But if the ministration of Death written and engraven in stones was glorious ----- How shall not the ministration of the Spirit be rather glorious.*

Matth. 2. 18. *A voice was heard in Rama, lamentation and weeping ----- Rachel weeping for her children, &c.*

1 Cor. 8. 10. *For if any man should see thee which hast knowledge sit at meat in the Idol's temple, &c.*

Joh. 16. 8. *And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.*

Heb. 11. 4. *By faith Abel offered unto God  $\omega\lambda\epsilon\acute{\iota}\omicron\nu\alpha \delta\upsilon\sigma\acute{\iota}\alpha\nu$  than Cain.*

2 Ep. Joh. v. 1. *Ὁ πρεσβύτερος ὁ ἐλεγκτῆς κυρίας.*

Jos. 22. 19. *If the land of your possession be unclean, then pass ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth, &c.*

Nehem. 8. 6. *And all the people answered, Amen, Amen, with lifting up their hands, &c.*

1 Cor. 11. 16. *But if any man seem to be contentious, we have no such custome, nor the Churches of God.*

These \* Seventeen Texts of Scripture (together with that Title of several Psalms,  $\text{לְמַנְצֵחַ}$ ) I found set down in the beginning of that Paper-book, (the rest is wanting) and these it seems he designed for the matter of his Chappel-exercises: and if any such *Diatriba* or Discourses, perfected by him upon these Scriptures, be in the possession of any worthy persons, (for the Author was very communicative of his Papers) it is both desired and hoped that they would impart them for the common benefit.

5. That upon the View of all the Author's Writings, it seem'd most accommodate for the Reader's benefit, that they should be digested into *Five Books*.

\* Besides some mentioned in another loose paper, Acts 1. 3. 1 Pet. 1. 10, 11. Acts 3. 22. Rom. 3. 21. Act. 26. 22, 23.

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\* Disc. XXIX.  
P. 135.

The *First Book* to contain his *Discourses* on several Texts of Scripture, and of a different importance: All of which were delivered in publick, (either in the Colledge-Chappel or in some greater Auditory) except that one only Discourse \* upon *Esay* 2. 2, 3. which was dictated by the Author *autographis*; for the satisfaction of a Friend of his who desired his opinion touching that Prophecy; and (as it was related by the Author's Friend) the original Paper is thus subscribed, *More time and more leisure might have afforded you better; but for this you are beholden to your Cousin B. whose pains in writing was more than mine in dictating.* Vale. Yours, J. M.

The *Second Book* to contain such Tracts and Discourses on several Texts of Scripture as were of the like Argument and design: viz. about *Churches* and *the worship of God therein*. There are among the first 21 *Discourses* in the foregoing Book some *Diatriba* of the like import: but those being published by the direction, or with the liking, of the Author's Executor, I would not break the order in which they are so dispos'd.

The *Third Book* to contain his Treatises upon *Prophetical Scriptures*. viz. The *Apocalypse*. *S. Peter's Prophecy* concerning *The Day of Christ's second Coming*. *S. Paul's Prophecy* touching *The Apostasie of the Latter Times*. *Tobie's Prophecy* *De duplici Judæorum Captivitate & Statu Novissimo*. And *Three Treatises upon some obscure Passages in Daniel*.

\* Epist.  
XLVIII.

The *Fourth Book* to contain his *Epistles* to several Learned men; whose *Letters* are also published, otherwise his Answers to them had been less intelligible. There are several large and learned *Epistles* of his added in this Edition, (besides some elaborate *Letters* of others, as that of \* *L. De Dieu*, not heretofore published) but there is nothing left out among the *Epistles*; only some of them are placed in another (but their due) order; as also some other *Tracts* that were mingled with them are removed to their proper places. There is one only *Tract* printed among the *Epistles* in pag. 517. of the former Edition (viz. *Specimina Interpretationum Apocalypticarum ad Prophetiam Sigillarem spectantium*) which deserved to be left out, it being nothing else but a ruder draught and *Specimen* of what he afterwards perfected and printed in his *Commentary upon the Apocalypse*. But as for other *Tracts* and *Discourses*, wherein the Author did pursue the same Notions, and sometimes for some lines together in much what the like expressions; (as he might well be bold with his own; and accordingly the Lord *Verulam* does sometimes in several Tracts of his harp upon the same string, repeating some Notions discoursed of in his other Papers; and of old the same was practis'd by *Plutarch*, as every one knows that is acquainted with that excellent Author;) yet because where these Notions are repeated by him in other Tracts, they are express'd with some variety, and sometimes with farther advantage and clearness; I thought it safest not to leave out any thing, nor to go about to contract them: For the same Notions being represented with some enlargements or some difference of expression, may haply enlighten and affect some Readers in this form of words, others in another.

The *Fifth Book* to contain *Fragmenta Sacra*, or such *Miscellanies* as could not well come under any of the forementioned General Heads. The Three last Chapters of which Book (containing a Collection of whatsoever was found among his Papers that related to the *Apocalypse*, and did seem to afford some light to some expressions therein) might have been fitly placed in the Third Book among the *Remains upon some passages in the Apocalypse*; but they came

not



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not soon enough to my hands to be inserted there. There were written in some papers of his some Half-sentences and Memorials ( best understood by himself ) or short Hints of what was afterward at large treated of and made out in several Tracts perfected by him, ( which Hints he usually wrote in Latin : ) These were too imperfect and unfit to be number'd among his *Fragmenta Sacra*; and to have published them would have been as dishonourable to the Author, as it would be greatly injurious to a famous Artist, after he had with all care imaginable and to the life perfected his designed Picture, to make publick his first strokes and essays, the imperfect rudiments of his Pencil.

One thing more, and I shall conclude this *Advertisement*; That for the farther accommodation of the Reader, ( besides the dividing the whole into *Five Books* ) Two of the largest and most elaborate Treatises, ( next to that upon the *Apocalyps* ) viz. *The Christian Sacrifice*, and *The Apostasy of the Latter Times*, are divided into *Chapters* with *Contents* briefly, but particularly, representing the chief matters therein discoursed of. This I thought would be much for the Reader's both ease and advantage. The same care is taken for the *Remains on the Apocalyps*, which being divided into 12. *Chapters* with *Contents* is also thereby made more accommodate to the Reader's use, and any part thereof may be the more easily referr'd to. And the like accommodation of the Reader is endeavour'd ( not only as to the forementioned Treatises, but ) as to the rest of his Works, which could not be without great inconvenience divided into *Chapters*, namely by the Alphabetical *Tables* of *Words* and *Things*, as also by what is set in the top of every Page, which doth summarily import what is contain'd therein.

6. And now after all this, when I could not think there was any thing uncared-for wherein I might be farther instrumental to the Reader's accommodation and the publick good, I was solicited ( and with some continued importunity ) to another trouble. It was desired by some That the *Hebrew*, *Greek* and *Latin* Quotations in these Writings ( especially in the Treatises and Discourses upon any passages of Scripture ) might be render'd into *English*, for the benefit of those Readers who had not the advantage of such Education as would have enabled them to understand *Words* in those Tongues, though otherwise of good abilities to understand *Things* and the best Notions when represented in a Language known to them.

It was easie for me to foresee how tedious such an employment would be, both where any Author's style is entangled and not so properly and clearly expressive as it might have been, or where the Original Greek being lost an old barbarous Latin Translation is all that is to be had, ( as in some parts of *Irenaeus* ) as also where the Quotations are many, ( as in the *Christian Sacrifice*, the Tracts about *Churches* and the name *Θουσιανισμους*, and in the *Apostasy of the Latter Times* ) and likewise large, \* some whole pages being fill'd with Testimonies of ancient Authors, as pag. 373, &c. 377. to the end of that Tract, and ( to name no more ) pag. 641, 642.

\* As in p. 334, to 339. and in many others.

Yet it was less difficult for me to deny my self some ease by undertaking this new labour, than to deny the importunity of others, their desire especially being back'd with this consideration, That it would conduce more to the benefit of all Readers. And therefore in compliance with their request the several Testimonies that occur, especially in his Treatises and discourses upon Scripture are done into English, except where the sense of the Quotation is sufficiently intimated in the either foregoing or the following lines.

As

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As for some Quotations in Book IV, which contains his *Epistles* they being, most of them, written to Learned men, and several of the Quotations (not to mention such as are here repeated, and were translated in the foregoing three Books) relating to some *Criticisms* and other points of Learning most proper for Scholars to busy themselves about; I was less solicitous about every thing therein that was in other Languages. And as for some *Epistles* which are wholly in *Latin*, I thought good to give a summary account of them in *English*, either in the Margin or in the Contents.

The Translation keeps close to the letter for the most part; it does not always: for that would be not only Pedantick and servile, but infinitely inconvenient, and would render the Translation sometime as insignificant and unintelligible to some Readers as the Original it self. And therefore in some places I found it absolutely necessary to enlarge the Translations, and so to improve them that they might seem also a little Commentary upon some Quotations out of the Fathers and Councils, particularly such as related to Ecclesiastical Antiquities, which would otherwise have been too obscure and impossible to be understood by every Reader: a *Specimen* whereof (to omit other places) the Readers may observe in *Pag.* 383. and in *Pag.* 331. where the Author speaks of the 5 degrees of *Penitents* in the ancient Church. And for the better clearing the sense of some Authors in such places as seem'd most intricate, I neglected not to consult either Ecclesiastical Antiquaries or those that had commented upon the Fathers, such as I could meet with in private or publick Libraries; (though oftentimes my consulting such proved but a fruitless, though toilsom, labour; it being the fashion of many Commentators to write a deal of *Notes* upon what is easie and needs them not, but to give the *Go-by* to places more difficult.) The most serviceable in all my search was the industrious and learned *Rigaltius*, agreeably to whose judgment and the sense of the most diligent Writers, as also to the scope of the place, (not neglecting also sometimes to consult the living, and the better, Libraries) I have render'd some Passages, which haply at first sight may seem to others to import otherwise.

There is this yet farther to be advertis'd, That where the Testimonies out of *Greek* Authors are sometimes quoted in *Latin*, (as in those 2 Tracts about *Churches* and the name *Θυσιαστήριον*) I have in the translating attended not always to the *Latin*, but rather to the Original *Greek*, where it seem'd more expressive, which I have therefore set down in the Margin, either part of it, as in *Pag.* 336. and elsewhere, or the whole, as in another Treatise, *Pag.* 642. that large Quotation out of *Theodoret* is more free from ambiguity in the *Greek* than (as it was formerly quoted) in the *Latin*.

And thus much for the First Head of *Advertisements*. I proceed to the next.

### *II. Advertisements touching the Author and his Writings.*

I. As for the *Author*, I shall not need to expatiate in a large and particular recounting of the several Perfections (whether *Intellectual Accomplishments* or *Moral Endowments*) which were eminently conspicuous in him, there being drawn a true and lively Picture of him in the following *History of his Life and Death*, (written by some of great acquaintance with him, and that  
always



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always had a just esteem for him) and in that compendious *Epitaph* annexed thereunto, (which, together with the *Verses* set in the beginning of this Volume, was sent out of the Countrey from a Reverend person sometime of *Cambridge*) as likewise in the adjoining *Appendix to the Author's Life*, (sent from another Doctor anciently of the same University, one who frequently resorted to Mr. *Mede*, and thought himself richly rewarded by his discourse for every journey he made to his Chamber.) In these Three there is an endeavour to represent the Author's Picture at large and in his full proportions. Howsoever it may not be impertinent to superadde here ἐξ ἐπιμέτρῃ some few Memorials; as Pictures of Great persons are wont to be express'd not only in their just proportions, but also in little Tables and Medals.

In short then, His *Intellectual accomplishments* must needs be eminent and advanced above the ordinary pitch, they being the Effects of excellent *Natural parts* accompanied with an early and unwearied *Industry*, as also (which is a more rare conjunction) with a *great Judgment* and a *great Memory*. He began his search after *Wisdom* betimes, and continued it unto the last; it might truly be said of him (to borrow the words of \* *Siracides*) that ἐξ ἁρθῆς ἕως περὶ ἀκμῆς \* *Eccles. 51. 15* *εἰς ἀφύλλῃς*, from the flower till the grape was ripe, (from the budding ingenuities of his youth till the more concocted and mature thoughts of his riper years) he delighted in *Wisdom*, he sought her from his youth up, \* and had his heart joyned with her from the beginning. \* *Verf. 20.* And for a proof of that success which attended this his early enquiry after Knowledge, it may not be here impertinent to observe, That some of those peculiar Notions of his which occur in his latter Writings (as in that of the *Reverence of God's House*) were his *eldest thoughts and studies*, as he himself calls them somewhere in his *Epistles*. What he hath observ'd in his *Christian Sacrifice*, about the Oblation of Praise and Prayer at the celebration of the *Eucharist*, he had an early apprehension of; as appears by that (not till now published) \* Discourse of his upon *Psal. 50. 14.* which was composed by him in his younger daies. \* *See Book I. Disc. LI.* What he hath at large illustrated in his learned Discourse upon *1 Tim. 4. 1.* concerning *Demon-worship* and the *Apocalypse of the Latter Times*, he had a glimpse of many years before, as is evident from his \* Discourse upon *2 Pet. 2. 1.* And as for that short, but elaborate, \* *See Disc. XLII.* *Tract De Numeris Danielis, or Revelatio Antichristi*, perfected by him toward the latter end of his Life, he call'd it \* an old Notion long laid aside by him, but \* *See Book IV. pag. 24.* now upon an apprehension of its *Usefulness* thought fit by him to be resum'd and perfected: *Ita ut canoplaceret quod juveni complacebat*, as *Walsingham* (though an adversary) reports of *Wiclf.* By which Instances (to name no other) it may appear what a quick Sagacity he had in his younger years, and how his early studies were blest with the discoveries of such Theories as lay deep and were not obvious to every eye.

His skill in *History* and *Geography* appear'd betimes; a fair *Specimen* whereof the Reader may observe in those two \* Discourses of his upon *Gen. 10. 5.* where he treats of the *Original Habitations and First Seat of Japhet's Sons and their Colonies* after the great dispersion from the Tower of *Babel*; (a Subject that the learned *Bochartus* in his *Phaleg* has copiously discours'd of.) And for the happiness of Mr. *Mede's* Conjectures in an argument so difficult and so little traced by any Writers before him, I refer the judicious Readers to those above-mention'd Discourses, where they will find several Conjectures of his more easie and less unforced than in some Authors that have written either before or after him, not excepting *Bochartus* himself. And herein we have another proof of his early *Sagacity*. But

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But more particularly for *History*, his Commentaries upon the *Apocalyp*s and some passages in *Daniel* speak the eminency of his skill herein, there being no Interpreters before him that have with equal clearness accommodated those *Prophecies* and *Visions* to their proper *Events*. That *Methodus legendi Historicorum cum fructu*, drawn up by him and sent to Sr. William Boswel (his ancient and inward Friend) for the private use of some studious Gentlemen, would also have testified as much. This *Method for the study of History*, as likewise his *Catalogue of such Authors as were most eminent in the several Arts and Sciences*, sent to the same Learned Knight, and (what was sent at a third time to him for the use of some Friends of his) a little *Bibliotheca Theologica*, or an account of such Authors as had made the best distribution of *Theology* into its parts, and had written best for the several parts thereof; these his Three *Epistolary Discourses* (for the which Sr. W. B. does in his Letters return most affectionate thanks to Mr. Mede) would certainly have been most advantageously instructive unto all, could they have been found among Sr. W. Boswel's Papers, and copied out for the publick use: but as yet they cannot be retrived, notwithstanding all imaginable diligence has been used, of which they were well worthy, as containing (not mere lines of Ceremony and Complement, such as usually pass between Friends, nor little matters of News or of private concern, but what is of greater importance) Instructions and Advices about the study of *Theology*, the *Arts* and *History*, and from one who was *versatissimus* and excellently accomplish'd in them all. And for the attaining a rare perfection in (that which was last named) *History*, he had a singular advantage from his *great Memory*, without which all studies of this nature would signify but little. His *Memory* was so officious and faithful to him, that he *relyed much* upon it, and made little use of *Common-place-Books*: Accordingly in the Catalogue of his Manuscripts, written by his worthy Executor the learned Mr. John Alsop, (then Fellow of *Christ's College*) are set down Two thick Paper-books *in folio*, prepared by the Author when he was a young Student; but withal this note is there added, *That little or nothing was written in them*. Yet did he not *wholly trust* to his *Memory*; for he had a lesser Paper-book wherein he wrote down (besides what he had briefly observed out of the Ancients and others) some short Notes of his present Conjectures and Thoughts upon either some obscure Text of Scripture or some other difficult argument. That he had some such Repository for his Notions, (and it were well if those that are more knowing and Contemplative would be thus commendably provident,) is intimated in the \* *Appendix to the Author's Life*.

\* Sect. 2. at the end.

By other Letters of his (if they could be had) might farther appear his equal skill in the *History of Nature* and *Philosophy*; they being written in answer to several Enquiries of Sr. W. Boswel, an excellent Philosopher and Mathematician, some *De motu Gravium & Levium*, as likewise touching the *Equality of Natural Motions*, with some reflexions upon the common opinion of their being *velociore in fine quam in principio*; others about the Nature of *Comets*, particularly about that *Comet* in 1618. its figure and Disposition, &c. Besides several other ingenious Quare's mention'd in Sr. W. Boswell's Letters, as (to name two or three) about *Shooting or managing the long Bow*; as also about the possibility and best methods of teaching the *Deaf and Dumb* from birth to cast accompts, with other Mathematical calculations, to know moneys and the use thereof, to understand by sight of others writing and express by their own whatsoever may pass for civil life and conversation.

For



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For the *Languages*, ( particularly the *Oriental*, ) although his Modesty would not permit him to speak otherwise of himself than in such an humble strain as this, \* *In Hebraicis modicum forte possim*, as he writes in one of his Ep. to *L. de Dieu* : yet that his knowledge herein was more than mean and ordinary, yea such as shew'd him to be a man of a rare perspicacity in the *Genius* and *Proprieties* of the Sacred Language, may be sufficiently evinced from the many useful *Criticisms* and *Observations* upon several Words and Phrases of Scripture, scattered throughout his Writings, and particularly ( to omit other Instances ) from his clear and smooth \* rendring and explaining that difficult Paragraph in *Dan.* 11. 36. &c. about *Mabuzzim*, &c. and from his unexampled accuracy in translating and glossing upon that which is the most important of all the Prophecies in the Old Testament for the interest of Christianity, ( I mean *Daniel's LXX Weeks* in chap. 9. from vers. 24. to the end ) Concerning which ( not to meddle with his *Epocha* of the *LXX Weeks*, wherein perhaps he did not fully satisfy himself, for he was \* unwilling his Papers about this subject should be imparted, otherwise the most communicative of his Notions of any man living ) this is to be observed, That those expressions in vers. 26. ער כנף שקויים and משמם ואין לי, and those in vers. 27. ער כנף שקויים and משמם are very intelligible, and there is scarce any tolerable sense made of them in some other Versions ; but in his Translation and Notes the importance of them is very easy and natural, and agreeable to the mind of the Original : whereby is verified what he in a Letter of his to *L. de Dieu* observes of himself. *Eo ingenio sum, (delicatus, an moroso?) ut nisi ubi interpretatio commode & absque salebris eat, nunquam mihi satisfacere soleam.*

\* In the like strain he somewhere speaks of his skill in *Chaldee*, as also in the *Mathematicks*, which yet was great in others esteem, how little soever it was in his own.  
\* See Book III. p. 666, & 671.

\* See Ep. 23. p. 777.

See pag. 559.

And indeed his singular ability for interpreting the *δυσωνία* and clearing the Obscurities of the Holy Scriptures was out of those Great Accomplishments which were most illustrious in him. His insight into the inmost Recesses of these Sacred Writings was so quick as well as sure, that it was a most true *Elogium* which *Sr. Will. Boswell* gives of him in one of his Letters. *That Mr. Mede did discern Day before others could open their eyes.* Nor might that *Cognomen* be unfitly applied to this *Joseph*, which was given to the Patriarch *Joseph*, I mean that *Egyptian* name, \* *Zophnath-paaneah*, which is as much as *κρυπτῶν εὐρητής*, *The Revealer* or *Interpreter* of hidden things, according to *Philo*, *Josephus*, both the *Targumists*, *Jonathan* and *Onkelos*, several Hebrew Writers, and ( to name only one more, but one whose judgment is the more considerable, because of his peculiar skill in the *Coptick* language ) *Athanas.* *Kircherus*. And from this famous Parallel between the two *Josephs* ( which lies more open to every ones observation ) I might take occasion to adorn this *Preface* with several other not less memorable, though less obvious, Resemblances betwixt them : But I must not give way to a Digression that would take up more room than I can well spare, in the *Preface* ; especially having several other *Memorials* to bring in that are more useful and proper to the design thereof ; which I shall dispatch with all convenient brevity.

\* Gen. 41.

The most Mysterious of all the Books of Scripture is the *Apocalyps* : and yet, though it be more mysterious and dark than the rest, \* *εἰς τὴν ἡμετέραν διδασκαλίαν περὶ ἐσχάτων*, it was, as well as the rest of Scripture, written for our learning, for our comfort, for the encouragement of our *Patience*, *Faith* and *Hope* ; and therefore written to be understood : Otherwise the \* *Promise* of *Blessedness* to them that read ( that is, that read with understanding ) and hear and keep the words of this *Prophetical* Book and the

\* This is mentioned both in the beginning and in the end of the *Apocalyps*, Ch. 1. 3. and Ch. 22. 7.

\* \*

things

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\* For such an impossible condition is the understanding of this Book suppos'd to be according to that Hypothesis.

things written therein, would be but a *Mock-promise* of a *Blessedness* promised upon a \* condition impossible, after the use of all endeavours, to be perform'd, and withal promised to a *blind obedience*, or to the *keeping and observing* they know not what: Which to imagine and affirm were an unworthy reproch and high dishonour done to the Divine Wisdom and Goodness.

In the Interpretation of this Book of Mysteries (as also of *Daniel's Visions*) how well the Author hath quitted himself, let others judge; such as are of a free and discerning spirit, and not unacquainted with the Schemes of *Prophetick* style, (for these alone are competent judges in these matters, ἵστας οἱ μεμνημένοι,) let such as these judge between the Author's method and the

\* In his way of interpreting 2 Thes. 2. & Dan. 7. he departs also from the sense of the Ancients, and forsakes those common Sentiments and Notions wherein the Fathers generally agree touching the ἄρσενος and the man of Sin; the Fourth Beast and Little Horn, the Son of Man's coming in the clouds, the Stone cut out of the mountain without hands; besides other passages in these ch. & in ch. 11.  
 ¶ See Dr. More's *Mystery of Godliness*, Book 5. ch. 15, 16, 17. and his *Synopsis Prophetica*, Book 2. ch. 2, 3, 4, &c.

*Novel way* of interpreting, wherein the Learned \* *Hugo Grotius* is the *Choragus* and leads the Dance, (a Dance which has made those of the Court of *Rome* no little sport.) For me here to make a judgment upon these two so distant Methods of Interpretation, (if it were fit, yet) it is needless; both of them being brought into view and impartially compared, and the Author's Method undeniably evinced to be the better, and fully vindicated from the little pretensions of the contrary party; and all this perform'd by || one not only of the same University, but of the same Colledge too; which renders the performance more decorous and graceful, it being as well a be-

coming testimony of a fair and worthy respect to the Author's memory, as a seasonable service to the Truth it self.

This is a little of the much that might be observ'd touching the Author's *Intellectual Accomplishments*.

His *Moral Endowments* did testify his great *Piety*, as the other his great *Parts and Learning*. By his *Moral Endowments* I mean his *Humility and Charity*, his *Moderation, Peaceable-spiritedness, Long-suffering and Patience*, his *Meekness towards those that oppos'd themselves*, his *Benignity, Largeness and Openness of Spirit*, his *Zeal for God and things Holy, Just and Good*, his *Freedom from Ambition, Envy and Love of the World*, his *Sympathies and Pious Solitudes for the Breaches in Christendom*; and (not to instance in all those *Virtues* that shined forth in him, and render'd him an Exemplary and Useful Christian) I shall name only one more, (and it's that which is the signal Character of the Best Souls, such as approach nearest to an *Heroick* state of Goodness, and the greatest resemblance of the Divinity) his *Communicativeness and readiness to do good*, (and that particularly by a free imparting unto all ingenuous lovers of Knowledge, of his best Treasures) and his *Unweariedness* herein, an argument that he sensibly knew that *Noble pleasure* which useth to accompany the exercise of such *Beneficence*: And (which is the Crown of all) all these were actuated and inspirited by *Faith*, the Root of every Grace that is truly Christian; and accordingly the necessity of such a *Living and Operative Faith* the Author has with great seriousness treated in several of his Discourses. And here indeed were a large and pleasant Field to traverse, a rich argument to discourse upon: But there being in the following *History of the Author's Life* a very particular account of these and other his *Endowments* which must needs make his Memory precious to all persons of *Piety and Learning*, I would not by an unnecessary lengthening of this *Preface* detain the Reader too long from the satisfaction he may there receive.

Thus



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Thus much in brief touching *The Author*.

2. Concerning *his Writings* ( besides what has been intimated by the way in the foregoing Advertisements ) these things are fit to be observ'd.

1. That there were Three Treatises of his published in his life-time. The First was his *Clavis & Commentationes Apocalypticae*; the largest and withal the most elaborate of any of his Writings. This was his *First-born*, his *might and the excellency of his strength*, as \* *Jacob* spake of his *First-born*. It was extorted from him by the loving violence of some great Friends; otherwise he would have deferr'd the publishing of it till he had perfected his *Specimina* upon the last Chapters of the *Apocalyps* into a just Commentary, agreeably to that large method of Interpreting wherein he had proceeded to the end of Chap.

\* Gen. 49.

14.

The other Two short Tracts ( viz. about the Name *Θυσιαστήριον* anciently given to the H. Table, and about Churches in the Apostles times ) were not published neither without his modest reluctancy; he was overruled herein by his Superiors, whose Command for the former was accompanied with this high Elogium, ( as some of the Author's friends have related it ) *That this little Piece should silence all other Tracts about that argument, there being enough therein ( said they ) to satisfy all reasonable men, and there having been more than enough already published, but to less purpose.* The English of the many Quotations in these Two Tracts not translated by the Author, I have set ( not in the body of the line, immediately after any of the Quotations, but ) in another Column. To have done so in the rest of his Works would have swell'd the whole into a greater bulk: But I chose to do thus in these Two Tracts, because they were published in his life-time, and without any Translation immediately following the several Testimonies out of others. And yet I am apt to think that if he had lived to prepare for the publick view some other Tracts or Discourses, he would have render'd them into English; and I the rather think so, because he has done thus in some Discourses perfected by him ( though not published ) not long before his death. These were his Discourse upon Eccles. 5. 1. intitled *The Reverence of God's House*, and that upon S. Math. 6. 9. about the Sanctification of God's Name: These were revised by him, and seem to have received his last care, besides some other Tracts, as his *Paraphrase and Exposition of S. Peter's Prophecy*, and that Latin Tract *De Numeris Danielis*.

2. That his other Discourses and Treatises ( whether formerly printed or now added ) were *Opera Posthuma*, and yet too good to have been buried in obscurity, and consequently lost to the World; ( for, according to that twice-mentioned sentence in *Siracides*, ch. 20. & 41. *Σοφία κεκρυμμένη, ἢ θησαυρὸς ἀφανής, τίς ωφέλεια ἐν ἀμφοτέροις;* ) although had they been revised by the Author in order to printing, they would doubtless have received some polishing lustre and farther enrichments from his last hand. How advantageous such a Revival of them would have been, may appear from those fore-mentioned Discourses of his, the former draughts whereof ( as they were deliver'd in the Colledge-Chappel ) were upon his review and going over them again much enlarged and made more full.

This Advertisement was fit to be here mentioned, and that in justice to the Author's memory: And therefore it is a very reasonable request, to entreat the Reader to peruse them with that Candour and Fairness which is deem'd by all ingenuous persons but a due respect to the Posthumous Works of Worthy men. In the confidence of such a Favor & Civility have the *Posthuma* of many Learned

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men been presented to the world; particularly some Posthumous Pieces of the eminently learned Bishop *Andrews* by the then Bishops of *London* and *Ely*, the Three last Books of the Judicious Mr. *Hooker's Ecclesiastical Polity* by the late Bishop of *Worcester*, and ( to name but one more of the many that might be mentioned ) the Profound Dr. *Jackson's Tenth and Eleventh Books of Commentaries upon the Creed* by the unexpressible industry of the Reverend Mr. *Oley*. Upon the like confidence of a fair respect to be afforded to the *Posthuma* of this Great Author did the Reverend Mr. *John Allop* publish the first part of his *Diatriba*, being Chappel-Exercises and ( most of them ) short Discourses upon Texts of Scripture, which yet the Author could have made more full and perfect, had he design'd them for the publick view.

Amongst his *Posthuma*, the largest, and which cost him most study, was his Treatise about *The Doctrine of Damons, &c.* or *The Apostasy of the Latter Times*, containing several Discourses upon *1 Tim. 4. 1.* Of this there were 3 Copies amongst his Papers. The first was a shorter Draught of his Thoughts upon this Subject, when prepared for the Colledge-auditory. The Second was larger and fuller, being delivered in several Sermons at *S. Mary's* before the University. Both these were in 8°. A Third in 4°, when formed by him into a larger Treatise, and in several places enrich'd with considerable additions. And according to this Third and last Draught is this Treatise printed in this Edition, wherein also are added some Marginal Annotations of his, others, that were displaced in the former prints, restored to their due and proper places; so that the whole must needs be now more significant, clear and useful to the judicious Readers, as well as render'd more grateful and accommodate for their perusal by being distinguished into *Chapters* with *Contents*.

There were some Friends ( to whom he had communicated this Treatise ) that moved him to print it; ( and had it been then published by him in compliance with their desires, it would certainly have brought him in a large Return of Esteem and Honour, for the multifarious Learning and the many Notions therein, not less solid and important than ingenious and uncommon. ) But he being hugely averse from appearing any more in print ( as may appear from what he writes in *Ep. 97.* ) withstood the importunity of that motion, alledging for his excuse some *Deficiencies* therein, which his *maturer thoughts* could correct, and that he could mend the Foundation thereof \*: Which expressions of his need not seem strange, nor are they to be interpreted to the lessening the due value of that Treatise, they being the proper language of his *Modesty*, and usual with him, when he was put upon any such occasion of expressing his sense concerning any of his Compolures. And indeed he was so infinitely curious, and so seriously solicitous that every thing which came from his pen should be exact and accurate, that in a || Letter of his to the *L. Primate of Ireland* he thus writes of himself, *That he should never get through that which is his own, without everlasting mending, blurring, and pausing at every sentence to alter it.* Smaller matters to so quick and severe an eye as Mr. *Mede* had for his own Writings, would be thought to want correcting, and sometimes, it may be, expunging: But this is nothing to the main substantial Notions that influence the whole Treatise; for these the Author professedly owns and insists upon in his *Commentary upon the Apocalyps* ( which was written after this Treatise, and contains his elder and maturer thoughts. ) As for example, That grand Notion which runs through the whole Discourse upon *1 Tim. 4. 1.* viz. of *Demon-worship revived amongst an Idolatrous sort of Christians*, he makes use of in his Notes  
upon

\* See *Ep. 43.*

|| See *Ep. 29.*



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upon *Apocal.* 9. 20. and refers to his Treatise about *The Doctrine of Demons* for the fuller confirmation thereof: as also in his *Specimina* upon *Apocal.* 17. he makes use of that Notion discoursed of in the fore-mentioned Treatise, chap. 8. viz. That *Idolatry is the main Character of the Church's Apostasy*. But without mentioning any more particulars, what in his *Apostasie of the Latter Times* was consonant to his *Clavis & Commentationes Apocalypticae*, was avowed by him; and those *some things* he saith in his *Epistles* that he could alter, were such especially as were not so <sup>\*</sup> *consentaneous to his Apocalyptical Notions*. In short, although the Foundation and the whole Structure of this Treatise may seem, as it now is, sufficiently strong and well compact to the eye of others, yet he being σοφὸς ἀρχιτέκτων a wise master-builder says he could have mended it, that is, have added some more strength to it, ( for to mend the Foundation is not to take it quite away, but rather to strengthen it: ) an instance not only of his great Humility, ( when he was forced to pronounce concerning any performance of his own, ) but also of his equal Sagacity and Quick-sightedness in discovering where any the least passage might be mended, which yet to others seem'd not deficient; and withall an argument of his great Sollicitude for the best satisfaction of others.

<sup>\*</sup> See pag. 802.

It is not unlikely but some may have an itching curiosity to know (if it were possible) where he would have either alter'd or added. And for answer to such there is a Paper of his own writing with *Memorandums* to this purpose. His *Addenda* for the farther clearing or confirming of some passages in this Treatise were such as these. 1. He would have added a *Paraphrastical Exposition* upon the last verse of the former Chapter, in short this; *God was manifest in the flesh*, that is, was incarnate: *Justified by the Spirit*, that is, <sup>\*</sup> testified and witnessed by the Holy Ghost at his Baptism, &c. *Seen of Angels*, visited by them at his Fastings in the wilderness and at other times, &c. 2. To what is said in Chap. 2. That *Demon-worship* or *Idolatry* is the *Apostasie* meant in the Text and elsewhere in Scripture, he would have added for a farther proof hereof, *That it is so, as being a direct Breach of the Vow in Baptism, according to the Ἀποτάξις in the ancient form of Baptism*, <sup>\*</sup> Ἀποτάσσομαι τῷ Σατανᾷ, καὶ πᾶσι τοῖς ἔργοις αὐτοῦ, καὶ τοῖς ἀγγέλοις αὐτοῦ, καὶ πᾶσι τῇ λατρείᾳ αὐτοῦ. And to this he would have added that of *S. Augustin*, lib. 1. *De moribus Catholicae Ecclesiae*, c. 34. where he saith, *Nolite confectari turbas imperitorum, qui vel in ipsa vera Religione superstitiosi sunt, ut obliti sint quae promiserint Deo. Novi multos esse Sepulchrorum & Pieturarum adoratores*. 3. To what he hath observed in the second Part of this Treatise, about *Lies of Miracles*, he would have shew'd more at large, *That Miracles out of the Charnels are properly those specified κατ' ἐνέργειαν τῷ Σατανᾷ, 2 Thess. 2. 9. because Satan ever loved to delude the world in that kind, and it appears not that God useth to work Miracles by such means*. Quere (saith he) whether the Charnel-cures are not a-kin to those Magical ointments made of like ingredients. As for the Alterations, he has a *Memorandum* to consider whether in his explication of the word Ἀποσύνονται somewhat may not be cut off or contracted; and another *Memorandum* he hath to alter somewhat in the beginning of his explication of Ἐν ὑστερίαις καιροῖς and withal That the <sup>\*</sup> *Scriptures of the Singular and Plural number speaking of the Last Time or Times be so fitted, that they may leave Dies Judicii to be a Continued Time*; for, according to his <sup>\*</sup> *Notion and Description thereof, upon his study of the Apocalyps, Dies Judicii non breve aliquot horarum spatium designat, sed (pro more Hebraeorum, Diem pro tempore usurpantium) continuatum multorum annorum intervallum*.

<sup>\*</sup> So the word Πῦρ is used.

<sup>\*</sup> Vid. Clem. Constit. Cyrill. Hieros. Catech.

<sup>\*</sup> See pag. 552.

<sup>\*</sup> See pag. 531. & 772.

These

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These are the *Addenda* and *Corrigenda* as they are set down in that Paper ; but not a word about *Διδασκαλίας Δαιμονίων*, as if any thing therein were to be alter'd : and yet some ( and they not over-captious nor prejudiced persons ) have been apt to demur somewhat upon his explication of those words. The intendment of this *Preface* is not to write *Notes* upon any of the Author's Works, yet for the sake of the Ingenuous it may not be impertinent here to observe these few things. 1. That *Διδασκαλίας Δαιμονίων* ( or, as some Copies read, *Δαιμόνων* ) may properly enough be rendred *Doctrines* of, that is, concerning, *Demons* ; the Genitive case here, as elsewhere in Scripture in the like Forms of speech, being to be taken Passively ; as the Author hath made it clear in Chap. 1. of this Treatise. 2. That *Δαιμόνια* or *Demons* are to be taken in Scripture sometimes in a better and indifferent sense, ( according to the sense of the Gentile Philosophers ) for the *Souls of men deceased*, and need not be taken always in the worst sense, for *Devils* or *Evil Spirits*, he hath endeavour'd ( in Chap. 6. ) to make it appear from several places of Scripture, and from an observable passage in *Epiphanius* ; where he also shews That the worship of these *Demons* or *Souls of the deceased* was in reality the Worship of *Devils* ; those *Evil Spirits* counterfeiting sometimes the Souls of men deceased, and none but *Devils* being willing to admit that Honour which does certainly derogate from the Honour of the only true God. 3. That whatsoever the importance of *Διδασκαλίας Δαιμονίων* or *Doctrines of Demons* be in this place, yet what is taught and practis'd by an Idolatrous sort of Christians, as to the worshipping of *Angels and Saints*, adoring of *Reliques*, *Image-worship*, &c. is a lively and express resemblance of the Doctrine and Practices of the Gentiles concerning their *Δαιμόνια* or *Demons* : as he hath proved at large. 4. That there are only three Chapters in this Treatise ( viz. Chap. 3, 4, 5. ) which treat of *Δαιμόνια*, the use of the word, and the Gentiles Theology concerning the Nature, the Office, the Original of *Demons*, the manner and way of worshipping them ; but all the rest of this large Treatise is as valid and concluding as if all in those three Chapters had been omitted, nor does the strength thereof depend upon that *Hypothesis* pursued in those Chapters, viz. That *Δαιμόνια* or *Dæmons* are to be taken here for the *Souls of men deceased*. 5. That the truth of the former Assertion may be confirmed from a view of these severals. 1. His Arguments ( in Chap. 7, 8, 9. ) to prove *Saint-worship* and *Image-worship* to be *Idolatry*, have no dependence upon his foregoing explication of the word *Δαιμόνια*, but prove what they are brought for, be the sense of the word that or any other. 2. His Discourse of the *Church's* *Visibility* clouded in the prevailing *Apostasie* under the *Reign of Antichrist*, is not concerned in his peculiar Notion of the word *Δαιμόνια*. 3. And as little concerned therein is all that large and considerable part of this Treatise which discourses of the *ἔσχατοι καιροί*, or the *Times of the great Apostasie* ; as likewise that which is grounded upon that famous and express Prophecy ( in *Dan. 11. 36*, &c. ) of the *Church's* lapsing into *Idolatry* and the worshipping of *Mahuzzims* ; the proper meaning of which word, ( not easie for every one to have discovered, ) as also the fitness of this Title to be applied to the worshiped *Angels and Saints*, with their *Images* and their *Reliques*, are there explain'd and confirm'd by him, both by comparing several Places of Scripture, and by pertinent Proofs out of Ancient and Modern Authors. 4. All the *Second Part* of this Treatise is unconcern'd in the foremention'd Notion of *Διδασκαλίας Δαιμονίων*. I mean that Part which relates to verse 2, 3. *Ἐν ὑποκρίσει ψευδο λόγων*, &c. *καλωσύνων γαμῶν*, &c. and makes it evident by several Proofs ( collected with



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with great industry and equal judgment out of Ecclesiastical Antiquities) That *Invocation of Saints* and *Image-worship* were advanced by Hypocritical Lying, *Lies of Miracles*, *Fabulous Legends*, &c. wherein the Professors of *Monkery* had the chiefhand.

3. There is one thing more to be added concerning the *Authors Writings*, (and it is fit to be advertis'd, as being a Right due to his Name and Memory,) That whereas in the former Editions the *Discourses*, being published at several times and by several persons, could not be so fitly ranked and set in order, as otherwise they might have been, had they been published all at once; but the New and Old were mingled together, without any intimating which were compos'd by him in his younger days and which in his elder: In this Edition care is taken to dispose them otherwise. Know therefore that those *Diatriba* or *Discourses* \* are set first that were compos'd and deliver'd by him within the last Ten years of his life, (viz. from the year 1628 to 1638,) and the First XXVI *Discourses* are such: XXI of which were published by the Authors Executor, but for the Order wherein they were set, (except those two which treat upon the *Lords Prayer*, and were therefore fitly placed first) he seems to have been indifferent; otherwise (if he had thought it expedient) he could have placed them according to the time when they were delivered in publick, either in the Colledge-Chappel, (as most of them were, being *Common-places* and short *Diatriba* on several Texts of Scripture) or before the University at *S. Mary's*, (as the larger *Discourses* were.) For (as it appears by the Authors Papers) Discourse the 7th was delivered Anno 1637. Disc. 9. An. 1633. and in the same year Disc. 14, 21. Discourse 13, An. 1632. Discourse 19, An. 1635.

The Nine following *Discourses* (viz. from Disc. 26. to Disc. 35. as also 37.) were preached all of them (except Discourse 30, of which I am not so certain) between the years 1624 and 1628, as I gather from some Memorials in the Manuscripts.

The Twelve next *Discourses* were between the years 1615 and 1624. some of which are more *Notional* than others, as Discourse 36. upon *Jer. 10. 11.* and Disc. 35. upon *Urim* and *Thummim*, and those upon *Genes. 3. 13, 14, 15.* But if these and Disc. 47. be not every way so accurate and exact as those *Diatriba* that stand in the first rank, whereof it may be said (to use *Paterculus* his expression) *In illis Scriptus plus lima est*; it was fit that the Reader should be advertis'd about the distant times wherein these and the other *Discourses* were compos'd by him.

The Six last *Discourses* (the || *First* is added in this Edition) all but the \* *Second* of them, were made by him in his || younger days, and all of them but the *Last* are elaborate, and argue his great reading and study. The *Last*, which is plainer than the rest, was added, because the latter part thereof especially is a fit Supplement to *Discourse 39.* and withal, because the whole is a pregnant proof of his freedom from *Vaingloriousness* and *Affestation*, (a Disease to which Young men are most subject) and that he knew (as to discourse learnedly before capable Hearers, and to prepare \* *strong meat* for those of full age, so likewise) to become weak to those that were weak \*, in imitation of the Great Apostle of the Gentiles, and, \* when he was to speak before a Country-Auditory, to express himself in a very plain and familiar way. Which ability and readiness of condescending to the meanest capacity was a Vertue and Perfection in him worthy of praise and imitation, rather than an unseemly debasement and lessening of himself. The Great

\* of this Edition.

|| Disc. XLVIII.  
\* Disc. XLIX.  
|| Disc. L. II.  
An. 1613. Disc.  
LII, An.  
1615. Disc.  
LIII, An. 1614.

\* Heb. 5.

\* 1 Cor. 9.

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Great S. *Augustine* was pleas'd to humble himself to a yet lower condescension; he would speak sometimes broken and barbarous *Latine* before some sort of Hearers, so it were better understood by them, as *Offum* for *Os*, &c. upon the mentioning of which instance he adds, \* *Melius est ut nos reprehendant Grammatici, quam ut non intelligent populi.*

\* *Vid. Enarrat. in Psal. 138.*

In general, His *Style* is every where grave and proper and fitly expressive of his sense, (an argument that he was Master of his Notions, and did fully comprehend them.) Nor is it easie to find many Writers that, in treating upon Prophetical and Obscure Scriptures or any other Abstruse arguments, have either illustrated them with that clearness, that easie and punctual accommodation of them to their proper Events, or represented their Notions so handsomely and advantageously, as he hath done. To be short, In his *Discourses* and *Sermons* there is nothing that is light, humorous and trifling, no little pieces of Wit or slight Phancy, no high-flown nor affected Modes of expression, no needless Quotations of the meaner and less-significant Sentences out of Authors; with which some (such especially who are less acquainted with the inward sense and relish of Better things) endeavour to make their *Discourses* look very fine and (as they think) wondrous learned, hoping thereby to gratifie some weak and *Childish* minds, and by them to be had in admiration, whose *Applause* yet is in the esteem of Wise men a *Disparagement*: No, His great care was to make his *Discourses* rather substantial and solid, fit to entertain such as are of a more *Manly* and serious spirit, than gawdy and quaint and pleasing only to those that are but *Children*, and not grown to be *Men*, in *Understanding*; as being well assured that to men of judgment (as *Petronius* hath well observ'd) *Nihil esset magnificum quod pueris placeret*: His Generous Soul could not stoop so low as to humor these, such a *Pedantick* *δοκνησισοφία* and *Affectation* being in his account a certain sign of a Poorness and Narrowness of spirit, a Littleness of Mind, when it can thus *vacare rebus tam exiguis, & his interesse ut suis.*

In a word, what is related in the *Life* of *Padre Paolo*, (that Oracle of *Venice*, the famous Author of the *History* of the *Council* of *Trent*, and, for his scarcely-parallel'd Accomplishments, both Intellectual and Moral, the Glory and Wonder of that Age, *Il miracolo di questo secolo*, as the learned and excellent *Vincentius Pinellus* of *Padua* did love to style him,) may with equal truth be said of Mr. *Mede* and his *Writings*, viz. That here was an happy conjunction of those Excellencies which rarely meet in one and the same Subject, *Scienza & humilita, prudenza e mansuetudine, ritiratezza & officiosita, seriosita e dolcezza, brevità e chiarezza, soavità e sodezza, Knowledge and Humility, Prudence and Meekness, Retiredness and Officiousness, Seriousness and Pleasantness, Brevity and Clearness, Sweetness and Solidity.*

I might add a word concerning some other *Traets* of his, and particularly such as (besides his *Clavis Apocalyptica*) refer to the *Apocalyps*, and make the three last Chapters in Book V. But concerning these there is an *Advertisement* there prefixed: And for the *Παραλειπόμενα* or \* *Remains upon the Apocalyps*, this in short may suffice to be intimated, That they were only an Additional Supplement to the first Draught of his *Synchronisms* privately communicated to some Friends, and were not written after, but \* before, his *Clavis & Commentationes Apocalypticae*, which were his Last labours upon that mysterious Book; and by these his Last Thoughts upon the *Apocalyps* should be farther cleared and rectified whatsoever may seem in those former Papers less perfect and satisfying. Concerning other *Traets* of his there are particular *Advertisements* inserted (where there was need) in their proper places.

And

\* Book III.  
pag. 581.

\* Except that  
Traet in Chap.  
9. of the *Re-  
mains* be of a  
later date.



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And thus much concerning the Author and his Writings ; I proceed to the last Head of Advertisements.

### III. Advertisements touching the Methods and Helps whereby the Author arrived at such an eminent degree of skill in the more abstruse parts of Knowledge.

And because it is and ever was the General sense of all Wise and Vertuous persons in the World, That the \* Divine Presence and Assistance is absolutely necessary, and therefore to be implor'd, in all weighty undertakings; that which deserves first to be numbred amongst those Helps to knowledge is,

I. His humble and fervent Prayer to Almighty God, the Father of lights, to guide him into all Truth, and to give him [ \* שכל טוב ] a good understanding in all things. This was S. \* James his advice, If any man lack Wisdom, let him ask of God ----- and it shall be given him. This was that memorable counsel that a venerable unknown person gave to Justin Martyr in his Solitude, ( after he had pass'd through the several Philosophies then in being, the Stoick, Peripatetick, Pythagorean and Platonick ) as a preparation to his receiving the best Philosophy, that is, the Christian, That he would study the Writings of the Holy Prophets; and for his better success therein ( saith he \* ) "Εὐχεσθε δέ σοι πρὸς πάντων φωτὸς ἀνοίχθῃσι πυλάσι, that he should first and above all things pray unto God that the Gates of light might be opened unto him : and in the following of this counsel this great Philosopher became an eminent Christian, faithful unto death. This was Daniel's practice; Daniel ( whose Prophecy is much-what of the like colour and complexion with S. John's Apocalyps ) he sets himself ( and engages the Three Children, his companions, to do the like ) \* to desire mercies of the God of Heaven concerning that Secret of Nebuchadnezzar's Vision of the Four Kingdoms, represented by the \* Image of Four differing mettals. And, to mention only one Example more, ( but such a one as is most pertinent on this occasion ) S. John is said to have \* wept much that none was found that could open the Apocalyptick Book sealed with Seven Seals : But God heard his Prayers and Tears, and upon the Lambs opening the Book he is bid \* Come and see. Thus God made the place of his banishment, Patmos, ( an Island in the Archipelago ) to be to him \* a Valley of Vision, another || Peniel and || Gate of Heaven, and, for the Oracles of Divine wisdom he there received, infinitely more illustrious than Delos, ( a neighbouring Island, the middlemost and chief of the Cyclades ) so much famed for the birth and Oracle of Apollo. In this Solitude the holy Angels and Christ Jesus the Sovereign over Men and Angels visited him, and blest this Eagle-eyed Apostle with the discoveries of the particular Fates of the Church till the End of the World and Christs Second coming to Judgment.

Agreeable to such holy Counsels and these great Examples was Mr. Mede's practice, particularly when he entered upon the Apocalyps. Accordingly in a Letter of his to Mr. W. ( his ancient Friend ) he tells him That it was his daily Desire and Prayer to God that he might not be led away with delusions, ( as some unskillful and unstable souls had been in their attempts upon so abstruse a Book as the Apocalyps ) and that therefore his Hope was in God, that he would not

\*\*\*

suffer

\* Οὐκ ἐστιν  
ἄλλος πᾶσι  
ἀποδοὺν πᾶσι  
ἐκείν. Plin. in  
Paneg. Bene &  
sapienter Ma-  
jores instrue-  
runt, ut rectum  
agendarum in-  
itium & Preca-  
tionibus cape-  
rent.  
\* Plal. III.  
\* Chap. 1. 5.

\* In Dial.  
cum Tiphoni.

\* Dan. 2. 18.

\* Verf. 32, & c.

\* Apoc. 1. 5. 4.

\* Chap. 6. 1.

\* Ifai. 22.

|| Gen. 32.

& 28.

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suffer him to fall, ( as they had wretchedly miscarried ) but be merciful to him a sinner : and withal he earnestly desires that others would pray for him, as he would not cease to pray for them engaged in the like difficult labours. In this humble strain does he express himself in that private Letter, which needed not to be printed, it treating upon what he hath more fully and clearly discoursed of in other Tracts published in this Edition. Besides out of his printed Works upon the *Apocalyps* the Reader may observe the same: For those two humble Addresses of his to God, in the beginning of both his *Clavis* and *Commentary* upon the *Apocalyps*, [ *Tu qui Throno insides -----* and, *Christe, Dei Sapientia -----* ] are pregnant proofs how sensible he was of the availableness of continued Prayer for the safe understanding of such Mysteries. So far was he from \* leaning to his own Understanding and \* glorying in his own Wisdom: just as Joseph the Patriarch speaks of his interpreting Pharaoh's Dream, ( *Gen. 41. 16.* ) It is not in me, לא מן חוכמתי Non ex sapientia mea, says the Targum.

\* Prov. 3.

\* Psal. 33.  
Praise is comely  
for the upright.

II. His *Ingenuous Gratitude and Thankfull acknowledgements* for any measure of Light received. For Praise ( as it is in it self most \* comely, a singular piece of the Beauty of Holiness, the Souls best dress and most graceful deportment, so likewise ) it is an effectual instrument and one of the most compendious means to the obtaining of greater Favours and Blessings. Thus Daniel, out of a due sense of Gods Goodness in revealing to him that Secret and Mystery of Nebuchadnezzar's Vision, repeats and doubles his affectionate Praises, in Chap. 2. 20, 22, 23. And he that was thus becomingly thankful for this First Favour, had many other Mysteries imparted to him, Mysteries of the greatest magnitude and importance: as, that of the LXX Weeks, ( Chap. 9. ) containing ( besides other Secrets of Providence relating to the Jewish State ) the highest Mysteries of the Gospel, the Coming of Messiah into the World, his Death, the Time and the End or Intent thereof, his Anointing. Inauguration, and being instated in his Sovereign Dignity and Regal Power over all; and also that ( in Chap. 7. ) of the Second Coming of Christ in the Clouds of Heaven, together with the Description of the Great Day of Judgement, and the Kingdom of Christ, which should not pass away nor be destroyed as were those Four \* Kingdoms represented ( in this Chapter ) by the Four Beasts diverse one from another, verse 3. and ( to name no more ) that Mystery of the Reign of Antichrist, ( for so the Ancients understood it ) both in Chapter 7. 8, 20. and Chapter 11. 36, &c. together with the Time of his Discovery, \* Chapter 12. 11, 12.

\* 1 The Babylonian,  
2 that of the Medes and Persians,  
3 The Greek, 4 the Roman.

\* Of these Numbers 1290 & 1335, see Mr. Mede's *Revelatio Antichristi* in pag. 717.

Nor was Mr. Mede's Practice less observable in this than in the foregoing Particular; of which it were easie to produce many Instances: This for one, out of that above mentioned Letter to Mr. W. to whom he had sent the First Draught of his Notions upon part of the *Apocalyps*, ----- As for me, ( saith he ) I am conscious of my weakness and unworthiness; being, when these kind of thoughts first possess'd me, looking another way with a prejudice incompatible with this ----- But if it be found the least means of farther light, to the Father of Lights be the Glory. His Epistles are full of the like thankful acknowledgements. When some, admiring his rare Sagacity in the Mysteries of the *Apocalyps* and other Prophecies, wrote to him in a strain full of respect and praise, he was not forward to take Glory to himself, but gave it ( as he ought ) to God; telling them, \* if there were any thing in his Meditations worthy of approbation, he must

\* See Ep. 14. pag. 759.



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must ascribe it to Gods goodness towards him, that had in any sort enabled him to endeavour ought whereby he might not live in the world altogether unprofitably ----- and withal adds concerning his *Clavis*, If this one thing be my Talent, though but a single one, I have sufficient wherefore continually to thank the Almighty, and to beseech him that my husbanding thereof may be, by his gracious instinct, such as may be some occasion of farther light to others. Agreeable to which expressions is that most Grateful acknowledgment with which he concludes his *Clavis Apocal.* -----

*Id extremum te volo, Lector, ut si mihi \* assidenti quid forte revelatum esse perspexeris, aut tibi ipsi aut aliis ad hæc mysteria profuturum, id totum Dei in me misericordiae acceptum referas; cui & ego ob tantillum Sapientiae ejus radiolum grates persolvere nunquam desinam* -----

\* 1 Cor. 14. 30.

The like humble and hearty praises for that portion of knowledge God had given him in these Mysteries, and the Opportunity he had vouchsafed him to make it known to others so far as he had done,

( either of which Favours he professes he deserved not, ) the Reader may observe elsewhere in his \* *Epistles*. And indeed a Soul so Humble and Meek and

\* See Ep. 41.

Thankful as his was, is in the fittest disposition and has the fairest advantages for Divine light : So true is that of *Siracides*, \* *Mysteries are revealed unto the*

\* Chap. 3. 22.

meek. He with whom God \* *spake face to face, as a man speaketh to his friend, was*

\* Exod. 33.

the \* *meekest man upon earth*, one whom that rare conjunction and Constellation of

\* Num. 12.

so great Accomplishments and Excellencies ( as his being \* *learned in all the wisdom of the Egyptians*,

\* Acts 7.

his being mighty in words and deeds, his \* *forty days converse with God in the Mount*, his Greatness, Power and Dignity, together with

\* Deut. 9.

the incomparable goodness of his person ) did not swell into an haughty,

arrogant and imperious humour; as it would have been apt to have made some the proudest men upon earth.

To conclude; To return all Thankful acknowledgments for such peculiar knowledge of the Mysteries and *Prophetick Scriptures*, *ἀληθινὰς ἀξιώσεως καὶ δόξης*,

( to use the words of that Hymn in the *Alexandrian Liturgy*; ) for the Interpretation of Prophecy is a Grace and Favour as well as Prophecy it self. Accordingly those two persons ( one under the Old Testament, the other in the New ) that were favour'd above all others with the discoveries of the greatest

Mysteries, were such as were peculiarly dear to God. *Daniel* was *חמור* \*, and more fully *חמור* \*, a man of desires or greatly beloved; and *John* was the

\* Chap. 9. 23.

Disciple whom *Jesus* loved, ( so he is styled five times in Scripture ) that leaned on his breast at Supper, and lay in his bosom : and to this his bosom-Disciple did our

\* Chap. 10. 11.

Lord impart the deepest Mysteries of Prophecy as also of Evangelical Truth, whence he was worthily styled *Θεολόγος* The Divine, a Title more fitly applied

to him than of old to *Orpheus*, *Linus* and *Museus*, or any the Divinest Writer among either the Philosophers or Poets of the Gentiles.

III. His serious diligence in the use of such means as were most proper and instrumental to the attaining of that Knowledge he prayed for. Where the most seemingly-earnest

Prayer is not attended with as earnest Endeavours, it is but a lazy insignificant wish, and in some a piece of vain Enthusiasm. But our Saviours advice is

not barely to \* *ask*, but to *seek*; and such was that of || *Solomon*, not only to lift

\* Matth. 7.

up the voice for Wisdom and Understanding, but to seek her as Silver, and search for her as for hid Treasures. And of these counsels Mr. *Mede* was a careful observer,

|| Prov. 2. 4.

who failed not to accompany his Prayers with his best Endeavours. And as he was not slight and sudden in any thing, but proceeded with the greatest

care and caution imaginable in any important argument his Thoughts were fixed upon, so was he more especially serious and thoughtful in his endeavours

to interpret the *Apocalyps* and any other *Prophetical Scriptures*; a work to which

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he was peculiarly design'd and fitted by God, and moved to it by some interior invitation and gracious Instinct of his Spirit, as the Author himself does somewhere acknowledge in his *Epistles*, where he also looks upon any abilities he had for interpreting such Scriptures as that particular Talent God had intrusted to him, to improve to the best advantage in his service: and therefore (as became a good and faithful Servant, desirous to approve himself to his Master in Heaven) \* *whatsoever his hand did find to do herein, he did it with all his might.* And that he might wholly give himself to these studies, (according to that of the Apostle, \* *ταῦτα μελέτα, ὡς τέτοις ἰδί*) and attend upon them without distraction, he prudently made choice of his most still and vacant hours wherein he might be most free from the noise and tumult of other cares and distractive, but less pertinent, business; for he would tell his Friends, *that he could do nothing in these things but in silence and security of not being distracted by company and business.* S. John received his *Apocalyps* in his Solitude at *Patmos*; and our Author found those seasons to be the most favourable and advantageous for gaining any abilities to reveal this *Apocalyps*, when he could be most retired and recollected in his \* *Cell or Study*, where he might gather in and intend all the Powers of his Mind and possess his whole Soul, the Soul never acting so strongly as when its whole force is thus united in such Recollections.

One Instance (and a very remarkable one) of his great Diligence and Faithfulness in this Work he mentions in a \* *Letter* of his to Dr. T. where acquainting him with the leisurely and deliberate progress he made in his Exposition of *Apocal.* chap. 14. he adds, *I am by nature cunctabundus in all things, but in this let no man blame me if I take more pause than ordinary*; and he gives this Reason for it, *Altius enim hoc animo meo insedit,* (saith he) *That rashly to be the Author of a false interpretation of Scripture is to take Gods name in vain in an high degree*: Words worthy to be written (to use \* *Jeremy's* expression) *with a pen of iron or with the point of a diamond upon the table of the heart*, in the most legible and lasting characters; Words arguing the Authors most serious and pious spirit, full of reverence for the Word of God, and most sadly to be considered by the over-confident and superficial Expositors of the Divine Oracles and Mysteries.

Thus much in general. The particular Means whereby he attain'd so great an insight and skill in the *Apocalyps* and other abstruse Prophecies of Scripture were such as these.

1. His accurate and judicious comparing of Scripture with Scripture, and observing the proper and genuine use of the like Words and Phrases in several passages of Scripture, as they are either in the Original Languages, or in the ancient Versions thereof, especially the *Chaldee, Greek and Syriack*. For he found by good experience that some Scriptures do excellently illustrate others where the like Expressions are to be found, and consequently that the Word of God is \* *a Lamp unto our feet and a Light unto our path*, not only as to the guiding of our life and practice, but also as to the directing our progress in the safest and clearest method of interpreting it self; and that such comparing of places is as needful for our conduct in the more solitary and dark passages of Scripture, as that *burning Pillar of fire* was to the *Israelites* in their journeying through a vast and desolate Wilderness, which God gave them to be both *a guide of the unknown journey*, and *an harmless Sun* by night, as the Author of the Book of *Wisdom* does elegantly express it in chap. 18. 3. *πυρροφλεγὴν ἥλιον, ὁδηγὸν μὴ ἀλγῶσαι ὁδοιπορίας, ἥλιον δ' ἀβλαβὴς, &c.*

Particularly

\* Eccles. 9. 10.

\* 1 Tim. 4.  
— *Su totus in illis.*

\* So he calls his Study or Chamber in Ep. 97.

\* The rest of it is about News, and therefore was not published in this Edition.

\* Chap. 17.

\* Psal. 119.



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Particularly he observ'd that the Style of the New Testament doth frequently imitate the Construction and Propriety of the *Hebrew* in the Old, as also the *Greek* of the LXX, and that the use of many Words in the New Testament was not Vulgar but *Hellenistical*, and agreeable to the use and importance of them in the *Greek Bible*. As for example, οἶνος τῆ θυμῆ τῆς πορνείας, Apocal. 14. 8. Μαμωνᾶ ἀδικίας, Luk. 16. 9. εἰς νίκος, 1 Cor. 15. 54. ὁ σπείρων ἐπ' εὐλογίας, 2 Cor. 9. 6. περσεκύνησαν τὸ θηρόν, Apocal. 13. 4. Χερυβὶμ δόξης, Heb. 9. 5. Several other examples might be mentioned; but it is a Truth so generally acknowledged by those that are but competently acquainted with Sacred Philology, that it would be a needless task to produce the very many Instances which might be brought in confirmation thereof,

2. His exact skill in History and the Customs both of the Jews and other Nations was a singular aid and advantage to him for explaining the obscurer passages in the *Apocalyps* and *Prophets*. 'Tis true, Those things that are absolutely necessary to be known and practis'd in order to Salvation, they are plain and evident in the Scripture; more especially to the good and honest heart, to the sincerely-obedient Soul they are as clear as if they were written with a Sun-beam, (its \* *Tertullian's* expression) yea they are (as || *S. Chrysostome* hath phrased it higher) τῶν ἡλιακῶν ακτίνων φαιερώτερα. In those things\* that *pertain to life and godliness*, which lead to an *happy life* hereafter, and constitute that *Holiness* here which is the only way to that *Happiness*, the Scripture is || clear and intelligible without any Paraphrase or Comment, without any Criticisms or Philological learning; they are not hard to *understand*, but hard to *practise*, (nor are they hard in this latter respect but through our own fault, through our unwillingness to implore and use those aids which God is ready to afford to such as diligently seek him:) Yet that \* *the man of God may be perfect and thoroughly furnished to every good work*, and particularly to that *good work* which most properly becomes the *man of God*, the understanding and explaining of many other considerable parts of H. Scripture, it is requisite that he should be well read in Histories and Antiquities, both Jewish, Christian and Ethnick, and withal be indued with an happy ἀγχινοια and Sagacity for the better discovering what *Events* recorded in History do particularly answer the Scripture-Prophecies. And that Mr. *Mede* was excellently accomplish'd for such purposes, is manifest to all judicious Readers of his Works; in particular, his *Commentary upon the Apocalyps* is an illustrious proof of the great and successful use he made of his acquaintance with the best Historians that treat of the successive Changes and States of the *Roman Empire*, together with the Degrees of its Ruine (represented in the || Vision of the *Seven Seals* and *Trumpets*) as also of the *Saracens*, (those \* *Locusts* that came out of the *smoky* and darkening Seduction of *Mahomet*) together with their Successors the *Turks*, (those || *Horsemen from Euphrates*) and likewise of the *Christian Church*, whether in its primitive Purity (chap. 11. & 12.) or in its Degeneracy and Apostasy (ch. 13. 14, &c.)

His acquaintance with the *Jewish Antiquities* enabled him to discover what was meant by that Glorious Session of the Divine Majesty upon a Throne, (as it is described in *Apocal.* 4.) and by those \* *Four Animalia* (the Ensigns of the Four Standards of the *Israelitish* Camp in the Wilderness) that were placed about the Tabernacle or Throne of God. From the same Antiquities he explain'd the *Two Courts* of the Temple (mention'd *Apocal.* 11.) the *Inner Court* for the Priests, the *Outer* for the *Israelites*, between which and the *Atrium Gentium* was a Wall of stone about three cubits high, with an Inscription upon it forbidding

\* De Resurr. carn.

|| Hom. 2 in Jo.

\* 2 Pet. 1. τὰ

ἀγαθὰ ζώην καὶ

εὐσέβειαν.

|| ὁ δὲ εἰς Κλη-

μείνεται ἐν λό-

γῳ. Clem.

Alex. in Pro-

trept.

\* 2 Tim. 3.

|| Apocal. ch.

6. & 8.

\* Chap. 9. 2. 3.

|| Ver. 14. &c.

\* A Lion, a

Bullock, a Man,

and an Eagle.

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forbidding any alien or uncircumcised Gentile to come within the Sacred limits; and that the μεσότοιχον τῆ φραγμῆ (Ephes. 2. 14.) *Middle wall of partition* between the *Jews* and *Gentiles* does plainly allude hereunto. But not to mention any more Observations of this nature, there are several *Phrases* also in the Scripture illustrated by him out of the same Monuments of Antiquity; as the

\* Vid. p. 913. Σεβέρμοι, Οἰκὸν μὲν μέλλουσα, Δεύτερος θάνατος \* *the second Death*, (an expression four times used in the *Apocalyps*) and (that which occurs thrice in the same Book) || the *being arrayed* or *walking in white garments*. Other Instances might be added, but these may suffice for a *Specimen*.

¶ Vid. p. 447, & pag. 909.

His acquaintance with the *Ethnick Antiquities* enabled him to explain the Δέκατον τῆς πόλεως or *Tenth part of the City*, (*Apocal.* 11. 13.) the *two Eagle's wings*, (chap. 12. 14.) the *receiving the Beast's mark in their right hands or in their foreheads*, (chap. 13. 16.) as there is mention also of the *Virgin-Company having the Lamb's and his Father's name in their foreheads*, (chap. 14. 1.) with sundry other Passages in that Book of the like import.

But besides these and the foregoing Instances, I might here mention several other Passages in Scripture which the Author had not occasion to touch upon in his Discourses, whether Words and Phrases, or whole Paragraphs, (if not almost whole Chapters sometimes) not to be illustrated without skill in *History* and *Antiquities*: as (to name only some few) ἡμᾶς ἐσχάτως ἀπέδειξεν ὡς ὁμοθανατίους, ὅτι θείαρον ἐγενήθημεν, &c. 1 Cor. 4. 9. and the *white Stone*, with a *new name written therein*, given to him that overcometh, *Apocal.* 2. 17. as also that in *Acts* 19. 2. where the Christians at *Ephesus* tell *S. Paul*, *We have not so much as heard* εἰ Πνεῦμα ἅγιον ἔστι whether there be an *Holy Ghost*, or (as the Hebrew Masters phrase it) רוח הקודש. And for that Paragraph in *S. John* 7. from vers. 37. to vers. 40. containing what was spoken by our Saviour in the last day, that great day, of the *Feast of Tabernacles*, the elegancy and fitness, as well as the genuine importance, of those expressions is most clear to such only as apprehend the reference they have to the Customs and practices of the Jews on that day, recorded in their ancient Authors. Nor can that in 1 Cor. 9. from vers. 23. to the end be illustrated without skill in the *Ethnick Antiquities*, the whole Paragraph alluding to the Customs of those Exercises and Games kept at *Corinth*, (as they were also in 3 other places of *Greece*) and call'd *Isthmia certamina* from that *Isthmus* on which that great and wealthy City of *Corinth* was situate, and where those Sports were celebrated every fifth year: Upon the knowledge of which Customs it would appear that the Apostles expressions in this Paragraph are most pertinent and Emphatical. Much of *S. Matth.* chap. 24. relating to the Destruction of *Jerusalem*, (together with the Signs and Fore-runners thereof) is to be explain'd out of Jewish and *Ethnick* Historians, and very particularly and clearly too out of those Authors who yet knew nothing of our Saviour's Predictions therein, nor of that ancient Prediction in *Micah*, ch. 3. 12. (quoted also by the Prophet || *Jeremy*) *Zion shall be plowed as a field*; which was also most punctually fulfilled, as were the other. I will name but one Book of Scripture more, and it shall be that of *Daniel*, where the Interpretation of both the 8<sup>th</sup> and 11<sup>th</sup> Chapters do wholly depend upon *History*; as also what in Ch. 7. is said of the *Four Monarchies*, and particularly the fitness of representing the *Third Monarchy* (that of the *Greeks*) by the *Leopard with four wings*, vers. 6. and in chap. 8. by the \* *He-goat*, and the || first King thereof by

\* See Comment.

*Apoc.* p. 473.

¶ *Alexander* did affect to be call'd, and worshipp'd as, the Son of *Jupiter Hammon*, the upper part of whose Image was a *Goat*: and in his Pictures and Coins he would be represented κατὰ τὸν ὅμοιον.

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that קרן חזון or notable Horn ( vers. 5, & 21. ) together with the Four Horns that came up after it was broken ( vers. 8. ) as likewise the fitness of representing the Second Monarchy ( that of the Medes and Persians ) by the Ram with two Horns ( vers. 3. ) of which the Author has a short hint in his *Com. Apoc.* P. 474. to which might be added that *Moris erat apud Persas aureum caput arietinum pro diademate gestare*, as appears from *Ammian. Marcellinus* l. 19. The clear understanding of these and many other particulars in those Chapters depends altogether upon History.

By all which it is manifest how necessary it is for the full understanding of several parts of Scripture to be acquainted ( as the Author was ) with the Original Languages, ancient Versions, the *Genius* and Idioms of the Scripture-style, and also with History, and the ancient Customs both of the Jews and others: without which it would be a fruitless attempt, even for such as otherwise are of good abilities, to undertake to give a pertinent and satisfying account of the forementioned ( and other the like ) passages of Scripture. And as for those who, though they are \* ψυχικοί, πνεῦμα μὴ ἔχοντες, and bring not \* Jud. 19. forth the || *Fruits of the Spirit*, would engross the Spirit wholly to themselves, || Gal 5. 22. ( as the Jews did the *Messias* to their Nation, to the excluding of the Gentiles, ) and ignorantly despise all humane Learning and means of Knowledge; what has been said may abundantly check their vain confidence; such Scriptures as I have instanced in ( and others of the like nature ) being not to be explain'd without skill in the learned Languages, History and Antiquity, which is not to be had but by a studious converse with the best Authors: except they will say that such skill and knowledge is infused, and that the particular Events and *Res gesta*, at large treated of in Books, are made known to them by extraordinary Revelation; which yet they are so wary as not to pretend to, as they are also so wise as not to pretend to the Gifts of Tongues or Interpretation of Tongues, those Gifts of the Spirit not unusual in the Apostles Age.

3. His diligent enquiry and happy insight into the *Oriental Figurative Expressions* and *Prophetick Schemes* throughout the Scripture. For he observ'd that there were, especially in the Writings of the *Prophets*, certain *Symbols*, *Emblems* and *Hieroglyphical representations*, which were no less familiar to those *Eastern Nations* than our *Poetical Schemes* and *Pictures* are to us: and that the true meaning of these *Symbols* was to be found out by some such means as these; as 1. By comparing those several places of Scripture where they occur, and observing what they use to stand for, or what their uniform signification and notion is in such places, which may be farther cleared ( as by considering the fitness and analogy between those *Symbols* and the Things represented by them, so likewise ) by attending to some *Plainer expressions* in the Context, which are a certain *Key* to the understanding of those that are *Figurative* and *Emblematical*. Thus what in *Jer.* 4. 23. is figuratively describ'd, *The Earth is without Form and void* [ תהו ובהו, the words used, *Gen.* 1. 2. of the old *Chaos* ] and *the Heavens have no light*, is the same with what is plainly express'd in the Context, *The whole Land is spoiled, The whole Land shall be desolate*. And that in *Haggai* 2. 6, & 21. *I will shake the Heavens and the Earth*, is explain'd by the words immediately following. Thus in *Zech.* 11. 2. *The Cedar is fallen, the fenced Forest is come down*, is no other than that which is plainly set down in the same verse, *The mighty* ( or the *Nobles*, ארירים ) *are spoiled*. But in *Dan.* chap. 7. and ch. 8. and in *Apoc.* 17. much of the *Visions* is there explain'd, and the *Symbols* therein are render'd out of the *Prophetical style* afterwards into more easie and

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See a particular account of such Prophetic Symbols as these in the Authors Comment. Apoc. p. 448, 449, 459, 466. and a yet more particular account in Dr. More's Prophetic Alphabet in his forementioned Synopsis Propheticæ, Book I. Ch. 5, 6, 7, 8, 9.

and familiar sense. 2. By observing how these *Oriental Symbols* are interpreted and render'd into plainer expressions by the *Chaldee Paraphrasts*, who may justly be presum'd to know best what was meant thereby in those Countries : as ( for example ) when the Prophets frequently speak of the *Sun's being darkned in its going forth, the Moon not giving her light*, and elsewhere of the *Stars falling from Heaven upon the Earth* ( a phrase not to be understood *Literally* ) the *Targum* renders these and the like Prophetic strains in words that signify the *diminution of the Glory and Felicity of the State*, and the *Downfal of the Grandees and Chiefs therein*; *Sun, Moon and Stars* being put according to the *Prophetic style* for the *Higher Powers, Princes and Peers*, those *Great Lights* shining in the *Firmament of the Political World*. Thus also when the Prophets denounce *God's Judgments to come upon all the Cedars and Oaks*, (*Esay 2.* ) and when the *Firre-trees and Oaks* are bid to *howl* (*Zech. 11.* ) the *Targum* in stead of mentioning these tall and goodly *Trees* has מלכי עממיה and מדינותה *Princes of the People and Rulers of Provinces*. 3. By consulting such Authors as had collected any *Fragments and Remains of the ancient Onirocriticks*, as *Apomasar* or *Achmetes the Arabian* ( published by the learned *Rigaltius* ) had of the *Onirocriticks of the Indians, Persians and Egyptians*; concerning which I need not enlarge, the Author having inserted some pertinent *Extracts thereof* ( together with his judgment of their fitness to illustrate the meaning of the *Prophetical Representations* ) in his *Commentary upon the Apocalyps, p. 451.* and elsewhere. By which *Onirocriticks* it may appear what the *Eastern nations* did commonly suppose to be signified by such *Symbols*.

4. His observing things in distant places of the *Apocalypse* to *Synchronize* and belong to the same time : whence he was well assured That it was a false *Hypothesis* and a fundamental Error in any Commentators to think That all the *Prophecies and Visions* in this *Mysterious Book* are placed in such an order as is agreeable to the order of time wherein they were fulfill'd, or That the *Events* succeeded one another in the same *Series and order* as the *Visions* do; and consequently for them to frame their *Interpretation of the Visions* according to that deceitful *Hypothesis*, and not according to that safe guidance and light which the *Synchronisms* afford, must needs expose them to manifold mistakes from first to last, and encumber the whole work with such *Difficulties, Inconsistencies and Incongruities* in applying the *Prophecies to History and Events*, as cannot possibly be excus'd and remov'd by all their wit, were it greater than it is. Of such consequence it is for all that would interpret the *Apocalyptrick Visions* to take heed to the *Apocalyptrick Synchronisms* ως ἀντὶ φωτὸς φαίνονται ἐν ἀνυχμῶν τόπῳ, ( to use *S. \* Peter's* expression ) *as unto a light that shineth in a dark place* : Otherwise their whole *Fabrick of Annotations* will be but as a *Building without a sure Ground-work and Foundation*, an *House built upon the Sand*, which is but a fluid and uncertain bottom; a *Pile of private Fancies, slight Conceits and weak Conjectures* : And though there may be some things therein which may have a shew of *Learning* and a seeming *Concinnity* to the *injudicious and unskilful* in the *Prophetic Style*; yet the main of their performance ( for want of attending to this and the other means of knowledge mention'd in the foregoing particulars ) will be little better than a more pompous, solemn and plausible *Impertinency*, and upon the whole matter their *Enterprise* no other than *magnū conatu nugas agere*, with a great deal a-do to do nothing.

\* 2 Ep. 1.



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The glory of the First discovering these *Synchronisms* is peculiarly due to Mr. Mede, and upon this score shall the present and succeeding Ages owe a great respect and veneration to his Memory: For of these *Synchronisms* he might justly affirm what *Aristotle* doth of his *Syllogisms*, ( the invention of which method of reasoning he challengeth to himself ) \* Ταύτης δὲ τῆς πραγμάτειας ἔδεν πάντελως ὑπῆρχε, and again, περὶ τῆς συλλογίζεσθαι πάντελως ἔδεν ἔχοντι πρῶτον λέγειν ἄλλο· ἀλλὰ τριβὴ ζητῶντες, πολὺν χρόνον ἐπονύμην. This was Mr. Mede's noble εὕρημα, as well useful and serviceable as new and curious: and it was an argument of his great judgment, as to discern the proper Events and Times to which these Visions are to be applied, so likewise to discover those Passages in the *Apocalyps* which, though dispersed here and there, are *Synchronal* and *Homogeneous*; there being certain Characters and Intimations secretly couched in this Book of Mysteries, whereby ( as also by considering the nature of the things themselves that are Contemporary ) the *Synchronisms* of the Visions may be found out.

\* De Sophist. Elench. l. 2. c. ult.

I shall not need to shew how necessary it is for those that go down to this Prophetick Sea to steer by the guidance of these *Synchronisms*, ( that lightsome *Pharos*, and indeed the only *Cynosura* to direct those that are upon this great Deep, ) the Author himself having fully and undeniably done this all along in his *Clavis Apocalyptica*, and summarily in the \* two last pages thereof: Nor will the excellency and advantages of this Discovery be doubted of by any that shall with patience and attention peruse what he hath written in a close and concise way ( agreeably to his Mathematical Genius ) of the *Apocalypick Synchronisms* in that *Clavis*.

\* See pag. 431, 432. See also pag. 581.

Thus much for the Third General Means of Knowledge. I must be shorter in what follows.

IV. A Fourth means whereby he arrived at so great a measure of Knowledge was, His Freedom from Partiality, Prejudice and Prepossession, Pride, Passion and Self-love, Self-seeking, Flattery and covetous Ambition.

1. How free he was from all Partiality, there are many pregnant Proofs in his Writings. It is a common, yet a most true, observation, That with many men *Maxima pars studiorum est studium partium*; but with him it was otherwise. In some of his \* *Epistles* he complains that it was Partiality that undoes all, and that *Studium partium* together with Prejudice is an invincible mischief, while it leaves no place for admission of Truth that brings any disadvantage to the Side or party; that being the Rule which they examine all by. And therefore being sensible and aware of this evil, he professeth ( in Ep. 96. ) that he endeavour'd as much as possibly he could to subdue himself to such a Free temper of Mind as not to desire to find for this side rather than that, And his Endeavours herein being hearty and serious, they were consequently ( through God's blessing ) successful, insomuch that he judged himself highly obliged upon this account to return this grateful acknowledgment to Almighty God, ( in Ep. 56. ) I thank God ( saith he ) I never made any thing hitherto the caster of my resolution but Reason and Evidence, on what side soever the advantage or disadvantage fell. The singular avail-

\* See the last lines in his *Epistles* p. 983.

\* \* \* \*

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ableness of such free and unbiassed affections in the pursuit of Knowledge he hath excellently express'd in that clear profession of his (in Ep. 96.) *If I have hit upon any Truth, it is wholly to be attributed to my indifferency in such searches, to embrace whatsoever I should find, without any regard whether it were for the advantage of one side or other.* This and the forementioned passages are excellent words, the genuine language of a Son of Wisdom, the lively picture and true character of his and every generous Soul, every way becoming a right *Virtuoso* and member of the *Philalethean Academy*. From this *Free-spiritedness* (together with the ingenuous effects thereof) were the \* *Be-ræans* styled εὐγενέστεροι a more noble sort of Christians. They that are short of this Excellency and Largeness of spirit, seldom attain \* δοκιμάζειν τὰ δια-φερόντα to prove things that differ, or to approve things that are excellent, seldom rise to what is above mean and vulgar, slight and superficial, but are condemn'd to what is servile and Pedantick, and judge themselves unworthy of the noblest Truths, and withal are expos'd to the same Fallhood and Mistakes that the Person or Party whom \* they have in admiration because of advantage, or the *Vulgar* in any rank of men (being of the same illiberal and contracted spirit with themselves) are liable to: For it is a *Maxime* equally true and generous, *Suum est cuique Ordini vulgus, & optima semper paucissimis placere.* To which I may fitly adjoyn that pertinent Observation of *Seneca*, \* *Non tam bene cum rebus humanis agitur, ut meliora pluribus placeant.*

\* Acts 17. 11.

\* Phil. 1. 10.

\* Jude 16.

\* De vita bea-  
ta.

2. Nor was he less free from all *Prejudice* and *Prepossession*, with the attendants thereof, *Pride*, *Passion* and *Self-love*.

Men come to be *prejudic'd* against Truth, either by their disgust and disaffection to the person that represents it: an argument this is of their little Judgement but great *Passion*: but from this he was secured by his *Charity* enlarged to all men, and by the cool and calm temper of his spirit; he could patiently endure the contradiction of others, and reply without passion; witness his sober and pacate Answer to *Lamenus* his hot \* *Strictures*.

\* Pag. 550.

Or else they are *prejudic'd* by their scornful disesteem of others: an effect this is of their high *Self-conceit* and surely *Pride*: and from this he was secured by his great *Humility* and *Modesty*, whereof there are many clear Proofs in his Writings. Accordingly when he had to do with Mr. *Hayns* about some Tenets of his in reference to several passages in *Daniel* and the *Apocalyps*, he plainly tells him, \* *I profess to you, I condemn not your discourses, but do diligently and apud conscientiam meam weigh your arguments, howsoever it comes to pass I am not persuaded by them:* and farther, so far he was from slighting what was done by those that were eager for the same Tenets, that he assures him \* *he had read the most that had or could be said for those Opinions either by the chief Patrons thereof or their followers, and so had used all that Diligence that was due in the search of Truth.* And herein he was Exemplary to every ingenuous lover of Knowledge, and contrary to the proud and passionate man that is conceited and resolv'd upon his Opinion, (Οἷος πέπνυται, τοὶ δὲ σχιαὶ αἰόρουσι) and is therefore impatient to hear or consider any thing that opposes it. But *Humility* affords a very considerable advantage for the clearer discerning what is True and Right, while it prepares men to receive

\* Ep. 20. p. 748.

\* Ep. 3. p. 742.

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receive any better information from others. This effect it had in Mr. Mede, and upon this score how heartily does he thank *Lud. de Dieu* for suggesting to him an easier explication of \* [*ἐν μέσῳ τῶ θεοῦ καὶ ἀγγέλῳ τῶ* \* || Pag. 567. & 569. *θεοῦ, Apocal. 4. 6.*] and for acquainting him with his || notion about כְּרוּב *Cherub* signifying an *Oxe*, from the Chaldee כְּרַב \* *Cherab*, which is \* Hence also כְּרַבָּא is *Aravit*, whereby his observation upon the 4 *Animalia* in *Apocal. 4. 7.* was *Aggr. at anim.* confirmed? And with the like affection he acknowledges Mr. Haydock's || ingenious conjecture about the form of the *Seven-sealed Book*, (*Apocal. 5.*) as also his being better informed about the *Number of the Beast* [666] \* See pag. 790. &c. by Mr. Potter's Discourse concerning it, with which Discovery he was so highly pleas'd, that (not without some *πείσμα*.) he affirm'd it \* to be one \* Pag. 877. of the happiest Tracts that had come into the world, and such as could not be read without much admiration. In short, He did not take himself to be *Infallible*, and therefore was not *Unalterable*, where the change was for the better, (and the change is ever such, where we part with a plausible Mistake or with a specious Probability for solid Truth and clear Demonstration) but he was always ready to hear another's Reason, and to yield himself a willing Captive to the Evidence of Truth. For to be overcome by Truth and Reason, makes the conquered a gainer, and puts him into a better state than he was in before; nor will he fail (if he know his own happiness) to make one in that joyous acclamation, || *Great is Truth, and mighty above all things: She is the Strength, Power and Majesty of all ages. Blessed be the God of Truth.* || Efr. 4.

Or else men come to be prejudic'd by an undue affection to their *Idola specus*, (as the *L. Verulam* calls them) their peculiar Conceits, some Notions and Speculations of their own, by which they either are or would be known; being fondly persuaded that things are so as they imagine them, or vehemently desirous that they should be so: and therefore it is no wonder if, being thus prepossess'd, they have lost their taste, and wrong'd their *κατάνοια*, that they cannot readily discern between Good and Evil, but (as the Prophet *Esay* speaks) *put bitter for sweet and sweet for bitter*, and are easily brought to fancy that to be True and Right which they passionately will to be such, in order to some corrupt design and interest eagerly pursued by them, or to the gratifying of those several Lusts wherewith they are led away, (as the Apostle speaks) and are therefore unable to come to the knowledge of the Truth. And if they that are thus affected do sometimes for a pretence consult the Holy Scriptures, they come so fully possess'd that this or that Opinion and Practice of theirs is True and Right, or so strongly resolv'd to find it so, that even the Divine Oracles seem to them to return such an Answer as they promised themselves they should receive and most impetuously lusted after. And so it fares with them herein as in another case it did with the *Romans*, who having taken *Veii*, (a famous City in *Hetruria*) went into *Juno's Temple*, and there with great ceremony and affectionateness asking *Juno, Velleme cum illis Romam ire?* to some the Image seem'd annuere, to others *etiam id ipsum affirmare*. Upon which story in \* *Livy* there is this observation of *Machiavel* in his \* 1.4. *Discurs. de Repub. — Cum tanta veneratione interrogassent, visum est ipsis tale responsum audivisse quale se audituros prius pollicebantur*, The application is obvious.



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\* Luke 8.

חמסו  
תורה  
Ezek. 22. 25.  
Ze. h. 3. 4.

But against this other Instance of *Pride* expressing itself in an over-dear regard that such men have to their own Sentiments, and oftentimes for some self-ends and undue advantage to themselves, against this, I say, Mr. Mede was secured by that Universal *Alexipharum*, his truly-Christian *Humility*, as also by that *Generosum honestum* which dwelt and ruled in him, the noble *Integrity* of his Spirit, that which the Scripture calls \* the Good and Honest Heart, a Principle not less (yea more) necessary to the right discerning of Divine Truth than the *Subtile Head*: And from this Principle he thus expresseth himself in some of his *Diatriba*, *That we should be more willing to take a Sense from Scripture than bring one to it.* Agreeable to which is that Maxime of his, worthy to be written in letters of Gold, (it was mentioned once before, but cannot be too often inculcated) that Maxime which (he said) was deeply impress'd upon his own Soul, *That rashly to be the Author of a false Interpretation of Scripture, is to take Gods name in vain in an high degree.* How then shall they escape, and where shall they appear, who, being resolved to walk after their own lusts, pervert and distort the Scriptures (as of old the \* Prophets complain'd of some that did violence to the Law) and wrest them to their own destruction, which were designed by God to make men wise unto Salvation?

\* 2 Ep. 3.  
\* 1 Kings 4.  
Pal. 51.

There are others that are prejudic'd through a servile regard to those *Idola fori*, as the forenamed Lord styles Popular Opinions and Vulgar Perswasions, the Opinions of the Many, or of such a Party among the Many whose Persons first, and consequently their Perswasions, they have in admiration; (for generally these two go together, They that do θαυμάζον πρόσωπα (in S. Jude's language,) go on also θαυμάζον δόγματα, the respecting of Persons introducing also the respecting of Opinions:) And herein they shew themselves a kind of *Servum pecus*, receiving for Doctrines the Traditions or Customary Notions of such men without any serious consideration; (which yet is no other than a blind, implicit, stupid and irrational respect to persons and Opinions, as not being founded upon Knowledge and Judgment:) But withall they do hereby oftentimes design to serve their own ends by this προσωποληψία, all this being done (as S. Jude observes) ωφελείας χάριν for advantage sake. And against such Prejudices as these what could better secure the Author than his εὐλαχυνὲς διάνοια, (to use S. \* Peter's expression) his clear and sincere Mind, his רחב לב \* and רוח נריכה ||, his Largeness of Heart, his Vast Understanding, his Free and Ingenuous Spirit, those Intellectual and Moral Endowments of his, whereof I have already given a brief account in the Second Head of Advertisements?

3. As free he was from all Self-seeking, Flattery and covetous Ambition, as from Partiality and Prejudice: each of which has a very inauspicious influence upon any growth in Knowledge and Understanding. Accordingly he does more than once observe in his *Epistles*, That *Mundus amat decipi magis quam doceri*: and that by constant observation he had found, *That no man loved, any Speculations but such as he thought would advance his profitable Ends, or advantage his Side and Faction.* But for his own part, he thus opens his heart in one of his *Epistles* to a Friend, and plainly professeth, That



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That he had not made the Bent of the Times the Rule of his Opinion. For, being free from any aspiring after Applause, Wealth and Honour, and from \* seeking Great things for himself, he was consequently secured from Flattery and Temporizing, the usual artifice of the || οἱ βυλόμενοι πλεῖν, those that will be rich, that are resolved to make it their chief design and business to be great and wealthy in the world, their heart is wholly upon it, they are dead to the World to come, and relish not the things above, and are alive only to this present world, being as eagerly intent and active about earthly things, as if their portion were to be only in this life. \* Jer. 45.  
|| 1 Tim. 6. 9.

But such was the excellency of his spirit, that he could not but abhor all *Servile obsequiousness* whatsoever; as accounting it a certain argument of a Poorness of spirit either to flatter, or to invite and receive Flatteries; and withal considering that if those of Power and high degree were men of inward worth and excellent spirits, they would shew themselves such in their valuing him not the less, but rather more, for his not applying himself to those ignoble arts and course policies proper to *Parasites* and ambitious men, who speak not their own words nor seem to think their own thoughts, but wholly enslave themselves to the thoughts and words, the lusts and humors of those by whom ( for this pretended doing honour to them ) they seek to be advantaged. Besides, he might well think that he should rather undervalue and lessen them, if he suppos'd they would regard him the more for those or the like Instances of an officious flattery: as if they were not able to discern that *Frankness* and *Openness of Spirit and Conversation*, *Singleness of Heart* and a Cordial readiness to serve others in love \* out of a pure heart, is truly Christian, Generous and Manly; and, on the contrary, that *Flattery* and *Fawning* is *Dog-like*, Base and Mercenary, and lasts not long: for though *Parasites* pretend to serve their Masters with great devotion, ( a devotion so great, as if they thought themselves rather their Creatures than God's ) yet in truth || δουλεύουσιν τῇ ἑαυτῶν κοιλίᾳ, they rather serve their own belly; and when their Masters cease to be in a capacity of serving them, these men also cease to regard them, and value them no more than an useless Tool, ( or to use the Prophet's expression ) a broken Vessel, wherein there is no pleasure. \* 1 Pet. 1. 22.  
καθαρὴς καρ-  
δίας ἀγαπᾶ-  
τε ἑαυτοὺς.  
|| Rom. 16.

Other particulars might be added, but these may suffice to shew how Free he was from that which is apt to tempt men to judge amiss: For it appears from the nature of the things themselves, that *Partiality*, *Prejudice*, *Pride* and *Passion*, *Self-love*, *Love of the World*, *Flattery* and *Covetous Ambition* do importunately sollicit men to make a false judgment, corrupt their Affections, wrong their Understandings, enfeeble their Faculties, unhappily dwarf their growth in useful Learning, and keep them back from such an excellent improvement in Knowledge, especially Divine Knowledge, as otherwise they might attain. And therefore had not Mr. Mede been free from the power of these Lusts, he could never have perform'd so well as he hath done in any of his Tracts or Discourses, especially upon the more abstruse and mysterious passages of H. Scripture. Those therefore that are not of such a free and enlarged spirit, but are fondly addicted either to themselves or Parties, and are enslaved to Honour, Wealth and particular narrow Interests, and are under the power of Pride & Passion, serving divers Lusts and Pleasures, they must needs be less excellent, less improved in their studies,

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• Psal. 51. less successful in their Intellectual adventures than otherwise they might have been, had they been \* *established with a Free spirit*. Nor had some Authors of great reading and fame for Learning ever fallen into such mistakes, but their Writings had been freer from imperfections, and a greater respect they had secured to their Memories, had they been less Passionate, less Envious, Proud and Self-conceited, more Free and unbiassed, more Humble and Modest, as also more faithful to that excellent Rule of S. Paul, \* *Μὴ ὑπερφρονεῖν παρ' ὃ δέει φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.*

• Rom. 12. 3.

This is somewhat of that great deal more which might be observed of the Author's *Largeness and Freedom of spirit*; which yet in him was not accompanied with any unbecoming reflexions upon others, (as if he design'd to lessen the due esteem of what was laudable in their performances) much less with any irreverence and opposition to the established Articles of Religion, and prejudice to the Peace of the Church or State; but on the contrary was an innocent, ingenuous, peaceable Freedom of enquiring into such Theories only as do not at all clash with the Doctrine established, and was ever attended with a sweet Modesty, a singular Sedateness and Sobriety of spirit, and a due regard to Authority. And whosoever would read the Author with most profit and judgment, must read him also with a free, unpassionate and unprejudiced spirit: That Saying, *Omnis Liber eo spiritu legi debet, quo scriptus est*, is true as well of every useful Book as of the Divinely-inspired Books of Holy Scripture.

Thus much of the Fourth Help or Instrument of Knowledge. I shall mention but one particular more, but it is a very weighty and important one, of singular use and absolute necessity for the gaining the Best Knowledge; wherein I might be as large as in the foregoing, but because I would hasten to conclude the *Preface*, I shall dispatch it in fewer lines.

V. The Fifth and Last Means whereby the Author arrived at such an Eminency of Knowledge was, *His faithful endeavour after such a Purity of Soul as is requisite to fit it for the fuller and clearer discerning of Divine Mysteries.*

The necessity of such a *Purity of Heart and Life* in order to this End appears by several express places of Scripture: as where it is said, *The Secret of the Lord is with them that fear him*, Psalm 25. *The Fear of the Lord is the beginning of Wisdom, and יראת ה' רעת קדש the knowledge of the holy ones is Understanding*, Prov. 9. (their way of knowing is Knowledge and Understanding indeed) and again, *The pure in heart shall see God*, (Matth. 5.) *But none of the wicked shall understand*, (says the Angel to Daniel concerning the Mysteries mentioned in Chap. 12.) And agreeable to these and many such passages of H. Scripture is that in the Book of Wisdom, chap. 1. *Into a malicious Soul Wisdom shall not enter, nor dwell in the Body that is subject unto sin.*

The same Truth is plainly acknowledged by the Best and more Divine Philosophers; and accordingly they frequently discourse of their *Ἀρεταὶ καθαρτικαὶ Purgative Vertues* as necessary to prepare the Soul for the knowledge of the most Excellent and Highest Truths, (as the Mystical or Contemplative Divines



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vines speaking of the way to Divine knowledge place the *Via Purgativa* before the *Via Illuminativa* : ) and it is a known Maxime of *Plato* in his *Phædo*, Μὴ καθαροὶ καθαροὶ ἐφάπτεσθαι μὴ ὁ δευτέρου, implying that Impure Souls are not admitted to any inward converse with God most Pure and Holy. That *Wickedness* is destructive of Principles, is also *Aristotle's* observation, Ἡ κακία φθαρτικὴ ἀρχὴν. Immorality or a Vicious life unfits men for the noblest Speculations, so that they can neither know Divine nor Moral Truths \* καθὼς δεῖ γινώσκειν as they ought to know, \* 1 Cor. 8. and as they might have known, had they had a true resentment of Morality, and an inward esteem of the \* ὅσα δίκαια, ὅσα ἀγνά, ὅσα περὶ φιλή, ὅσα εὐφημα, \* Phil. 4. the things that are just, pure, and lovely, and of good report. And though such men may sometimes hit upon some Philosophical Notions; yet even in the discovering the Mysteries of Nature they had done far better, and had excell'd themselves, had they been more purged from brutish Sensuality and all filthiness of flesh and spirit. I will only add this, That for a most clear and undeniable proof of this Assertion, [ That Morality and a Good life affords the greatest advantages to a more excellent knowledge of not only Divine, but Philosophical Truths ] we have in this Age the unparallel'd Works of some eminently-learned and nobly-accomplish'd Writers, who really are *Virtuosi* according to the ancient Latine importance of the word, and not merely in the Italian sense, which applies it only to the Wits and such as are any way Ingenious, be they or be they not morally Vertuous.

But that which I chiefly intended under this last Particular was, to acquaint the Reader how deeply sensible Mr. *Mede* was of the indispensable necessity of a Purified Mind and Holy Life in order to the fuller and clearer discerning of Divine Mysteries. This was his firm belief, and it obliged him to endeavours worthy of it. To which purpose I shall here produce a very observable passage out of a Letter of his to an ancient Friend in *Lincolnshire*, who having received, and with great satisfaction read, some Papers from Mr. *Mede* containing his first Essays upon part of the *Apocalyps*, and thereupon writing to him with all serious importunity, That he would earnestly pray for and endeavour after a great measure of Holiness, to the mortification of Sin more and more, that thereby he might be prepared to receive a greater measure of Divine Illumination, and be as a Vessel of honour chosen by God to bear and convey his Truth to others, with much more of the like import, concluding with this request, You see how bold I am with you, but let love bury that Exorbitancy, &c. To this his Christian advice Mr. *Mede* return'd this excellent Answer.

Sir, I thank you heartily for your good Admonitions, and am so far from interpreting your Love Exorbitancy, that I confess my self to have much need of this and more; and therefore desire you to second this your Love with Prayer to God for me, that he would vouchsafe me that his Sanctifying Spirit, and that measure of Grace which may make me capable of such things as he shall be pleased to reveal, and hath in some sort (praised be his Name) already revealed unto me; in the contemplation whereof I find more true Contentment than the greatest Dignities, which Ambition so hunteth after, could ever have afforded me. I have considered what S. Paul saith\*, The Natural and Carnal man is altogether \* 1 Cor. 2. incapable of the things of God's Spirit, neither can he know them, &c. and what our Saviour saith\*, If any man will do his Father's will, he shall (then) know of the doctrine whether it be of God: and I give thanks to Almighty God, \* Jo. 7. who



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*who hath made the Light of these his wonderful Mysteries to kindle that Warmth in my Heart, which I felt not till I began to see them, and which have made me that which they found me not -----*

\* The rest of the Letter did not need to be published, it treating either of private business, or of what he has in other Letters or Tracts more fully spoken of.

This passage out of Mr. Mede's \* original Letter I thought very worthy to be made publick and inserted here upon so fit an occasion, both for that excellent and genuine relish of an humble and serious Piety in every line thereof, as also because it is an illustrious Attestation to the forementioned Truth, *That an Holy Heart and Life is a necessary Qualification to the right discerning of Divine Mysteries*; agreeable whereunto is that in the Greek Version of Prov. 1. 7. (which yet is rather a Paraphrase than a bare Translation, there being more in the Greek than in the Original Hebrew) *Εὐσέβεια εἰς Θεὸν ἀρχὴ αἰδότησεω.*

\* Matth. 13.

AND now I have passed over the Three long Stages of this Preface. In the last Head of *Advertisements* I have acquainted the Reader by what Methods and Helps the Author arrived at so great a measure of skill in the Scripture, particularly in the more abstruse and mysterious parts thereof. And thus may others also attain to a considerable Knowledge, and purchase this goodly Pearl, this *Treasure hid in the field* of Prophetical Scriptures, if they are willing to be at the same cost and bid to the worth of it, and not ignorantly nor sordidly undervalue it: For *Wisdom*, and particularly this kind of Wisdom and Knowledge, is not to be had at a cheaper rate; it is \* *πολύτιμον μαργαρίτης* a Pearl of great price, and worthy of all that we have to bestow, to purchase it. They that look as little into the *Apocalyps* as some do into the *Apocrypha*, and mind the Book of *Daniel* no more than they do the Apocryphal Story of *Bell and the Dragon*, and therefore exercise not their good parts nor bestow that serious diligence about the *δυσανόητα* in Scripture as they use to do about other kind of difficulties, whether in Philosophy or other parts of Learning, it's no wonder they complain the *Jewel* is too dear, when they have no mind to give the full price for it; and that all Labour after such knowledge is either excessively hard or useless, whenas yet through their delicateness and love of their own ease, or for some other reason, they never made any due trial. But in other things *Difficulty* is no argument, it rather whets and animates

\* Δυσανόητα ἔργα.

\* Hof. 8. 12.

men of brave spirits: and that all \* *Excellent things are hard*, is so confess'd a Truth, that it has pass'd into a vulgar Proverb. The first and least therefore that is to be done by such as are of another spirit, and are minded to search these as well as the other Scriptures, is by a frequent attentive reading of the *Prophetical Visions* to fix the main passages thereof in their minds: (otherwise both the style and matter, the great things of the *Prophets* (as *Hosea* speaks of the *רבי תורה* \* *the great things of the Law*) will be always counted as a strange thing.) This being done, they must (if they would succeed in their search) apply themselves to those Five Means and Instruments of Knowledge, as Mr. Mede did, and prosper'd, and by his Writings hath lessen'd the difficulty of these Studies, and made the way plainer for others than he found it for himself. And as the study of the *Prophetick Scriptures* would by an heedful attending to those Five Directions and Helps prove a succesful labour, and therefore far from being excessively hard or incumbered with invincible difficulties; so would it likewise be far from vain and useless: for these Scriptures, as well as the other, being

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ing written for our learning and use, ( as I have briefly and ( I think ) clearly proved in this *Preface* under the Second Head of *Advertisements*, ) there would accrue to us this peculiar Advantage, ( besides many others ) That by a right understanding of the genuine meaning of these *Prophetick Visions*, we should be the better enabled to vindicate the *Prophecies* from those corrupt Glosses which *unlearned and unstable* Souls ( ill-willers also to the stability and peace of Christian States and Kingdoms ) would force upon them, perverting these Scriptures for their own Self-ends to the favouring of their unquiet humors and unpeaceable practices, which being rightly understood are the grand Interest and Concernment of *Christendome*, and certainly make for the Support and Encouragement of the *Reformed* part thereof, of which through God's mercy we are Members.

In the Second sort of *Advertisements* I have observed some few things of the *Author* and his *Writings*, and shall not need here to superadd any thing to court the Reader to a due esteem of them; *His own works will praise him* ( I say not, in the *Gates*, as the phrase is *Prov. 31. ult.* but ) in the private Closets and quiet Retirements of the studious enquirers after Truth, if read there with serious attention ( which is most necessary in the perusing of his Labours upon the Prophetical Scriptures ) and with a mind as free from prejudice as from distractions. It is not to be doubted but that some parts of these *Writings* may generally please and ( as the *Author* of the Book of \* *Wisdom* observes of *Manna* ) \* Chap. 16. *agree to every taste*; nor is it unlikely but that some other parts, though highly pleasing to some, may be less grateful to others of a different persuasion, as *Manna* itself was loathsome to some murmuring *Israelites*. But for the better disposing of them to what is fair and ingenuous, this may be fit to be added, That the *Author* in his life-time did not affect any \* *dominion over the faith* of \* 2 Cor. 1. others, ( as if he were *Infallible* ) nor was he ambitious after his death to be *Idoliz'd*; but this was clearly his disposition, ( as he expresseth himself in a \* *Letter* \* See Epist. 51. to Dr. T. ) *not to be affected how much or how little others differ'd from him; and this disposition* ( he said ) *did so much the more increase in him as he took the liberty to examine either his own or other mens persuasions*: so desirous he was that the *Apostle's Rule* should in this case prevail, *Try all things, hold fast that which is good*. And therefore such men would shew themselves very ill-natur'd and ill-bred as well as indiscreet, and unmindful of the Fallibility of Humane nature, as also unacquainted with *ingenuous Learning*, ( of which the old Verse is most true,

*Emollit mores, nec finit esse feros* )

if they should unwisely disvalue and peevishly reject the whole for some passages not agreeing to their particular Sentiments; or prove so rigid and tenacious, as not to afford that Candor and Charity which is but a just respect, as well easie, as fit to be paid to the Labours of Worthy men highly meriting *de Republica literaria*. And their Rudeness and Incivility would be the greater, because Mr. Mede doth propound his sense not with any either magisterial or provoking language, but with such modesty, calmness and sobriety, as may deserve rather a fair reception than any churlish and unkind usage in the world.

In

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## The General Preface.

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In the First Head of *Advertisements* I have given the Reader ( for his fuller satisfaction ) some account of those long and toilsome labours which I could not think too hard and grievous to undergo both for the honour of the Author's memory and the Reader's greater benefit ; chusing ( though at an humble distance ) to follow that great Labourer in God's Vineyard, Blessed S. Paul, who was \* *ἐν κόπῳ καὶ μόχθῳ, ἐν ψύχει, ἐν ἀγρυπνίαις πολλάκις, ἐν νηθείαις πολλάκις,* rather than \* *to do this work of the Lord negligently.* May the Reader with ease and delight, with profit and advantage peruse these Writings thus prepared for him with a diligence and industry not very ordinary nor over-easie, and therefore not over-hasty, and yet not more leisurely or slow than the labour and weightiness of the undertaking ( together with the urgency of other intercurrent cares ) did exact.

\* Isa. 40. HE who is the *Father of mercies* and the *God of all grace*, that \* *giveth power to the faint, and reneweth their strength who wait upon him, who worketh both to will and to do, and to continue patiently in so doing unto the end ;* to his Name alone ( not unto me, not unto me ) be the Glory and Praise for his Mercy and for his Power sake ----- The same *Father of lights*, who \* *commanded the light to shine out of darkness, shine into our Hearts, \* unveil our Eyes, that we may behold wondrous things out of his Law ;* purifie our Souls from Prejudice and Passion, from every false Principle and corrupt Affection, that we may \* *receive the love of the Truth, and know the Mysteries of the Kingdom of God ;* that being \* *filled with all wisdom and spiritual understanding, we may walk worthy of the Lord unto all pleasing : To whom be \* Blessing and Glory, and Wisdom, and Thanksgiving, and Honour and Power, for ever and ever. Amen.*

\* 2 Cor. 4.  
\* Psal. 119.  
\* 2 Thess. 2.  
\* Col. 1.  
\* Apocal. 7.

J. W.

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The

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The *Additional Pieces* First published by the Reverend and  
Learned Dr. *WORTHINGTON*.

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**I**N Book I. Discourse 49, 50, 51, 53.

In Book II. His *Concio ad Clerum*, pag. 398.

In Book III. Among his *Remains upon the Apocalyps*, Chap. 4. pag. 589. Chap. 8. pag. 594.

In Book IV. Epist. 34, 41, 51, 56, 66, 67, 68, 69, 71, 73, 75, 85. many of them in answer to some Letters of enquiry from Learned men, which for the fuller understanding of the Author's Answers are also published; as that large Letter from *Lud. de Dieu*, viz. Epist. 48. and those from others, Epist. 55, 57, 59, 62, 65, 70, 72. together with a large Extract of Mr. *Potter's* Letter about the Number 666.

In Book V. Those Tracts that make Chap. 4. Chap. 7. Chap. 10. Chap. 12. In all XXXII.

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*Discourses, Tracts, Epistles*, enlarged out of the Author's  
Manuscripts, with several *Additions*.

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**I**N Book I. Discourse 11, 31, 32, 33.

In Book II. The *Christian Sacrifice*, and Disc. upon *Ezra* 6. 10. pag. 379.

In Book III. In *Comment. Apocalyps*. are several marginal Notes added by the Author since the first Edition. In the *Remains upon the Apocal.* Chap. 3. Chap. 6. Chap. 9. Paraphrase on *S. Peter*, 2 Ep. Chap. 3.

In Book IV. Epist. 43, 54, 58. whereof almost all in the first and last pages is added, Epist. 61. besides several other *Epistles* with large additions.

In Book V. Chap. 11. Besides the smaller additions of some Words or a few lines in several other parts of these Volumes, too many to be here particularly mentioned.

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The *Discourses, Tracts, or Epistles*, whereof there wanted the Original *Manuscript* to examine them by, are in Book I. Discourse 40, 41, 42, 43, 44, 45, 47, 48, 49. In Book IV. Epist. 4, 6, 10, 12, 29, 34, 93, 97.


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# THE LIFE

Of the Reverend and most Learned

## Joseph Mede, B.D.

1.  HATH been the practice of the best Historians, sometimes in short Characters and sometimes in larger Descriptions, to represent the *Nature, Sayings* and *Manners* of those Persons whose Actions have rendred them Illustrious whether in War or Peace. And it is a Custom very commendable; for by this means a just Right is perform'd to the Glory of their Memories, their Exemplary Vertues are preserv'd in the world by Monuments w<sup>ch</sup> Time cannot demolish, and Ingenuous Readers are highly gratified, who are naturally desirous to know as much as they can of those of whom they have heard any thing which is extraordinary.

2. The same Reason hath made it a Custom to write the *Lives* of Authors eminent for their Learning, and to annex them to their *Works*. And indeed such Historical Pictures seem no where plac'd more fitly than in the Beginnings of those Books which were design'd by their excellent Authors to promote true Religion and Piety in the world: Men being no less prepar'd for a chearful reception of Divine Truth, when they see it presented by a Worthy person, than they are apt to give an easie credit to good News, when they are perswaded of the Integrity of him that brings it.

We have therefore attempted to give a Faithful, though Imperfect, Pourtrait of this Excellent Person, the Author of the ensuing Discourses; that the Reader may know what he was who in so high a degree obliged not only the Age wherein he lived, but all succeeding Generations, by his excellent Studies and exemplary Life. The History whereof is briefly as follows.

3. JOSEPH MEDE was born in October 1586. of Parents of honest rank, at \* Berden in Essex, and related (as the learned Mr. Alsop did particularly remark in his Funeral Sermon) to the Family of Sir John Mede of Loftus-Hall in the same County, who did much please himself in so worthy a Kinsman, to whom also (when Fellow of Christ's Colledge) he sent his eldest Son to be his Pupil; accounting it a singular felicity to have him under the care and conduct of so worthy and accomplish'd a Tutor.

\* A Country-town not far from Bishops-Stortford.

4. When he was about Ten years old, both he and his Father fell sick at the same time of the Small pox: to the Father it proved mortal, to the Son very hazardous: But Almighty God, who designed him for a great Blessing to the world, delivered him then out of that, and afterwards out of other Dangers; of which merciful Preservations he had by him his thankful Memorials, the better to excite himself to a due celebration of the Divine Goodness.

His Mother afterward married one Mr. Gower of Nasing in Essex, by whom he was sent to School first to Hodsdon, and after that to Wethersfield in Essex. In which time going to London upon some occasion, he bought Bellarmine's Hebrew Grammar. His Master, having no skill in that Language, told him it was not a Book fit for him; but he, being of the same generous temper with Demonax, who (as Lucian reports) was ὁπ' οἰκείας πρὸς τὰ καλὰ ὀρμῆς καὶ ἐμψύχῃ πρὸς φιλοσοφίαν ἔρωτῳ. ἐκ παιδῶν οὐδὲς κενήνῃ, would not be discouraged from the perusal of it; but setting upon it industriously, attain'd no small skill in the Hebrew Tongue before he left the School: by these



fair Blossoms giving an early assurance to his Friends of those excellent Fruits which he afterward brought forth being planted in a very fertile Soil, and one of the most delightful Seats of the Muses, in the University.

5. His Friends, being encouraged by the pregnancy of his Parts, his assiduous Industry and Proficiency in Learning, (the best grounds of Hope) sent him, in the year 1602, to *Christ's Colledge in Cambridge*, where he was admitted Pupil to Mr. *Daniel Rogers*, Fellow of that Colledge. When he had been there three years, Mr. *Rogers* leaving the Colledge, Mr. *William Addison* became his Tutor, to whose Pupils, after he was Bachelour of Arts, he us'd to read, as afterward, when he was Master of Arts, he moderated at *Dis's*, upon the desire of his Tutor, one of the then Proctors of the University.

6. The Improvements which he made in a short time by his industrious Wit were so conspicuous, that they drew upon him the eyes not only of his own Colledge, but of the whole University; which could not but be the more observable in him, because he wanted that felicity of Utterance which useth to set off slight parts, and had so great an *Hesitation* in his speech as rendred his expression painful to himself and less pleasing to others. Which made him decline (as much as he might) all publick Disputations and other Exercises, as not to be perform'd by him without great difficulty; his Labour in them (as he was wont to tell his familiars) being double to that of others, in regard he was put to study not for *matter* only, but for *words*; not to express his mind, (for such words, the matter being excogitated, do not unwillingly follow, and even offer themselves,) but for words that he could utter; yea and to take care to dispose them too in that order, that the contexture might suit with his Ability. Wherein yet he in time became a rare Example, how much a discreet observation of such an Imperfection can work toward the cure of it. For by an heedful inspection into the nature of his defect, what words he most stuck at, either single or in conjuncture, and at what times he was more or less free, he attain'd so great a mastery over that Infirmary, that he was able to deliver a whole Sermon without any considerable Hesitation.

7. That also of his own relation is here not unworthy the remembring, That not long after his entrance into Philosophical studies he was for some time disquieted with *scepticism*, that troublesome and restless disease of the *Pyrrhonian* School of old. For lighting upon a Book in a neighbour-Scholars Chamber, (whether it were *Sextus Empiricus*, or some other upon the same Subject, is not now remembred) he began upon the perusal of it to move strange Questions to himself, and even to doubt whether the *τὸ Πᾶν*, the whole Frame of things, as it appears to us, were any more than a mere Phantasm or Imagination. The Improvement of this Conceit (as he would profess) rendred all things so unpleasant to him, that his Life became uncomfortable. He was then but young, and therefore the more capable of being abus'd by those perplex'd Notions by which *Pyrrho* had industriously studied to represent the *Habitat-ion of Truth* as inaccessible: But by the mercy of God he quickly made his way out of these troublesome Labyrinths, and gave an early proof that he was design'd for profound Contemplations, by falling so soon upon the consideration of subjects so subtil and curious.

\* Anno 1610.

8. By that time he had taken the Degree of \* *Master of Arts*, he had made so happy a progress through all kind of Academical studies, that it was manifest to all that that Title was not (as with too many it is) any false Inscription: He was justly so styled, and was universally esteem'd as one who did well understand all those *Arts* which make up the accomplishment of a Scholar. He was an acute *Logician*, an accurate *Philosopher*, a skilful *Mathematician*, an excellent *Anatomist*, (being usually sent for when they had any Anatomy in *Cains Colledge*) a great *Philologer*, a master of many *Languages*, and a good proficient in the studies of *History* and *Chronology*, of which we shall give a more particular account in the following part of this short History. We mention these things not only to shew his indefatigable Diligence, but also to declare how great Perfections may be attain'd by an assiduous Industry, and withal to manifest the unreasonableness of that complaint, *Ars longa, Vita brevis*; by which many think themselves sufficiently excus'd who (as *Seneca* says) spend most of their life *aut nihil, aut aliud, aut malè agendo*.

9. His

9. His first shewing himself abroad was by an Address he made to that Great Patron and Example of Learning, Dr. *Andrews*, ( then L. Bishop of *Ely*, afterward of *Winchester* ) in a Latin Tract *De Sanctitate Relativa*, &c. A piece of that commendable Learning, that, had it been published when it was first written, would have discovered the Author's pregnant Parts, and rais'd his just Estimation in the world. And though himself in his latter time was pleas'd to censure it as *favouring too much of his infancy in Divinity, and first thoughts, and affectation of style*, ( they were his very words to an intimate friend of his soliciting him to publish it ) and that upon this score ( as likewise because he had in his elder days and upon mature deliberation published in \* another Treatise of his ( besides what he had delivered in publick in his || *Concio ad Clerum* ) the Summe and substance of it with farther improvements of that Notion ) he would not permit the forementioned Tract to see the light; yet this early *Specimen* of his Theological studies gain'd the approbation of so great a Judgment as his was to whom it was presented, insomuch that shortly after, he having need of the King's favour concerning his Election to a Fellowship, that worthy Bishop stood his firm friend, and not only maintain'd his Right then, but afterward desired him for his Household-Chaplain: Which place notwithstanding he civilly refused, as valuing the liberty of his Studies above any hopes of Preferment, and esteeming that freedom which he enjoy'd in his *Cell* ( as he us'd chearfully to term it ) as the Haven of all his wishes.

\* Upon 1 Cor.  
11.22.  
|| Upon *Levit.*  
19.30. *San-*  
*ctuarium me-*  
*um vobis amini.*

10. And indeed these thoughts had possess'd him betimes: For when he was a School-boy, he was sent to by his Uncle, Mr. *Richard Mede* a Merchant, who being at that time without children, offer'd to adopt him for his Son if he would live with him: He accepted not the profer, but shew'd betimes that no worldly allurements were sufficient to entice him from his studies. And here it may not be amiss to observe a parallel memorial in the \* Life of his honoured friend Dr. *Jackson*. As they both were eminent for their Sweetness of disposition and carriage, their piercing Wit and profound Judgment, their unweariedly-industrious pursuit after such Notions as were out of the vulgar roade of Studies; particularly their *Genius* prompted them to enquire into the more Abstruse and Mysterious parts of H. Scripture: so they agree'd in this also, that they were in their youth tried with the like Temptations; for agreeably to what was observed of Mr. *Mede*, was Dr. *Jackson* solicited by his friends at *Newcastle* to a Merchant's life, as being likely to be a more Gainful course than a Bookish life in a Colledge-retirement. Had they listen'd to such charming suggestions, what gainers soever they might have been by the bargain, to be sure the World had lost those Treasures of Wisdom and Learning which ( by the publishing of their Learned Labours ) it has been happily enrich'd with. But both of them ( surely not without a secret guidance and assistance from Heaven ) resisted even in those their younger days any attempt to allure them from a Studious life, and chose rather *the humble way, to wrap up themselves in a Gown*, as the pious and elegant both Poet and Orator, Mr. *G. Herbert*, did phrase it, and practis'd accordingly. The All-wise God intended them for better employments and other kind of *Traffick* than their Friends designed: Through his blessing they traded prosperously in the best Commodities; ( for, according to that *Arabick* Proverb, *Ditissima sunt divitie Intellectus* ) and ( which is a rare way of growing rich ) they improv'd their Stock by their free communicating to others, both of them being worthily honoured for their very communicative disposition. In short, to Mr. *Mede* ( as likewise to Dr. *Jackson* ) \* the *Merchandise of Wisdom was better than the Merchandise of Silver, and the gain thereof than fine Gold*: He chose the more solitary way of Knowledge, rather than the so-much-beaten and frequented way of Wealth, and made as much hast in his Study to become a more than ordinary knowing and learned man, as others abroad in the World do to be rich even to abundance.

\* See Dr. *Jackson's* Life  
written by E.  
V. and his Ep.  
Dedicat. before  
his 1. Book  
upon the *Creat.*

\* *Prov.* 3.

11. Wherefore Divine Providence being favourable to his design, that he might have a fair opportunity to perfect his own Accomplishments, and be the better enabled to promote the good of others, and eminently approve himself the Servant of CHRIST, he was chosen Fellow of that Colledge upon which the Name of CHRIST is called, to whose Service he had seriously devoted his best studies and endeavours. The Fellowship into which he was elected was that of K. *Edward's* foundation, and therein he was Successor to Mr. *Hugh Broughton* and Mr. *Dillingham*, both of them famous for *Hebrew* learning; the first abroad, the other at home, being



one of those appointed by Royal Authority to translate the Bible. This place was supernumerary to the Institution of the Foundress, the Lady Margaret; a Society of Divines she intended it, and by a Master and twelve Fellows alluded to *Christ* and his Colledge of Apostles: Which Conceit (as somethought) was intentionally spoil'd by the addition of that supernumerary Fellowship, but however gave occasion of an ill-placed jest against Mr. Mede at his Election; one opposite to his admission venting this piece of wit without either civility or judgment, *We are twelve of the Foundation, and there* (said he, pointing to Mr. Mede) *sits the odd Fellow*. Which Conceit could have no true sense as touching the quality and character of Mr. Mede, unless by *odd* had been meant *singular*, and that for Piety and Learning; which Eminencies could not make him less eligible according to Statute.

12. Being thus chosen Fellow of the Colledge, he was not long after made Reader of the *Greek* Lecture of Sir Walter Mildmay's foundation, and held it all his lifetime: which rendred that Tongue, as also several others, very familiar to him. For his constant Readings upon *Homer* did not only make him perfect in that Author, but he being a diligent Collator of the *Greek* with the *Hebrew*, *Chaldee* and *Syriack*, acquainted himself familiarly with the Idiotisms of all those Languages at once. He had besides made a Collection of such *Greek*, *Latine* and *English* words as he had observed to have a near sense and like sound with the *Hebrew*; as we have been informed by some that saw in his study a Book of his in *Quarto*, containing the *Hebrew Radices*, &c. with *Greek*, *Latine* and *English* words derived from many of them: By which means as he made the Language more familiar to him, so he consulted the pleasure and advantage of his Friends; being from this store furnish'd with what might render his converse more acceptable to them in whose contentment he had a true satisfaction.

13. He preserv'd his knowledge in Academick Learning by the private Lectures which he read to his Pupils, to whom he was an able and faithful Guide. For, being a Fellow of a Colledge, he esteem'd it a part of his Duty to further the Education of young Scholars; which made him undertake the careful charge of a *Tutor*: and this he managed with great Prudence and equal Diligence. After he had by daily Lectures well grounded his Pupils in Humanity, Logick and Philosophy, and by frequent converse understood to what particular Studies their Parts might be most profitably applied, he gave them his Advice accordingly: And when they were able to go alone, he chose rather to set every one his daily Task, than constantly to confine himself and them to precise hours for Lectures. In the Evening they all came to his Chamber to satisfy him that they had perform'd the Task he had set them. The first question which he us'd then to propound to every one in his order was, *Quid dubitas?* *What Doubts have you met in your studies to day?* (For he supposed that *To doubt nothing* and *To understand nothing* were verifiable alike.) Their Doubts being propounded, he resolv'd their *Quere's*, and so set them upon clear ground to proceed more distinctly: And then having by Prayer commended them and their studies to God's protection and blessing, he dismiss'd them to their lodgings. Thus carefully did he discharge the Trust of a *Tutor*, though he well knew and was us'd to say That the Office of training up young Scholars in the University proved oftentimes but a thankless business. In short, He was not for a soft and easie, self-pleasing course of life; but was most willing to spend himself in a laborious endeavouring the best improvement (not of himself only, but) of others, those especially committed to his care. And here we might take occasion to recount several of his Pupils upon whom his excellent Instructions were not bestow'd in vain: Some of them Persons of Honour and Eminency in the State, Honourable as well for the noble Accomplishments of their Minds and their exemplary Vertues, as for the height of their Descent and Parentage: others of great Merits and Esteem in the Church, both for their personal Endowments, and for their adorning their holy Function by an agreeable Conversation. But we must *respicere titulum*, and remember that our present business is to write Mr. Mede's Life and what concerns his Story, rather than the Characters of others, though otherwise אנשי השם \* *men of renown* and || *the Glory of their times*.

\* Gen. 6.  
|| Ecclus. 44.

14. To return therefore to our Author: He did so entirely devote himself to the study of all excellent Knowledge, that he made even the time which he spent in his



his Recreation serviceable to his design. He allow'd himself little or no Exercise but *Walking*; and oftentimes, when he and others were walking in the Fields or in the Colledge-Garden, he would take occasion to speak of the Beauty, Signatures, useful Vertues and Properties of the Plants then in view: For he was a curious Florist, an accurate Herbalist, thoroughly vers'd in the Book of Nature, not unseen in any kind of ingenuous Knowledges, such especially as were both for delight and use. The chief delight which he took in company was to discourse with Learned friends; particularly for several years he set apart some of his hours to spend them in the conversation of his worthy Friend Mr. *William Chappell*, (afterward Provost of *Trinity Colledge* near *Dublin* in *Ireland*, and *L. Bishop of Cork and Ross*) who was justly esteem'd a rich Magazine of Rational Learning, and who again did as highly value the interest he had in Mr. *Mede* and the singular advantage of his Converse. Accordingly when he was to leave the Colledge and prepare for *Ireland*, he made it his particular request to Mr. *Mede*, that he would favour him with his Papers, and permit the transcribing of them for his private use. So high, and yet so just, an esteem had he for those Papers richly stored with unvulgar, but not unuseful, Notions. Mr. *Mede*, who was made up of love and kindness, did readily gratifie him herein, as he did also afterwards, when he wrote to him from *Ireland* for more of his Papers, desiring that some that had been his Pupils might transcribe what he would please farther to impart to him, who was one that did highly prize all that came from his deliberate pen: They were the very words of his Letter.

15. In his retirement to his private Studies he employ'd himself principally in a curious enquiry into the most abstruse parts of Learning, and endeavour'd for the knowledge of those things which were remote from the vulgar track.

Among other things he spent no small pains (in his younger years) in sounding the depths of *Astrology*, and much paper he blotted in calculating the Nativities of his near Relations and Fellow-students, having to this Art (as he would say) above all other Studies a natural propension: Yet did not that propension so far sway his Judgment, as not to discover the vanity and weakness of those grounds upon which the Professors of that pretended Art very often build their too confident Predictions. That which he thought himself to have found by all his search was only this, That the Celestial Luminaries having an unquestionable Influence upon all sublunary Bodies, in the like position of the Heavens, may reasonably be thought to have a similitude in their Operation, and thereby to cause a Sympathy in things produced under like Constellations, and an Antipathy under different. But this not extending farther than a Natural inclination, and being in men alterable by Custom, Education and infinite external impediments, he judg'd it not (without extream vanity) to be presumed upon as any infallible ground of Prediction of future actions; especially in such things wherein men, acting out of choice, run counter many times to their Natural inclinations. But to give the Reader his positive judgment (as near as we can) in his own most apposite and fit words, thus he was wont in familiar discourse to determine touching the Necessity and Contingency of these Subordinate Causes: *That the εὐταξία Cœli does beget in man εὐταξίαν Temperamenti, and this εὐταξία Temperamenti begets εὐσφύαν Ingenii, in the way of direct and natural subordination: But that here the Chain is broken off; because εὐσφύα Ingenii does beget or produce εὐπεραξίαν Actionis in man only contingently and without any necessity. And thus è contrà, That δυσταξία Cœli does beget δυσταξίαν Temperamenti, and the δυσταξία Temperamenti begets δυσσφύαν Ingenii; This naturally as before: But that this δυσσφύα Ingenii should beget δυσπεραξίαν Actionis, this is from no necessity, because it is in mans power and liberty, who is naturally ill-disposed, yet through the improvements of Art, and especially by the Grace of God, to become good, or better, as the Divine Goodness shall minister opportunity.* Which is as much as can be said in so few words, and might determine the question to all judicious and knowing men, concerning the power of the Stars and those Celestial Influences into and upon this inferior world; where their Operations are genuine and natural and properly efficient, and where they have their stint and their *Nè plus ultra*, nothing at all to do, unless by a remote disposition, which is properly no Cause at all. This is enough also to vindicate Man, born to Liberty and to command the Stars, from that supposed vassalage whereunto the juggling *Astrologers* of our days would fain subject him, and cast the credulous world into a Trance of blindness, to believe Lies and Follies and gross Vanities for very Truth.

16. But leaving the hot pursuit of *Astrological* fancies, (the busie idleness of some even to their old age) he applied himself to the more useful study of *History* and *Antiquities*, particularly to a curious enquiry into those Mysterious Sciences which made the ancient *Chaldeans*, *Egyptians* and other Nations so famous; tracing them, as far as he could have any light to guide him, in their Oriental Schemes and Figurative expressions, as likewise in their *Hieroglyphicks*, not forgetting to enquire also into the *Oneirocriticks* of the Ancients. Which he did the rather, because of that affinity which he conceiv'd they might have with the language of the *Prophets*, to the understanding of whom he shew'd a most ardent desire. His *Humanity*-studies and *Mathematical* labours were but Initial things, which he made attendants to the Mysteries of *Divinity*: and though they were Preparatives, as he could use them, yet were they but at a distance off and more remote to his aim; for he had more work to do before he could be Master of his design. A well-furnish'd Divine is compounded of more Ingredients than so. For *Histories* of all sorts, but those especially which concern the Church of God, must be studied and well known; and therefore he made his way by the knowledge of all Histories, General, National, Ancient and Modern, Sacred and Secular. He was a curious and laborious searcher of Antiquities relating to Religion, *Ethnick*, *Jewish*, *Christian* and *Mahometan*: the fruits of which studious diligence appear visibly in several of those excellent Treatises which have pass'd the Press; particularly in his *Apostasy of the Latter times*, *The Christian Sacrifice*, his Discourses upon *Daniel*, his *Paraphrase and Notes upon S. Peter's Prophecy*, and in (his great Master-piece) those elaborate *Commentaries upon the Apocalyp*s, where the *Fata Imperii* (i. e. the Affairs of the Roman State) there predicted are to admiration explain'd out of *Ethnick* Historians, and the *Fata Ecclesie* illustrated with no less accuracy out of Ecclesiastick Writers. His Writings best speak his eminent skill in History; yet it may not be amiss to superadde upon this occasion the Testimony of a very judicious person, and one of long and inward acquaintance with Mr. Mede and his studies, (we mean that forementioned ancient Colleague and *Consocius* of his, Mr. W. Chappell,) who before his going into *Ireland* was heard thus to express himself, *That Mr. Mede was as judicious a man in Ecclesiastical Antiquities, and as accurately skilful in the first Fathers of the Church, both Greek and Latin, as any man living.*

17. Unto *Histories* he added those necessary attendants which to the knowledge of the more difficult Scriptures must never be wanting; viz. an accurate understanding of the Ichnography of the Tabernacle and Temple, the Order of the Service of God therein performed, as also of the City of *Jerusalem*, together with an exact Topography of the Holy Land; besides other *Jewish* Antiquities, Scripture-Chronology and the exact Calculation of Times, so far especially as made for the solving or clearing of those difficulties and obscure passages that occur in the Historical part of Scripture, which the vulgar Chronologers have perplex'd, and the best not fully freed from scruple. And how great his abilities were for the *Sacred Chronologie*, may appear (to omit other proofs) from that clause in a Letter of the then Archbishop of *Armagh* to him — *I have entred upon the Determination of the Controversies which concern the Chronology of the Sacred Scripture, wherein I shall in many places need your help.* That great and laborious Work which this equally Learned and Humble Prelate was now entred upon, was his *Chronologia Sacra*, wherein he intended to confirm those dispositions of Years and accounts of time he had set down in his *Annals of the Old and New Testament*, lately published by him. This Work had exercised his industry for many years, and he labour'd in it to the last minute of health he enjoy'd; but he lived not to finish it. Yet that the fruit of all his travels herein might not die with him, so much as he had elaborated was published by the Learned Dr. Barlow, Provost of *Queen's-Colledge in Oxford*, whose great care and industry herein did deserve in this place an express celebration: For such useful Labours justly entitle a man to the honour of being a *Benefactor* to the world.

18. By the fruit of these Studies, particularly by his happy Labours upon the *Apocalyp*s and *Prophetical* Scriptures, what honour our Author purchas'd abroad (besides what he gain'd at home) among men studious in this way, and therefore capable of judging, is evident by the many Letters sent him from Learned men in several parts, expressing their own and others high esteem of his Writings: As, the above-mention'd Primate of *Ireland*, Archbishop *Usher*, who also acquainted Mr.



Mr. Mede with the great esteem that another Archbishop in Ireland had for his accurate labours upon the *Apocalyp's*; The judicious and moderate *Paulus Testardus*, Pastor of the Reformed Church at Blois in France, who was so highly pleas'd with his *Clavis & Commentationes Apocalypticae*, as to take the pains (amidst his other pressing labours to translate them into French, designing the printing of them for the benefit of his Countrey-men; *Lud. de Dieu*, a singular Ornament of the University at Leiden, famous at home and abroad for his skill in the Oriental Tongues, whose Letters to and of Mr. Mede were full of honour and respect, and, as a testimony of his great respect, he presented Mr. Mede betimes with his Comment upon the *Acts of the Apostles*; Dr. *Waleus*, Divinity-Professor there, who being one of the Principal persons concern'd in the last *Belgick* Translation of the Bible, and his care (together with some associates) being peculiarly employ'd about translating and illustrating with marginal notes the New Testament, (no part of which bred him more labour than the *Apocalyp's*) did hugely applaud himself in the happiness he had to be acquainted with Mr. Mede's unparrallel'd Commentary upon that mysterious Book. The great acceptance and kind entertainment which his Writings found abroad among learned persons, might be confirm'd also from not only M. *Hartlib's* but Sr. *William Boswell's* Letters, who profess'd *It was better than Musick to him to hear the innumerable commendations of so near a Friend*. But because we would not expatiate in this (perhaps invidious) argument, we shall crave leave only to superadde this, That though some at home, less affectionate to studies of this nature, for Reasons best known to themselves, were induc'd to speak somewhat diminishingly, and below the worth, of his *Clavis* and *Commentary upon the Apocalyp's*; (a Prophet, and a Prophet's Interpreter, wanting sometimes their due honour in their own Country) yet Scholars of good note in their Travels beyond the Sea have heard his Name most honourably mention'd for those Works. And though he was *Anonymus* in what he had done upon the *Apocalyp's*; yet when Foreigners travelling into England came to visit the University of Cambridge, they would carefully seek him out, and endeavour'd to gain his acquaintance as much as any others then more eminent in place.

19. And though possibly it cannot be said that he attain'd to an infallible Solution of every Point in those Prophetick Mysteries, (they being a Depth which perhaps no Humane understanding can reach, till assisted by a more full and clear view of Events;) yet judicious men, who are but in the least candid, cannot but say that he proceeded upon grounds never traced by any, and infinitely more probable than any lay'd down by those who before him undertook that task, and such as, though they should not every-where exempt from all possibility of erring in the application, do yet afford an incomparable help to the understanding of many things otherwise scarce discernible, and in the mean time do strongly convince the over-daring vanity of very many confident, but unskillful, Expositors. So that upon the whole matter we doubt not to affirm, (and for the truth of it we appeal to judicious and unprejudiced Readers) That if Mr. Mede's Method of interpreting the *Apocalyp's* be freely and carefully compared with the elder (we may add also, the newer) methods of any Annotationists whatsoever, it will certainly be acknowledged to be the most natural and unstrained, most agreeable to the style of the Prophets, as likewise to History and Events; and, in short, that his *Clavis Apocalyptica* (if compared with other *Keys*) seems most worthy to be deem'd *Clavis non errans*.

20. Nor is this high, but most deserved, character of his Labours upon the *Apocalyp's* to be disparaged by one or two Exceptions, which the οἱ ἀντιδιατιθέμενοι marvellously please themselves in, nay one of them they make the petty matter of a poor rejoicing within themselves: It is their First Exception, grounded upon his Conjecture about the King of Sweden, in his Exposition of the *Fourth Vial*. But there needed not so much noise nor such a-doe to be made about this. For be it granted that the King of Sweden is certainly meant there, (although the Author doth not expressly name him) yet consider,

First, He doth not positively and confidently affirm him to be the person whom God designed to perform the business of this *Vial*; but intimates only his hope and wishes (in behalf of the afflicted Protestants in Germany) that it might be so: nay instead of a confident saying it would be so, he chose rather to express himself *Question-wise*, which is the more modest and allowable way: *Annon hic est* (saith he)

quem



*quem Dominus exercituum ad hujusce Phialæ opus exsequendum destinavit?* Which Ingenuity of his might have disposed the less-kind Reader to some degree of Candour, rather than to the indecencies of an hasty and over-severe Censure.

Secondly, And the rather may he seem to merit the most candid and favourable usage, because in his Epistle to the Reader, before his *Commentary*, he makes it his particular request, That the Reader would not over-rigidly censure every passage in his Book, but be pleas'd to read him with that civility and candour and those fair allowances not unusually afforded to the Writings of well-meaning men, such as are free from arrogancy and imposing upon others, and are most ready to express the same Charity and Fairness to other Writers. The request is every way Just and Necessary; considering that there are more Depths and Obscurities in the *Prophetical* Writings than in any other parts of H. Scripture; and withal, that the best of men are not priviledged from all possibility of erring, no not in plainer and less abstruse matters than the *Apocalyptick* Visions, those especially about things future and unfulfill'd. And farther how Necessary the request is as well as Just, the Author himself hath prudently observ'd in the fore-mentioned Epistle, where, speaking of the Interpretation of *Prophecies*, &c. he laies it down as a most certain and approved Truth, *Nisi in hisce talibus liberius paulo sentiendi, imò & errandi, venia concedatur; ad profunda illa & latentia Veritatis adyta viam nunquam patefactum iri.*

Thirdly, Were this mistake as great a matter as some would make it, (which yet was in truth a smaller *ἁρμυα* and more venial, because not express'd positively and confidently, but only in the form of a Question,) yet is there not any just ground from this single instance to disvalue and reject the Author and his *Commentary* upon the *Apocalyps*. For this Conjecture, or rather *Quære*, of his was no principal or necessary part of the Structure, and therefore by its failing as to the Event doth not so much as endanger, much less demolish, the whole Fabrick. His Scheme of *synchronisms*, upon which is grounded his method of interpreting the *Apocalyptick* Visions stands firm and entire, and is unconcern'd herein. Nor is there any other part of his *Commentary* endamaged hereby, the truth and solidity thereof not depending upon this Event. Besides, let it be consider'd, that it would be the extremest Severity, the highest Rigour imaginable, to condemn the useful labours of Worthy men for some one misapprehension in a particular of little or no importance to the whole. And what one Author, ancient or modern, (though never so highly meriting) what Book (though never so carefully and exactly written) could possibly scape at such a rate of judging as this? But to speak yet more closely to the present Exception; Though there was a mistake in applying the *Fourth Vial* to that Northern King, yet that mistake in the particular is no real prejudice to the general and main scope of his Interpretation of that part (much less of the other parts) of the Vision: And, considering the abstruseness of the matter, it may be held very laudable not *toto celo errare* in the explication of some part of a Vision, especially when other Learned men are deprehended to do so, not only in some one whole Vision, but in a manner universally in the whole *Apocalyps*; and that not only in those *Visions* which relate to things unfulfill'd and future Events, (about which if a careful Interpreter be at a loss sometimes and chance to misconjecture, it is more pardonable) but in such *Visions* and *Prophecies* as are already fulfill'd, whereinto mistake is the less excusable, because *Prophecies* are suppos'd to clear up when accomplish'd, according to that of *Irenæus*, (which is sometimes quoted to an ill purpose, viz. to damp all modest Enquiries into *Prophetical Scriptures*) *Cum evenit quod prophetatum est, tunc Prophetia liquidam habet & certam expositionem.* And here (if it were not an over-tedious Digression) it would be no hard task to bring in a large Catalogue of gross Parachronisms, manifest misapplications and mistakes of another nature than this single one they urge against our Author; and these not a few, nor thinly scatter'd in their Comments, but to be met with in every page. The reason of which Misfortune (in which the Interpreters that go the new way are as much concern'd as any) is plainly this, Their want of attending to that only safe Rule and Ground-work of Interpretation, the *Apocalyptical Synchronisms*; the usefulness and necessity of attending to which is fully made out by Mr. Mede (to omit other places) in his Corollary at the end of his *Clavis Apocalyptica*: Without this *Clue* Interpreters will miserably lose themselves in this Sacred Labyrinth; without this *Card* to guide them in this Mystical Sea, they must needs, like distressed Mariners, \* *reel to and fro, and often be at their wit's end.*

\* Psal. 107.

Lastly, Let it be considered that this short passage, concerning the Application of the *Fourth Vial*, excepted against is not any part of the Author's large and more thoroughly

thoroughly-concocted Commentary upon the *Apocalyps*; for that ends with Chap. XIV. And as for the following Chapters, what he has briefly observed upon some passages therein, (as in Chap. XVI. which treats of the *Vials*) he calls only *specimina*, his *Essays*, and First adventures; intending (if he had health and free leisure) to go over them again, and then to perfect his thoughts, and as fully to enlarge himself upon them as he had done upon the foregoing Chapters. This he expressly advertises the Reader of at the end of his Commentary upon Chap. XIV; in the mean while commending these *specimina* (which at the solicitation of some Friends he permitted to go along with his Commentary) to the Reader's Candour and Benignity; persuading himself (as the best natures at least apt to suspect any unkindness) that what he thus offer'd with his right hand, others would not take with their left.

This is enough to wash away the supposed stain of this Exception, and perhaps more than was needful, but that some, devoid of *Charity*, and therefore but \* *tinkling Cymbals*, made such a noise about it, such as childish affect *excitare fluctus in simpulo*, and love to make *ex musca elephantem, ex festuca trabem*; in the mean while (through fond self-love and partiality) not minding the more than moles, the great beams in their own eyes, or in the eyes of those whose persons they have in admiration. But to such our Saviour's Counsel is not unseasonable, *Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye.* \* 1 Cor. 13.

21. Proceed we now (*cum bono Deo*) to the Vindication of our Author from the other Exception, which in short is this, That he may seem to have afforded too much countenance to the Opinion of the *Chiliasists*. This Exception (though not the former) is taken notice of by that Reverend person, who was familiarly acquainted with Mr. Mede, and wrote that short *View of his Life*, published at the end of his *Epistles*. And the Sum of the Answer he there returns to this Exception is this, That what Mr. Mede did herein cannot be justly counted any blemish to his name and honour: For grant that Opinion were an Error, yet (saith he) it hath very much to plead its toleration and their pardon that hold it. Whatever it be, it pass for a precious Truth, even in the purest and most untainted Ages of the Church, (those next the Apostles) for the space of above 300. years, and had the suffrages of the most eminent Doctors that lived in those times. [viz. *Justin Martyr*, (who lived within 30 years of S. *John's* death) *Irenaeus*, (who was brought up at the feet of *Polycarpus* who was S. *John's* Disciple;) they both lived and conversed with the Apostles immediate Disciples: as also *Tertullian*, (the most ancient of the *Latin Fathers* now extant) *Cyprian* Bishop of *Carthage*, and *Lactantius*: besides several others, of whose Writings we have only some small Fragments; all these within 300. years after Christ.] Nor was it ever discountenanced, till the Church (recovering breath from her Persecutions) began perhaps a little too much to prize her peace, and (disvaluing her expectations) to set up her rest in her enjoyed tranquillity. And certainly (not to argue its verisimilitude from the consonancy it seems to have with the many glorious \* Prophecies of Christ's Kingdom in the Old Testament, which otherwise find many cold interpretations among Expositors) a man can hardly, without admitting it, make good sense of those places in the 20 and 21 Chapters of the *Revelation*, which tell us of a \* *First* and *Second Resurrection*, and of a *Jerusalem descending out of Heaven from God*: Which last (I have often heard our Author say) seemed to him extremely harsh to expound of the State of Bliss in Heaven; and to make [ *descending out of Heaven* ] to signify [ *ascending up thither* ] was more absurd than that of the Canonist, who expounded [ *Constituimus* ] by [ *Abrogamus* : ] So that he was compelled by that and many other places, against his inclination, to allow so much of *Chiliasm* as might make sense of those Prophecies; yet always keeping himself from falling into those dotages which some of that opinion fancied, or at least were charged with; \* neither denying any necessary Catholick Verity, nor admitting any thing inconsistent with the analogy of Faith; and || submitting his Opinion to the judgment of the Church. And within these limits, I never yet learned why he or any other learned man may not have the liberty of his own sense, or in such Problematical points should incur any censure for dissenting from others.

Thus far that Reverend person now deceased, the Author's ancient Friend, in the *View of his Life*.

impeach any Catholick Tenet of the Christian Faith. || See his Preface before his Commentary, p. 435. and what he adds at the end of his *Specimen de mille annis Tuba Septima*, p. 532.



22. In pursuance of which Argument (to which we hold our selves obliged both from the great zeal we have for the honour of the Author's Memory, and from an honest ambition to endeavour the removing of any the least dissatisfaction which may lodge perhaps in the breasts of some even ingenuous and well-temper'd persons; that so none may be offended in him) it may not be unnecessary to superadd (as a *Mantissa*) these few particulars.

First, That the Author had not the least fond inclination to this or any other Hypothesis, as those have that affect to be talk'd of for some new or uncommon Theory: (his humble Soul was far from any such design of Vain-glory.) Nay when he first applyed himself to the study of the *Apocalyps*, he came (as he told a Friend of his) with a mind rather posselt against it; and (being desirous to differ as little as might be from the sense of others (he tried all ways imaginable to place the *Millennium* elsewhere, and, if it were possible, to begin the 1000 years at the Reign of *Constantine*, (for whom he had a great veneration;) which was the commonly-received opinion of those that wrote before him or after him, as *Brightman*, *Grotius* and others. But

\* See also his Epistle to *Lud. de Dieu*, (pag. 571.) In quam sententiam de *Millennario* me nullo animi levitate aut studio præpostero delapsus credas velim; sed postquam alia omnia frustra tentasset, tandem rei ipsius claritudine perfrictum Paradoxo succubuisse.

after all his striving he was \* forced (as he ingeniously confess'd) to yield to the light and evidence of this Hypothesis in a sober and qualified sense. He was forced to it by the irresistible Law of *Synchronisms*; according to which the *Millennium* could not possibly be placed otherwhere than it is by him; which he nothing doubted but he had demonstrated in his *Clavis*, Part. 2. Synchron. 4. and 5. Concerning which performance we shall only say to the Reader, as the Author himself us'd to do, (and it was a great word with him, whenever he brought forth any unordinary and

important Notion) *Expende*, (he would say, or else) *Consider it*. And here it is not unworthy to be remembered, that the late learned Arch-deacon of *Surry*, \* *Dr. Hakewell*, gives this fair testimony of Mr. *Mede*, that in his *Clavis* he hath shew'd himself an able man, and particularly that this part of his *Synchronisms* is a very exact piece, and such as gives a marvellous great light to the Prophecies of that Book. Besides, this would farther forbid him to make the *Millennium* of *Satan's* being bound and restrain'd from deceiving the world to begin at *Constantine*, namely, That the great deceiving of the world by *Mahometism* (a most vile and yet prevailing Imposture) began before less than half of the *Millennium* from *Constantine* was run out, and strangely prosper'd in the world for the space of 600 years within that *Millennium*: and not this only, but Antichristian Idolatry and the greatest Cruelty imaginable against the faithful Servants of Christ fell out within the same *Millennium*; wherein the Devil was so far from being chain'd and shut up, that he never deceived the world more grossly, nor raged more furiously, and consequently was never more loose and at liberty to do mischief.

Secondly, Our Author was not fondly desirous to proclaim this or any other peculiar Sentiment of his before others, as one that was eagerly solicitous to get Disciples or make Profelytes to his Persuasion. No man did ever dictate less than he, or propounded his Judgment, with the Reasons thereof, with more modesty and submission: none was more averse from the humour of masterly imposing an Opinion upon others: none with less impatience and more civility could bear anothers dissent. It was his own expression, *There are few men living who are less troubled to see others differ in opinion from them than I am. If any man can patiently suffer me to differ from him, it nothing affects me how much or how little they differ from me.* In short, He was not big with a Paradox, and in pain to be delivered of it, as some are when they have discover'd (as they think) some rare and unvulgar Notion; (which temper in them is a certain sign of a Weak mind foolishly over-pleas'd with its own conceptions:) Nay he was so far from proclaiming this or any other new Opinion, that when he was invited by others to speak of it, (for he chose rather to be led into such discourse than over-forwardly to begin it of himself) he would speak but sparingly and in general, especially before such who for want of age and experience were less prepared for such Speculations; and therefore when such proceeded to enquire more particularly concerning his thoughts herein, his way was not to declare himself *magisterially*, but having quoted such or such a Text of Scripture) *modestly* to express himself thus, *What if it should be so understood? Why may it not be thus?* And when he was urged by Friends to add at the end of his *Commentary upon the Apocalyps* some Notions of his upon the following Chapters, (that the whole might be the more complete,) he only publish'd a short *Specimen* or Essay about this Hypothesis, together with some short

\* See this Testimony illustrated and vindicated from a corrupt reading, p. 533.

\* Notes upon a passage in *Justin Martyr*, purporting that it was the General opinion of



of all Orthodox Christians in the Age immediately following the Apostles, and that none were known to deny it then but Hereticks which denyed the Resurrection. Let the whole *specimen* be carefully perused by any unpassionate and judicious person, and it will approve it self to be a great Instance of the Author's both Modesty and Prudence as to the way of communicating his particular thoughts concerning the Millennial mystery. And accordingly the Reverend Dr. Charles Potter, sometime Provost of Queen's College in Oxford, a person of a very discerning and candid spirit, (in a Letter to his worthy friend Mr. Mason) gave this fair account of Mr. Mede's proceeding in this abstruse Argument, *That, whereas others are confident, he does but modestly conjecture, (viz. in his Specimen de Mille annis) and that upon other and better grounds than their dreaming heads ever thought of.* Whereas others would fall out into curious and minute descriptions of the Οἰκουμένη μέλλουσα, and venture to speak as particularly of the Quality of that State as Dionysius the Areopagite (so called) does of the Angelical Hierarchy, intruding into those things which they have not seen; our Author on the contrary kept himself to Generals, industriously abstaining from expressing himself *de modo* or concerning the particularities of the state of Christ's Kingdom, and was far from being definitive in the least as to any circumstantial account thereof. This was his pious Prudence: He contented himself with that more General account the H. Scripture gives of this *Millennium*, and in his explication of it he kept within the compass of that Διατύπωσις or *Form of Ecclesiastical Doctrine* set forth by the First Nicene Council, not swerving one jot therefrom, as he somewhere professeth in his \* *Epistles*. Yea so cautious and careful was he not to determine positively where the Scripture was not express, that he confessed he durst not so much as imagine that Christ's presence in this Kingdom should be a *Visible converse* upon Earth. He was also well aware that some both of elder and of later times (degenerating from the Piety of the most ancient and purest Ages of the Church, and swerving from that Primitive sober sense and harmless Notion of the *Millennium* which the Christian Church generally entertain'd in the days of Justin Martyr) had shamefully disfigur'd and deformed it with several erroneous conceits and idle fancies of their own. But herein our Author's name and reputation is not concern'd; he had nothing to do with the *wood, hay and stubble*, which some foolish builders had built upon the old foundation, nor with those unseemly *assumenda* and disgraceful opinions which some (that were miserable bunglers at the Interpretation of Prophecies) had fastned upon the ancient *Hypothesis*: He disavow'd with as much zeal as any one the extravagancies of such men; and yet he would not in a rash heat wholly reject an ancient Tenet for having some Error annex'd to it, for so he might sometime cast away a Truth; as he that throws away what he finds because it is dirty, (it was his own comparison) may perchance cast away a Jewel or a piece of Gold or Silver.

\* See Epistle  
III. pag. 813.

Thirdly and lastly, (to conclude this argument) His Notion of the Millennial State was both *Pure* and *Peaceable*, and therefore not unworthy of a fair construction. *Pure* and clean it was, altogether free from the least suspicion of Luxury and Sensuality. It was his \* express Caution, *to beware of gross and carnal conceits of an Epicurean happiness misbecoming the spiritual purity of Saints. If we conceit (saith he) any Deliciae, let them be Spirituales, which S. Austin confesseth to be Opinio tolerabilis, (lib. 20. De Civit. Dei.)* And therefore he was justly offended with Hierom. who (being, according to his wont, a very unequal relator of the opinion of his Adversaries) imputed to the most ancient Fathers of the Church such an Unspiritual notion as this, That the Felicity of this State was *Beatitudo ventri & gutturi Judaico serviens*; and in several parts of his Writings, he has clearly detected the unfaithfulness and fallhood of Hierom in loading those Holy Souls with the charge of *Judaism* and *Epicurism*; as foul and undeserved an aspersion as could be imagined. And verily such a *Sensual* State is so contrary to the character of the *Kingdom of Christ* and the true importance of what is meant by *Reigning with Christ*, that it is no other in reality than the Kingdom of the Devil and a Reigning with him. He well remembered that the proper Character of the *New Heavens and the New Earth* (that is, of the World renewed) is thus described in \* S. Peter's Prophecy-----Εν οἷς δικαιοσύνη κατοικεῖ, *Wherein dwelleth Righteousness*. A greater increase of Piety and Peace than has yet been in the world, is that which makes up the Primary notion of Felicity of the Οἰκουμένη μέλλουσα or *World to come*. And what hearty Christian does not most affectionately desire that *Righteousness* and *true Holiness*, *Peace on earth* and *Good will towards men* may spread and obtain more universally in the world? These things

\* See his Remains, p. 603.

\* 2 Ep. c. 3.

things would as naturally make the world Happy, as the abounding of Iniquity with the decays of Charity in any age makes the world Miserable.

Nor was his Notion less *Peaceable* and *Pure*, as may partly appear by what hath been already observed. He was a true Son of Peace, and lived a life of Obedience to the Laws of the Realm, and of Conformity to the Discipline of the Church: He \* feared both *the Lord and the King*, and meddled not with them that were given to change. And his Writings bare the Impress and Character of his Peaceable Spirit and Life; for, not one clause, not a syllable, not ἰώτα ἐν ἡμῖα κεραία, that naturally tends to blow men up into such furious heats as threaten publick Disquietnesses and Embroilments, is to be found therein, as neither in the Writings of *Justin Martyr, Irenæus, Cyprian* and others of utmost Antiquity, whose Doctrine touching this Point, as also their Practices, were far from any shew of Unpeaceableness, far from provoking to any thing but Love and Good works. As our Author himself was a man of a cool Spirit, (\* קר רוח ) so likewise is his Notion and representation of the Millennium cool and calm and moderate, not ministring to Faction and Sedition, to Tumults and subversion of all Degrees and Orders of Superiority in the publick. And assuredly the Happiness of the Millennial State shall take place in the world without that Disorder and Confusion which some men have extravagantly imagined, men of unhallowed minds and consciences, who, judging of things according to the lusts of ambition and love of the world reigning in them, have deprav'd and stain'd this Primitive Tenet, the ancient, sober and innocent notion of the Kingdom of Christ, as likewise every other Mystery, with not a few carnal conceits and intolerable fancies of their own: And thus \* unto them that are defiled is nothing pure. Nor shall those <sup>a</sup> *Tempora refrigerii* ever be brought in by hot fanatick Zelots, men set on fire, (in the Psalmist's phrase) and ready also to set on fire the Course of Nature, (as S. James speaks) such as are skilful only to destroy and overturn; <sup>b</sup> *Destruction and Wasting are in their ways*, (they are good at making the World a miserable, uncomfortable and uninhabitable place) but *the way of Peace they have not known*, (as for Peace and Charity, they have no right sentiments thereof, and know not what belongs to them.) And therefore the Temper and Frame of their spirit being perfectly contrary to the Temper and Quality of those Better times, they are thereby render'd incapable either of furthering and \* hastening the Felicities of the New Heavens and Earth, or of enjoying them when the New *Jerusalem* shall be come down from God out of Heaven, and the Tabernacle of God shall be with men. For the primary Character of that Future State being (as was before observed) *Universal Righteousness and Good will, Piety and Peace*, it naturally follows, That they who are men of embitter'd passions and of a destroying Spirit, altogether devoid of civility, gentleness and moderation, kindness and benignity towards men, and altogether unacquainted with what is lovely, decorous, venerable, praise-worthy, equitable and just, can have *no part nor lot in this matter*; so gross and coarse a constitution of spirit as theirs is speaks them unqualified for the Happiness of this Better State. Nor can they ever be made meet for the World to come and the Kingdom of Christ, till they have got the victory over their Self-love and Love of the world, over their Pride and Envy, their Wrath and Bitterness, their enormous Affections and the Lusts that war in their members; howsoever they may vainly conceit and fancy themselves to be upon easier and cheaper terms *Kings and Priests* to God, fit and worthy to reign with Christ, though they never suffer'd with him, nor was their *old man crucified with him*, that the body of Sin might be destroyed, as the Apostle speaks, *Rom. 6*.

And thus we have seen that our Author's Notion of the Millennium was both *Pure* and *Peaceable*, and consequently right and genuine, (these being the two first Properties of the *Wisdom from above*, in S. c James's account:) As for any other representation of it, which is <sup>d</sup> *Earthly, Sensual, Devilish*, (the three Properties of the *Wisdom from beneath*) our Author had nothing to do with it, nor with the Patrons thereof, *his Soul came not into their secret*. And therefore if any ill-temper'd persons, men of wild Principles and Practices, should abuse his name to the countenancing of any bad purposes and selfish designs: (as *Antinomians* have in like manner abused the names of some ancient Protestant Worthies to the gracing of their unwholesome Opinions,) if any *unlearned and unstable souls* wrest S. John's *Apocalyps* and the *Prophetical Scriptures*; (as well as some did in S. Peter's time the *δυσκόνητα* in S. Paul's Epistles, and do so still) they shall bear their own condemnation, they do it *πρὸς τὴν ἰδίαν αἰσῶν ἀπώλειαν* to their own destruction: But in the mean while S. John, S. Paul, the *Prophetical Scriptures* are holy, harmless and without fault; nor ought our Author and

\* Prov. 24.

\* Prov. 17.

\* Titus 1.

<sup>a</sup> Acts 3.  
καὶ ἐν ἀναψύ-  
ξεως, Times of  
cool refreshing.  
<sup>b</sup> Mai. 55.

\* 2 Pet. 3.  
— ἀπευθύνετε  
τὴν περιστά-  
σιν ὡς ὅτι ἡ  
μέρα.

<sup>e</sup> Ch. 3. 17.

<sup>d</sup> Ver. 15.

<sup>e</sup> Jo. 8. 23. *They are from beneath.*



and those Protestant Writers to bear the blame of other mens either misapprehensions or misdoings; but let every man bear his own burthen. It is no new thing, but is and hath been an usual artifice of worthless men to derive some reputation to their Opinions and Practices from the pretended authority of some worthy and excellent Writers: and we are the less to wonder at it, since they have not spared in the same kind to abuse the divinely-inspired Prophets and Apostles. Yet should not this (or the like) abuse of *S. John's Apocalyps* and other *Prophecies* be deem'd a sufficient ground to disswade from the study of the *Prophetical Scriptures*, no more than the abuse of some passages in *S. Paul's Epistles* to *Antinomianism* and evacuating of the Law, should be of force to take men off from the study of *S. Paul's Writings*. Nay rather should all serious and judicious persons, out of an holy indignation against such wrongful perverting of the Holy Oracles of God, excite and oblige themselves unto a more studious enquiry and diligent search into the genuine meaning of those Scriptures; that thereby they may be the better enabled to detect the fallshood of those Glosses which men of corrupt minds have for their own ends put upon them, and by discovering the true importance and scope of such Prophecies put to silence those men of Noise and Confidence rather than of Reason and Judgment. And certainly this would be the happy effect of such studious diligences: For they should find that *S. Paul's Epistles* afford no favourable countenance to *Antinomian* principles, nor do in the least disparage the indispensable necessity of internal Righteousness and uniform obedience to the Divine Law. It would also appear to them that *S. John's Apocalyps* contains nothing that may in the least encourage to disobedience and disorder; but on the contrary represents Christian Kings and Princes (those that are Defenders of the Holy Apostolical Faith) under a fair Character, as \* Friends to the Holy and \* Rev. 21. 24. Beloved City, the New *Jerusalem*, but Enemies to the Whorish City, the mystical *Babylon*, which they shall \* hate and make desolate: They shall do it; not the People \* Ch. 17. 16. without their Princes, but Kings with the help of their Subjects; so hard a work requiring many hands, and the concurrence of several aids.

These Three Considerations (and more such might have been added) may amount (we hope) to a full Answer to the second *Exception*: And these severals being laid together may be available (through God's blessing) to recover some from their inward malady of an Uncharitable Cenforious humour, and to sweeten others who have some disgust against the Author and particularly upon the score of this *Exception*. Nor was this an unnecessary Digression, (if any Digression at all) it being of so grand importance for the vindicating of the Author, in whose Story and Character we are now concerned, as also of those Holy and most Ancient Fathers of the Church, and withal of their sober and harmless Notion of the *Millennium*, yea and for the vindicating of the Holy Scriptures themselves, from all unworthy misconstruction.

23. Having thus somewhat largely (though not without good cause) evinced both the great Exquisteness and the no less Usefulness of Mr. *Mede's* Labours in that Master-piece of his, his *Key and Commentary* upon that mysterious Book of the *Apocalyps*, (a well-chosen Object for his great Understanding to exercise itself upon;) we proceed now to observe to the Reader, That besides these, his Endeavors were happily employ'd in other (though neither easie nor ordinary) undertakings. For his noble *Genius* leading him on to encounter difficulties, he ever seem'd most delighted with those studies wherein he might strain the sinews of his brain: And as if he accounted them but *Half-scholars* that did only *ex commentario sapere*, and knew only so much as taken up from others they held in memory, he was not wont to take Expositions of Scripture upon the credit of any Author, how great or plausible soever, nor to look upon their Resolves as if they were *Hercules's Pillars* with a *Nè plus ultra* upon them. And therefore he us'd, as occasion offer'd itself, to set upon those difficult places of Scripture which seem'd to be of more use and concernment, and much time did he spend that way to give light to those *συνόντα* and dark places in Holy Writ; so that scarce could the question be propounded to him about any obscure and knotty passage therein, whereabout he had not bestowed many serious thoughts before-hand. He was taken notice of by many for his singular faculty in this kind, and sent too by several Learned men for his resolution of such Doubts; which was usually so clear, that there was no person, who loved Truth and was not addicted to jangling, but would be satisfied with his Answers, if not as certain and unquestionable, yet as ingenious and very probable: insomuch that Strangers of other Universities, who had never seen him, gave him this high Elogy, That for assailing of Scripture-difficulties he was to be reckon'd amongst the best in the world.



world. It is agreeable to this which the learned Mr. Alsop spake of him in his Funeral Commemoration before the University, *That if he had been encouraged to write in difficiliora loca Scripturæ, and that God in mercy to the world had been pleased to lengthen out his days, assuredly he would have out-gone any Author then extant, and probably would have given light to some hard places of Scripture which now may remain dark and un-assoiled till the last Day of Judgment.*

24. As these various Perfections and useful Accomplishments made his company very desirable to Scholars, so the goodness of his Disposition made him equally *Communicative* and free to impart his Knowledge to those who came to him either out of the same University or from abroad. To these he used to impart himself with that willingness, that it seem'd questionable whether had the greater desire, they to hear, or he to communicate his Studies to them: Which made a familiar Friend of his once merrily to say to one that, having been partaker of his discourse, gave him thanks, *That he might spare his thanks; for that they were not so much beholding to him for delivering himself to them, as he was to them for hearing him.* For this great advantage he made himself of the Civility which he shew'd to others, that by the communication of his Notions to his Friends they became so fixed in his memory, that he was afterward able readily to deliver them in a well-form'd discourse, and was wont, as often as he had occasion to express himself in publick, (especially in those Colledge-exercises which they call *Common-places*) to make use of the fore-mentioned Discourses, which with a little labour he could put into an apt form. Some of which are those excellent *Diatriba*, which with the rest of his Works are published for the common Benefit of the Church. Which though but few in comparison of that great store wherewith so rich a magazine was furnished, yet even in those few he hath discovered more rare pieces of recondite Learning than are to be found in some vast Volumes of many much-admired Authors.

25. Concerning which *Diatriba* this is fit to be advertis'd, That though there are in some of them several things of a strain that transcends the capacities of common Readers, yet it would be a great mistake for that reason to suspect this worthy person as guilty of *Ospretation* or *Affectation*. For as they were *Academical Exercises*, and not fitted for a vulgar Audience; so he himself was of all knowing men the greatest Hater of that vanity. He always disapprov'd the unnecessary quotations of Authors, and the use of Foreign Languages and Terms of Art in popular Sermons; and expressing his dislike of such practices, (too much in use among some, not only young Fellows of Colledges and other young Preachers, but even those of more age and experience) would sometimes say, *That they savoured of as much Inconsiderateness, as if Shoemakers should bring Shoes to be drawn on with their Lasts in them:* judging it a scarce pardonable folly for men going about the instruction of the ignorant, to propound things in such Terms as themselves understood not till they had spent many years at the School or University; and which, how significant soever in themselves and to the Learned, yet were but as so many Stumbling-blocks to common Auditors, or at the best but as Stiles, which though some might possibly leap over, yet they interrupted the progress of their attention.

26. Nay, to give this Excellent person his just right, he was so far from the vanity of *Ospretation*, that it is hard to say whether he was more eminent for his rare Knowledge, or for his singular *Humility* and *Modesty* in valuing his own Abilities; insomuch as he could not without trouble hear of that great Opinion and Esteem which some (deservedly enough) had conceived of his great Learning: he owning only *some diligence, freedom from prejudice and studium partium, as his best abilities;* as himself hath excellently express'd it in a \* Letter of his to his friend Mr. Samuel Hartlib. To which may be added, That having received some notices of the great value which some Learned men both at home and in a foreign University put upon his *Apocalyptick* Labours, he made only this modest return to a Friend, who perhaps thought he might highly please him with that news, *That he saw no great cause for all that why he should think much better of himself;* adding withal, *That he had frequently observ'd it to be the hap of many a Book that had little or no worth in it, to find applause in the world, when in the mean while a well-deserving Book is scarce taken notice of.* So far was this Good man from all proud self-reflections, from glorying in his wisdom and strength of Parts, or in any performance of his own.

\* See Ep. 96.  
p. 881.

Of this rare Temper of Spirit this also may be remembered as another pregnant Instance, That when he was earnestly importun'd by some to write *in difficiliora loca s. Scripture*, (for which task he was incomparably furnished) he answered with a sigh, No, and being pressed to give a reason; besides many things which he offered, as That it required 1 more time than he could reckon upon he had to live, and 2 more and better Books than he had at present or could command, and 3 that such a work must be done in an Age when mens thoughts are not imprison'd or circumscrib'd within the pale of over-ruling parties; he added this also, 4 That it would require more Learning than he had or was capable of.

27. To omit many other Instances of his *Humility*, (for his life was full of them) we shall add The little desire which he had either to *Academical Honours* or to great Preferments and worldly Advantages. For the former, this may not unfitly be here remembered, That he was studiously regardless of *Academical Degrees*, as being unwilling to make any great noise and report in the world: And, but that he was over-power'd to do it by the then Master of the Colledge, he had never so far proceeded as to have been \* *Bachelour in Divinity*. Thus he express'd himself to some in private. \* Anno 1613. A *Master of Arts* he was, and a great Master of them too before he was so call'd; but more than so to be he affected not. An argument that that Grace was eminent in him, wherein others most commonly are too short and defective. And for the latter, how far he was from any ambitious and eager pursuing the advantages and great things of this world, appear'd, as by his refusing the offer made him by his Uncle, and that also by the then Bishop of *Ely*, (which we intimated before) so likewise by his modest denial of the Provostship of *Trinity Colledge* near *Dublin* in *Ireland*, to which he was elected upon the recommendation of another great Prelate, the L. Primate of *Armagh*, and by his unwillingness the second time to accept of it, when he was in danger to be put into that Preferment. The height of his Ambition was only to have had some small Donative *sine cura* made additional to his Fellowship, or to have been placed in some Collegiate Church or Rural Colledge: Some such place of quiet retirement from the noise and tumults of the world, with a Competency moderated by *Agur's* wish, (*Neither Poverty, nor Riches*) was the top and utmost of his desires. And yet when he spake thus, he would add, not that he should be restless or discontented till he could obtain some such thing, but to shew what kind of life he did affect, and in how low an Orb of this world's Preferments he would have been content to be placed. This sense of his mind is clearly express'd by himself in a Letter of his to a worthy Friend, (written upon occasion of certain ungrounded conjectures made by some upon his being by the then Archbishop of *Canterbury* admitted into the number of his Chaplains) in which he affirms *That he had lived, till the best of his time was spent, in tranquillitate & secessu; and now that there is but a little left, should I (saith he) be so unwise (suppose there were nothing else) as to enter now into a tumultuous life, where I should not have time to think my own thoughts, and must of necessity displease others or my self? Those who think so, know not my disposition in this kind to be as averse as some perhaps would be ambitious.*

28. This inward sense of his Soul (which was also his most deliberate choice) did not arise from any sad melancholy or sour discontent upon some great disappointment, (for he that had no great Ambitions could have no great Disappointments;) nor did it spring out of a fond and over-dear affection to Privacy, or from an unsuitableness for business and converse with the world, (the property of some who are styl'd *Mere Scholars*;) for his Colleagues, and others who had the happiness to be acquainted with him, knew him to be a person of singular Prudence and admirable abilities both for giving pertinent directions and advice in any important case, as a Friend, and for the managing of Colledge-affairs, as Fellow, and for discharge of his particular Trust, as Tutor. He was wont indeed to call his Study *his Cell*; but not as if he meant (according to the lazy and useless *Monastick* way of life) to immure and shut up himself there from converse with others. He was far from affecting such an unprofitable, unactive Solitude: for none was more free and open for Converse, especially with ingenuous and inquiring Scholars. Let who would repair to him, provided they were not captious and impertinent, he would give them their fill of discourse, and enlarge to ample satisfaction; yea he would farther take the pains, if so much were desired, to give his full mind in writing; even himself would do it without the help of an *Amanuensis*:



\* Chap. 47. 17.

29. There is one thing more to this purpose which here offers it self to be considered, That though our Author loved a retired studious life, yet his Thoughts were not shut up within his *Cell*; but *his Soul covered the whole Earth*, (to borrow that expression of \* *Siracides* concerning *Solomon*) his Heart was as large and wide as the Universe. He so lived and was affected as became a Citizen of the World: More especially, as became a Christian and a member of the Church Catholick, his Thoughts and Cares were particularly concern'd in the affairs of Christendom. And accordingly for the gaining of foreign Intelligence (besides his Letters from some knowing Friends with whom he kept correspondence) he was not unwilling to expend yearly something out of his small Incomes, and when he sent it to such as were at charge to furnish him (weekly for the most part) with Intelligence, he us'd in his Letters to them to call it *His Tribute*, (that was his word, implying his ingenuity and withal his respect; not *Wages*, or any the like word of a mercenary or servile signification: ) and to one of them he was pleas'd once pleasantly to say, *I am neither Dean nor Bishop; but thus much I am willing to set apart to know how the World goes*; adding that if it were with him as it is with some (whose Incomes were greater, and who wanted neither Riches nor Honour, but a good Heart and the power to do good with them in the world) he should do a great deal more than that he did; as numbering the affairs of Christendom amongst his best concerns, and the gaining a more particular acquaintance therewith (by helping to maintain correspondencies amongst Learned and wise men in distant Countries) amongst the best uses he could make of that estate which God had given him. Herein he also verified that of the \* Psalmist, *The works of the Lord are Great, sought out of all them that have pleasure therein.*

\* Psalm. 111.

30. But yet more particularly he had a very pious solicitude for the affairs of the Protestant Reformed Churches, being heartily desirous that the Design then on foot for procuring Peace amongst Protestants might take effect: And therefore he could not but greatly wonder to see so little life and affection toward this negotiation for Peace in too many of the Protestant profession, yea even in some who would seem best affected to the foreign Churches; these (he observ'd) would profess a desire that such a Pacification could be accomplish'd, but yet with a kind of heaviness and deadness, as he thought, who in the mean time was not so coldly and indifferently affected, it being his heart's desire and prayer to God that all Protestants would follow after the things which make for peace, and things wherewith each might edifie the other: then would not those who were come out of *Babylon* be so unwise and desperate, as manifestly to weaken the Protestant Interest by their fierce animosities and violent contests about some Doctrines neither Fundamental nor Necessary to Salvation, and consequently expose themselves as a prey to the common Enemy that breaths out nothing but threatenings and slaughter against the true Worshippers, the faithful Servants of Christ, and would triumphantly rejoyce to see their memorial cut off from the earth, that the Name of Protestants may be no more in remembrance.

This truly Heroick Design for Peace (that was the Epithet our Author gave it) he foresaw would prove *Difficult*; but yet he judg'd it *Fecible*, and the enterprise was the more *Heroick*, because accompanied with Difficulties. That which made it *Difficult* was (as he well observ'd) Prejudice and *studium partium*, and a fond esteem of some Opinions peculiar to each side, or contended for by some of note amongst them, who having once drawn blood in such Controversies, (that was his apt expression, whereby he meant their having publickly engaged and declar'd themselves therein) were therefore the more averse from hearkening to any Overtures of Peace as fearing some beloved *Dogmata* (and consequently their Reputation) should thereby receive no little prejudice. But that this *Pacifick* design was *Fecible* he nothing doubted; and that it might the better attain an happy issue, he thought in general this was the most compendious and effectual way, viz. That neither side should be roughly press'd or urged to relinquish presently their Opinions of difference, but rather all fair and calm endeavours should first be us'd to perswade both parties That the difference betwixt them is not in *Fundamentals*, but that they both agree in so much as is necessary to Salvation; and therefore That their differing in other matters of lesser import should not so far prevail to the either causing or continuing any uncharitable Disunions, as their agreeing in other Points, such as are *Fundamental* and *Necessary to Salvation*, should oblige and perswade them to Charity and mutual Forbearance, and the owning each



each other as Brethren and members of the same Body, whereof Christ is the Head. And by this means when their Affections were once put into a better temper, and the acrimony of their Spirits was hereby corrected, they would certainly be in a better disposition to judge of the points of difference between them. Besides, he did not judge it necessary for the procuring and establishing this desirable Union between both parties, that there should be a full Decision of all Controversies in every minute particular thereof; but rather that both of them should *abate* of that vast distance which their eager contentions had made, not widening the breach, not enlarging, but lessening their differences as much as might be by their candid constructions, fair concessions and condescensions to each other. For except each partie would *abate*, and cease to maintain stiffly their supposed advantage against the other entire, it would be as impossible to attain this Union, as for a *Joyner to set two pieces of timber together, without paring something from either*: it was the Author's fit comparison.

This in general was the *way of Peace* which he chalked out for those whom the Love of Christ should constrain heartily to seek and pursue the Peace of the Reformed Religion, the happy uniting of divided Protestants. But as for the more particular methods for carrying on this *Pacifick* design, they are at large discours'd of by three Reverend Prelates of our Church, Bishop *Morton*, Bishop *Hall*, and Bishop *Davenant*, and by the last especially, who besides his Tract *De Pace inter Evangelicos procuranda*, wrote another intituled *Ad fraternam Communionem inter Evangelicos Ecclesias Adhortatio*. Nor was our Author *asymbolus* and altogether silent: for though at first he declin'd upon some prudential considerations to express himself otherwise than in general upon this argument, yet after that his Superiors had declar'd themselves, he was pleas'd also to communicate his particular Instructions about this affair; as appears by several Epistles of his written to Mr. *H.* and Mr. *D.* heretofore \* published, wherein the judicious Reader may observe his great *Prudence* and equal *Moderation*, and that he was || *clothed as with Humility* (of which we have given several pregnant Instances) so likewise \* *with a meek and quiet spirit*, a disposition of near alliance to that of *Humility*, and an *Ornament of as great price and value in the sight of God*, as the outward bravery of Jewels, gay attire and curious dressings is highly (but undeservedly) valued and admired in the eyes of men.

\* In this Edition these (besides some others) are published with some Enlargements out of the Original MSS.

|| 1 Pet. 5.  
\* 1 Pet. 3.

31. But it is not fit we should so easily go off from what we last intimated, it fairly leading us to offer unto the Reader's observation that which added no small lustre to our Author's Character, we mean *His prudent Moderation in the either Declaration or Defence of his private Opinions*. He was never forward in any company to catch at hints of discourse, or to take any other occasion to reveal his particular judgment: So far was he from the Temper of those men who, being puffed up (it may be) with a small knowledge, account it nothing to know, unless others know that they do, who must talk or burst; not so much for benefit to others, as to disperse and publish their own praise. He knew there was \* *a time to speak, and a time to keep silence*; and he knew how to do both with as much ease as any man living. *There is that keepeth silence*, (saith *Siracides*, Chap. 20.) *knowing his time*: so did he. It was a frequent Proverbial speech of our Author's, *He that cannot hold his tongue can hold nothing*; and he practis'd accordingly. Not that he was a niggard of his Notions, or backward to impart to others what himself knew, (for he was most communicative both of his Notes and Notions;) but he prudently consider'd the Character of the Persons then in presence and the Temper of the Times; nor did he neglect to follow that other Maxime of the Son of || *Sirach* in a more improved sense, *Shew not forth wisdom out of time*. He was always more modest and sober than to prostitute his Thoughts to unworthy persons; which were *to cast pearls before swine*: But if any were seriously desirous to be informed, and did seem out of no ill design to ask his opinion, especially if it were *in re nova & paradoxa*, to such he was not unwilling to communicate his inward Sentiments privately & *sine arbitrio*. (So the wisest and best Philosophers had their *Ἀρεθματα*, their *Ἑσωτερικά* and *Ἐποπτικά*, which were not publicly and promiscuously imparted to all (as were their *τὰ Ἐκφρα* or their *Ἐξωτερικά*) but to those only who were *Μεμνημένοι* and prepared for such mysteries. Yea our Blessed Saviour himself did speak some things to his Disciples *κατ' ἰδίαν*, and taught them as they were able to bear.) Otherwise our Author was well content and satisfied without even these private communications, not caring to impart any of his peculiar Notions, but (as he would say) *where he found some appetite*; nor would he offer them and try whether they had a stomach, but they themselves

\* Eccles. 3.

|| Chap. 32.

Iuk. 10.  
Job. 16.

must discover it; much less would he go about (as he said) to *cram* them. So far was he from being obtrusive unto any, that even some of familiar acquaintance with him (he profess'd) knew as little of his Notions as any Stranger whatsoever.

Nor did his Modesty and Good Temper less appear in the *Defence of his private Opinions*: For he would not be offended with others who were not of his mind, nor eagerly contend with those who differ'd from him; having resolved never to abandon *Love* in his prosecution of *Truth*. *I never found my self prone to change my hearty affections to any one for mere difference in Opinion*, was a worthy return of his to one who had oppos'd him with more heat than needed. And therefore only as occasion required, having fairly propounded his Judgment and the Reasons of it, he ingenuously left every man to judge for himself, without expressing the least ambitious zeal to win others to his Opinion. To this purpose he express'd himself to a tenacious piece he had once to do with, one that would be always replying, having found out some shift or other that must go for an Answer; *It is sufficient* (said he) *for a man to propound his Opinion with the strongest evidence and arguments he can, and so leave it: Truth will be justified of her children*. He observed also that in most points of Controversie mens passions are vehemently engaged, and the Disputants generally argue according to their Interests: and therefore when he saw men impetuous in the assertion of their Opinions, and peremptory in the rejection of other mens Judgments, he commonly answer'd such only with silence; not caring to entertain discourse with them who, in stead of a sober and modest Enquiry into Truth, were addicted to a disingenuous humour of *Disputacity*; that was his term, which in his sense signified *To be always resolved for the last word*, (which is the troublesome temper and practice of self-conceited and pertinacious wranglers) for after he discover'd any to be such, he would give them full leave to have the *last word* and all, because he would speak no more, what-ever he thought.

Nor was he less unwilling to allow them also the *last word* in writing. Witness those Paper-collations between him and Mr. T. H. a great follower of that man of more Reading than Consideration, Mr. Hugh Broughton. Indeed T. H. had a great opinion of his own performances in this kind, and of the much good might be done by such Conferences, and accordingly did ply Mr. Mede with one Paper after another, who yet was wholly of another mind, and plainly told him, *Of these reciprocations of discourse in writing, wherein you place so much benefit for the discovery of Truth, I have often heard and seen Truth lost thereby, but seldom or never found*. And for this reason (as also because Conferences by writing were tedious and less safe, and would take away a great deal of his time) he was averse from all such *Pen-work*, (as he call'd it,) desiring him not to make any Reply, for he was resolved to answer no more, whatsoever he should send, and he was as good as his word: for though Mr. H. could not hold, but would needs send him another large Paper of the same complexion with the former, yet could not this provoke him to recede from his fix'd and well-grounded resolution against all multiplying of unnecessary and fruitless Replies. So true was he to that expression of his, *I can with much more patience endure to be contradicted, than be drawn to make Reply; having little or no edge to contend with one I think settled and persuaded, unless it were in something that nearly concern'd his Salvation*: and withal he added, *You know as much of my Opinion and my Grounds for the same as I would desire of any mans; and I think I perfectly understand yours: Why should then either of us spend our time any farther to no purpose?*

32. But not to dwell only in Generals; His *Prudent moderation* particularly discover'd itself in an Instance of no small weight and importance: In short thus. When that unhappy difference about the point of *Predestination* and its Appendants (instead of a more free, sedate and Christian-like method of debating it) was blown to so high a flame in the *Low-Countries*, and began to kindle strifes here at home, he would often say, he wondred that men would with so great animosity contend about those obscure Speculations, and condemn one another with such severity, considering that, as the \* Wise man saith, (to whose words he would often allude) *We hardly guess aright at things that are upon Earth, and with labour do we find the things that are before us: But the things that are in Heaven who hath searched out?* But if at any time (as it was said of || S. Paul at Athens, *παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ*) his spirit was stirred within him, it was when he observ'd some to contend with an unmeasurable confidence and bitter zeal for that black Doctrine of *Absolute Reprobation*; upon which occasion he could not forbear to tell some of his Friends, *That it was an Opinion*

\* Wisd. 9.

|| Act. 15.



he could never digest, being herein much of Dr. Jackson's mind, That generally the Propugnators of such Tenets were men resolved in their Affections of Love and Hatred, both of which they exercis'd constantly and violently, and according to their own Tempers made a judgment of God and his Decrees. To the like purpose he express'd himself (about two years before his death) in a Letter to an ancient Friend of his, formerly of the same Colledge, *It seems harsh that of those whom God hath elected ad media Salutis, and calls by the preaching of his Gospel, any should be absolutely and peremptorily ordain'd to damnation.* And afterwards, by way of Reply to the objected authority of S. Austin as to some part of the Predestinarian Controversie, he added, *If those were Hereticks which followed not S. Austin, the most part of the Fathers before him were in Hereise, and a part of the Church after him. Zelots are wont to be over-liberal in such charges.* Thus would he sometimes in private reveal his judgment, but in his publick performances he was reserved and did purposely abstain from meddling with these matters. And accordingly we have received this from some old acquaintance with him, That in those days when the Controversies between the Remonstrants and Contra-Remonstrants made so great a noise in the world, he was wont to bring his Common-places to an ancient Friend and Colleague to be perused by him, with a desire that he would expunge whatsoever did but seem to countenance the Positions of either party. To which may be added this other Instance of his own relating in a Letter to another Friend about four years before his death, viz. That there being great combustions and divisions among the Heads of the University in preparation to the Commencement, each party being desirous to get the advantage in the Election of the Answerers, and so to fit the Questions to their mind, and the more Calvinian party having prevail'd upon this occasion; *I went not (saith he) to — this week (as commonly I use to do,) for fear of being taken to be of a side.* These things we have noted particularly, to shew with how much Sweetness as well as Prudence the great Learning of this Good man was admirably temper'd.

33. But besides his *Prudent Moderation*, there was also to be observed in him, that which by the Epigrammatist is made one main Ingredient of an Happy life, *Prudens Simplicitas*, a mixture of what our Saviour Christ commends as imitable in the wise Serpent and in the harmless Dove. He was not so Imprudent as always to utter all his mind, (that's the property of a Fool, Prov. 29.) or before any company to reveal what new Notion or unvulgar Truth he had discover'd: But he was always so generously Honest, so Apert and Single-hearted, as not \* to speak wickedly for God, or talk deceitfully for him; nor would he apply himself to any unwarrantable policies for the promoting or commending of Truth to others. Such little crafts and undue practices were below the Nobleness and Integrity of his spirit. To this purpose we may fitly take occasion here to remember a serious and excellent passage of his, *I cannot believe that Truth can be prejudiced by the discovery of Truth; but I fear that the maintenance thereof by Fallacy or Falshood may not end with a blessing.* Thus did he upon occasion express himself, with a just reflexion upon some who, pretending to Policy, did (prudently, as they thought) advise, That for the better securing and advancing some Doctrines, men should be born in hand that they were Fundamental, and accordingly were to receive them as such. But our Author (who was a great lover of Truth, (endeavouring to judge and speak of every thing according to the truth of the thing) and who always valued the Jacob-like Plainness and Simplicity of spirit, a free Openness and Singleness of heart, in any faithful Christian, as an high Perfection) look'd upon all such Practices with the greatest disgust and abhorrence; and so will every one who is an Israelite indeed, in whom there is no guile: And yet, though it be a most unworthy, it has been nevertheless a too common and usual artifice among some of the divided Churches in Christendom, to heighten Speculative Doctrines and such as are less weighty (and sometimes doubtful and uncertain) into Fundamental Articles, especially when it is for the advantage of the party that they should be deem'd such. But it had been infinitely better if the Moderation of the Church of England as to Articles of Religion had been imitated in other Churches; for want whereof elsewhere *Ex Religione Ars facta est, cui deinde consequens fuerit, ut ad exemplum eorum qui turrim Babylonicam edificabant, affectatio temeraria rerum sublimium dissonas locutiones & discordiam pareret*; as Grotius complains upon a like occasion in his *De Veritate Relig. Christi*. l. 6.

We might also briefly observe another Instance of his *Prudence*, and that was as to the choice of the fittest and most seasonable Time for communicating Truth to others.

And

And indeed this was a point of *Prudence* which he would advise should be most carefully consider'd, as being in his esteem *half the work*: otherwise some Useful Notions might, because they were Uncommon, be rashly condemned, before they were well considered and understood: and there are none more ready to condemn, than the half-learned and half-witted (which are not the less numerous nor the less confident) sort of men, who fear not (as he observed) by *Reason*, but by another Compass, viz. *Fashion*, or *Interest*, or *Affection*, &c. So true is that of the Comœdian,

*Homine imperito nunquam quidquam injustius;*

*Qui, nisi quod ipse facit, nihil rectum putat;*

Whereas men of the greatest Reason, deepest Judgment and noblest Accomplishments, are also men of the greatest Civility, Candour and Ingenuity;

*Ἀνδράσι δὲ πινυτοῖσι τίλει νόσος ἡπίου αἰεί.*

34. And now having advanced thus far in the Description of his Vertues, we may not silently or slightly pass over his *Charity*, a Grace that was very eminent and conspicuous in him; and so it ought to be in every Christian, it being the peculiar Badge and Livery of Christ's Disciples, as well as their indispensable Duty and necessary Qualification for their doing good here and their receiving a Reward hereafter. And therefore (to allude to that in 1 Cor. 13.) although our Author had great skill in *Tongues*, and had the gift of \* *Prophecy*, and understood *Mysteries*, and was also able to remove Mountains of Difficulties, so as to make all become plain and smooth, particularly as to the understanding of hard passages in the more Myste-rious and Prophetical Books of H. Scripture; yet (notwithstanding all these Accomplishments) had he not had *Charity*, he had been *nothing better*, nay he had been just *nothing*, (according to those two observable expressions in that fore-named Chapter, *ὃς ἐν ὡφελείᾳ* and *ὃς ἐν εἰρήνῃ*.) His *Knowledge*, if alone, might have been apt to puff him up; but his *Charity*, which accompanied it, both disposed and enabled him to edify and build up others in the most holy Faith, in sound Wisdom and Understanding. His *Charity* was of the right kind, and could have approved itself such to those that were capable to judge thereof, by all those Fifteen Properties mentioned in that Chapter as the sure Marks and proper Characters of the genuine Christian *Charity*. But to insist upon so many particulars would be an unreasonable Excursion, and an unmerciful usurping upon the Reader's Patience: And besides, it is not very needful, some of those Properties having been more or less spoken to already in some foregoing Sections. To pretermitt therefore his most endearing Sweetness and obliging Affability in converse with others, his absolute Inoffensiveness either in words or behaviour towards all men, his rare Communicativeness and singular Alacrity in imparting what he knew to those who were of a soberly-inquisitive *Genius*, (all which were the fair Fruits and excellent Effects of the true Christian Love) we shall select only Two more General Instances wherein he express'd his *Charity towards men*, (for of that we are speaking:) and they were, 1. His careful \* *concealing or lessening of others Failings and Imperfections*: So far was he from making the worst of every thing, as some do, who without making any favourable allowances are extream in marking what is amiss. And 2. His free relieving of the *Necessitous*: So far was he from hiding his face and shutting up his bowels from the poor and needy in the day of their distress.

\* That by the gift of Prophecy (in 1 Cor. 13. and in other places) is meant the gift of interpreting Scripture, is clearly proved by the Learned Dr. Hammond and others.

\* 1 Cor. 13. 7. Charity covereth (στέγει) all things.

\* Jer. 20. 1 Cor. 13. 6. Charity rejoiceth not in iniquity.

\* Num. 12:

\* Chap. 10.

He was so perfect in the first instance, that he would *μὴ δέειν βλασφημεῖν* speak evil of no man: much less would he \* *watch for their halting*, as one that || *rejoiced in iniquity*. Nay at such a distance he was from that evil, but epidemical, humour, that he chose rather to speak well of those in whom he had only Hope for a ground of commendation. Nor did he only conceal and cover the faults of others, even of his Enemies, (as far as the circumstances would bear, and in case it were not a greater Charity sometimes to disclose them) but he would also avoid the company of such as he had observed to please themselves or thought to tickle ill-minded persons in passing unworthy censures upon other men. And thus sometimes by silence, sometimes by rebuke, and (when it was convenient) by withdrawing from the place and company, he declared he would have no share in the sin of those who endeavoured to shew their uncharitable wit in either disparaging the parts or vilifying the performances of others. As for himself, when his own name was concern'd, he was signally Patient, even another *Moses* for Meekness, \* *vir mitissimus*; he knew how to bear personal disrespect with an untroubled spirit, nobly and meekly, and thus (according to that of \* *Siracides*) he glorified his soul in Meekness. An instance whereof appears in his civil

Reply



Reply to the Strictures of *Dan. Lawenius*; which were not without some angry and unhandſome reflexions upon our Author. The man had a long time been poring upon the *Apocalyps*, and ſeem'd to envy him the praiſe due to him for his *Apocalyp tick* Labours; fearing (belike) that thereby Mr. *Mede* would *increase*, and his writings muſt proportionably *decrease* in fame and reputation. Nor could any one that look'd upon our Author, his parts or pains with an evil eye, ſpeak ſo meanly and diminithingly of him as he would of himſelf; innocently revenging their great Envy, Paſſion or Prejudice with his as great Modesty and Meekneſs. Thus was he a rare Pattern of Patience, when himſelf was touch'd: But otherwiſe (which was his Vertue and Honour) juſtly *Impatient* he would be, when any, eſpecially worthy perſons, were reproached and unworthily dealt with in his preſence: Which may be verified by this remarkable and illuſtrious example among many others. After many invitations both by Letters and otherwiſe, he purpoſed to give a viſit to the famous Univerſity of *Oxford*, and particularly for the ſake of his much honoured and much obliging friend, Dr. *Jackson*, Preſident of *Corpus Chriſti* Colledge; (whoſe Piety and Learning (together with the great Candour and Benignity of his ſpirit) are eminently conſpicuous in the laſting Monuments of his elaborate Works, publiſhed partly by himſelf and partly by the unwearied induſtry and care of the Religious and Learned Mr. *B. Oley*.) There he was entertain'd (together with ſome of his *quondam* Pupils, who attended him from *Cambridge*) very civilly and nobly by the fore-mention'd Doctor, whoſe Courteſie was moſt obſervable in this, (to omit other particulars) That ſome choice and eminent men of the Univerſity were deſired by the Doctor to accompany Mr. *Mede* during his ſtay in Town. It chanced at dinner one day that the Theme of their diſcourſe was diſpleaſing to this Good man; for, by the liberty which was taken, ſome were criticizing upon and ſpeaking (as he thought) but unduly, or at leaſt not up to the worth of their Learned and worthy Profeſſor Dr. *Prideaux*, (afterwards the R. Reverend Biſhop of *Worceſter*.) Mr. *Mede* could not hold, but (as ſome then preſent have made the report) brake out into theſe or the like words; *Gentlemen, I beſeech you deſiſt; the man of whom you now ſpeak deſerves far better words. It was his infirmity, let it be admitted, in this to be overſeen: But he hath Vertues and great Accompliſhments far more than enough to make up this defect. That he is both Learned and Pious, it may not be queſtioned; and one Infirmity amidſt ſo many Perfections is not to be regarded nor ever made mention of by one Chriſtian towards another. Let me therefore take the boldneſs to crave this at your hands, that you would deſiſt from this diſcourſe, and fall upon ſome other more profitable argument.* A noble example and moſt worthy of imitation. Proceed we to that other inſtance of his *Charity*.

35. As he was thus Chriſtianly careful to conceal or leſſen the Failings and Imperfections of others; ſo he was no leſs diligent to expreſs his *Charity* in relieving thoſe Wants which could not be concealed. For as to his *Temper*, he was \* *συμπαθής* and \* *1 Pet. 3.* *εὐσπλαγχνός*, inwardly ſympathizing and affected with the tenderest of Compaſſions towards others in their ſtreights and difficulties, as feeling in himſelf their very griefs, and reſenting their calamities and hardſhips as his own. And agreeable to this *Temper* was his *Practiſe*: For as became him that was ſo Chriſtianly affected, and was therefore \* *ἐν μεταδότῳ* and *κοινωνικός*, he forgot not to do good and to communicate upon \* *1 Tim. 5.* all juſt occasions. And he was the more exactly careful to obſerve all the due ſeaſons and objects of Beneficence, becauſe he look'd upon *Charity* and *Alms-giving* not as an arbitrary thing, left to mens choice or diſcretion to be done or omitted; (under which Notion too many conſider it, for what ends it is eaſie to gueſs) but as a neceſſary and indiſpenſable Duty. It was an ingenious obſervation of his to this effect, That the word for *Alms* (in the language which our Saviour ſpoke) was *צדקה*, which imports *Righteouſneſs*, and conſequently carries an Obligation with it. And farther he conſidered *Alms* under the Notion of a *Lords-rent* and *Tribute of Thankſgiving*, which God the Lord of all (whoſe is the *Earth* and the *Fulneſs thereof*) juſtly requires from us, that thereby we may teſtifie our acknowledging of God as our *Great Landlord*, and our ſelves his *Tenants*, that hold all we have, of him. And thus \* *He that hath mercy* \* *Prov. 14.* *on the poor, honoureth his Maker*; and || *He that giveth Alms, ſacrificeth praiſe.* \* *Eccius. 35.* Moved therefore to this great Duty of *Charity* by theſe and other Conſiderations, (as that it is expreſſly commanded and earneſtly inculcated in very many places of H. Scripture, and withall enforced from that Equity (and it is the greateſt Equity imaginable) which ſhines out in that \* *Royal Law, Thou ſhalt love thy Neighbour as thy ſelf;* \* *Jam. 2.* as alſo from ſome peculiar Motives which the Goſpel propounds whereby a Chriſtian's obligation

\* So some render *κατὰ* Gal. 6.

obligation to this Duty is rather increas'd and heightened ) he persever'd and was not weary in *doing good even unto all men*, as he had *opportunity* or \* *ability* ; wisely contriving to proportion and suit his Charitable reliefs answerably to the Necessities of others.

Chap. 30.

\* Gal. 6. *ὡς ἐκτακόμεναι*, &c.  
|| Luke 6. 35.  
\* Rom. 12.

\* Luke 6. 32.

Nor would he be discouraged and taken off from such acts of merciful Beneficence by the unworthy returns he sometimes met with from some disobliging persons. One instance whereof it may not be amiss here to insert. There was one in *Cambridge* to whom Mr. Mede had shewed favour in lending him money at a time of need ; but he being put in mind of his engagement, instead of making due payment, repay'd Mr. Mede only with undue words to this effect, *That upon a strict and exact account he had no right to what he claim'd.* No right? answered he. No, no right, it was told him, *because he was none of God's children, for that they only have right who are gracious in God's sight.* Ungracious and Unthankful Sectary ! His name might be mentioned, but let him be *Anonymous*, as fit to be numbered only among the *שְׂכָרֵי הַבַּיִת*, as *Job* doth express men of a vile character. The Story was related by Mr. Mede upon the occasion of some Intelligence received from *London*, That there was at that time a more strict examination there of those who came to take Holy Orders, concerning that strange Position, *Dominium temporale fundatur in gratia* ; at which one then in company being astonished, as supposing none would be so impudent as to assert it, Mr. Mede replied that he had particular experience of the evil effect and consequence of such Doctrine, as in the fore-mentioned Story. Yet notwithstanding such unworthiness ( which some perhaps would have made a gain of, as fancying themselves thereby excus'd from *Charity* ) he was not \* *slothful* nor *tired out* in well-doing, but, as became a *Follower of God*, ( the Highest Pattern of *Charity* ) who is || *kind even to the unthankful and to the evil*, he continued patiently in doing good, chusing rather \* *to overcome evil with good*, than *to be overcome of evil*. Other *Charities* seem'd to him but low and easie and common, such as even \* *Publicans and Sinners* ( those of the worst note in the world ) do perform, who *love those that love them* and *do good to those who do good to them* : But the *Charity* which is extended to *All*, even to *Enemies*, to those who are contrary to us in either Judgment or Affection, is the more noble, God-like, unordinary : and such was our Author's ; for were men of different persuasions from him, and at as great a distance from one another as from *Rome* to *Geneva* or *Amsterdam*, &c. yet even all these might more or less upon occasion be influenc'd upon by his *Charity*.

\* Micah 6. 8.  
|| 2 Cor. 9.  
\* Eccius. 35.  
|| 32.

\* Eccius. 35.

36. As his *Charity* was thus largely *Extensive* and *Universal*, so was it likewise accompanied with the greatest *Chearfulness*. He so shew'd mercy as one that indeed \* *loved mercy* ; and by giving *chearfully* he made it appear that he well remembered that of the Apostle, || *God loveth a chearful giver* ; not forgetting that of \* *Siracides*, *Ἐν πάσῃ δόσει ἰλαρῶσον τὸ πρὸς ὁπῶν σου*. He so gave, as one possessed with the grand importance of that noble Maxime of our Saviour, ( not recorded in the Gospels, but preserved from oblivion by S. Luke in the *Acts* Chap. 20. ) **IT IS MORE BLESSED TO GIVE THAN TO RECEIVE**. He gave with a \* *chearful heart* and *ἐν ἀγαθῷ ὀφθαλμῷ* with a *chearful eye*, as if he sensibly and feelingly knew the Deliciousness of that inward Joy and Satisfaction which arises from the conscience of doing good, so as to rescue others by a seasonable *Charity* from sorrow and misery. For besides the great Gains and rich Advantages that come in by *Charity* in this life, ( as well as the Promise of a great Reward and an unspeakable and glorious Joy hereafter ) there is an incomparable Pleasure that attends it here, and renders the very work and labour of Love its own Reward : and upon this score does that Prince of Divine Poets, Mr. G. Herbert, not impertinently in his *Church-porch* ( a piece enrich'd with most Divine Morality ) perswade to a chearful and frank Beneficence,

————— *All worldly Joys go less  
To the one Joy of doing kindnesses.*

\* Essay 58:  
|| 2 Cor. 9.

37. His *Charity* was large as well for the *Measure* and *Proportion* thereof as for its *Extensiveness* : It was not wrung or squeez'd out of him by slow and small drops, ( for he gave neither *grudgingly* nor *sparingly* ) but freely and bountifully flow'd from him, who was ( as the \* *Prophet* speaks of the Merciful man ) *like a Spring of water, whose waters fail not*. He remembered and followed the Apostle's advice for || *sowing bountifully*, and was not for an *ἀδύπαντος εὐσέβεια*, that *cheap* and easie and *saving Religion*, affected



affected by most men; a *saving* Religion indeed, but how? of their Purfes only, not of their Souls: and yet not *saving* neither, as they imagine; for very often is verified that of Solomon in Prov. 11. *There is that withholdeth more than is meet, but it tendeth to poverty.* But from such Illiberal, and in the end Improvident and disadvantageous, courses our Author was far removed: With him it went for a great Imperfection and Blemish in a Christian to be *attentior ad rem quam sat est*; and the more of that Worldly spirit and Earthy temper in a man, the less a Christian, the less a Wise man; for Covetousness betrays men to many Indecencies, to ignoble and unbecoming practices, and withal blinds their eyes that they see not those Indecencies in themselves which are easily espied by others. In his account it was unworthy and dishonourable for a Christian to expels his Charity in a parsimonious and scant measure, whenas the promised Reward is set forth by our Lord so fully and significantly under the similitude of \* *Good measure, pressed down, and shaken together, and running over.*

\* Luke 6.

And therefore our Author leaving *אנוש מן הארץ* \* *the man of the earth* and *מתי מן העולם* || *the men of the world*, such as do only \* *ταῦτα γὰρ φρονεῖν, relish and mind earthly things*, to their penurious scantlings, their low and weak degrees of Charity, beyond which their Niggardise will not suffer them to move; and leaving also the more common and ordinary measure and proportions of Beneficence, wherein the better sort think they quit themselves like Christians and come off fairly and creditably; he chose the more *Excellent way*, and (to the Glory of God and the Honour of the Author's memory be it here remembred) *He devoted unto God and set apart the Tenth of his yearly incomes for charitable and pious uses.* To this his Vowing unto God so large a *Free-will-offering* not any vain-glorious humour, but the Love of Christ constrain'd him, and a deep sense of Gratitude to Almighty God for his many and undeserved favours. Nay so far he was from that poor design of gaining hereby a thin reward of Aieri applause from the world, that he studied as much to keep it secret, as the Pharisaick Hypocrites contrived to do their Alms with noise and all the pomp and observation imaginable; for they did all \* *to be seen and to receive glory of men*, and so were no less Beggars than those they gave to; Praise and Applause was the Alms they begg'd of men, while they were solemnly and publickly (after their sounding the Trumpet) giving Alms to others.

\* Psal. 10.

|| Psal. 17.

\* Phil. 3.

\* Matth. 6.

38. The same noble proportion of Charity is recorded (though too briefly) of that Religious young Lord, the Lord *Harington*, in the Sermon preached at his Funerals by Mr. *Stock*, where this is said for a Memorial of him, *That* (besides his Occasional Charities) *he gave the Tenth of his yearly revenue to the poor.* The same is particularly remembred of the Learned and Pious Dr. *Hammond*, among several other Excellencies worthy of celebration, in his Life. The like is also recorded (though but \* briefly mentioned) in the Life of that Practical Preacher Mr. *W. Whately*, one of the same Colledge and Contemporary with Mr. *Mede*. And herein these *Israelites* indeed, the spiritual seed of *Jacob*, followed that high Pattern which of old that holy Patriarch *Jacob* had set the world, who devoted the *Tenth part* of his estate to God, *Gen. 28.* Nor did he lose by it, for God blest'd him exceedingly: And those that have been followers of *Jacob*, as in his Plainness and Singleness of heart, so likewise in the Largeness of his Charity, have found it true, and upon their experience have deliver'd it for a most certain Aphorism, *That such Giving is the surest way of Getting*, and That thus to \* *scatter* is the safest means of *increasing*.

\* See this at large and particularly related in the Appendix to Mr. *Mede's* Life, Sect. I.

\* Prov. 11.

And for a yet more particular and pregnant proof hereof, it is worthy here to be remembred what the Reverend Mr. *Gataker* delivered in his \* Sermon preached at the Funeral of Mr. *John Parker*, Merchant and Citizen of *London*, a person eminent for his exemplary *Beneficence*, (as also for all other Christian Vertues) and therefore worthy to be added to those other Charitable *Heroes* mentioned by us. In short thus: "At his first effectual Call, this, among other things he then resolved upon, "was one, *To set apart every year a Tenth of his Gain for the relief of the poor.* Hereunto he was induced by this Reason, (besides others set down by him in his Memorials) *That he might shew his Love and Thankfulness unto God, as for raising him from a mean condition to that Wealth he then had, so especially for his Spiritual Goodness to him.* This proportion he constantly set apart, and out of this Treasury it was that he so liberally dispens'd upon all just occasions. This was his Practice, and it was agreeable to his daily Prayer, *That as God increas'd him in Wealth, so he would be pleas'd withall to increase in him Humility, Thankfulness, together with a constant Perseverance in that lovely Grace of Charity.* But what was the issue of all? God

\* The Title of the Sermon is, *The Decease of Lazarus.*

" heard

“heard his *Prayers*, and rewarded his *Alms*: but he would fift try him. For (which is not to be unremember'd) he reported it himself, that for some space of time (some three or four years) after that his resolution of setting apart the *Tenth* of his Gain for Charitable purposes, he found no increase, nor did it appear that he thrived in the world: yet was he not thereby discouraged, but still gave *bountifully* and *cheerfully*. And this he did (to use his own words) *out of love to God; freely leaving Prosperity in Temporal things to God's good pleasure, and conceiving that God in wisdom and Goodness prospered him not, thereby to try his Sincerity to him and his Charity to others; and that he himself might thereby have experience of his Love to God, his Faith, Patience and Constancy: nor would he forgoe those Evidences hereof that thereby he gain'd for ten thousand times ten thousand times more than they cost him.* And thus God recompensed his patient continuance in doing good with Inward Blessings, and he then thrived in his Spiritual estate, if not in his Worldly. But from that time forward (after this proving of him for a season) God abundantly advanced his Temporal estate, so that he profess'd he found experimentally those gracious Promises of God to be true, of his blessing him that *\* differseth and giveth to the poor,* and of the *|| repayment* of that with interest that is *lent unto the Lord*, and of the *\* finding again after many days* with increase the *bread that is cast upon the waters.*

\* Psal. 112.

|| Prov. 19. 17.

\* Ecclel. 11. 1.

\* 2 Cor. 9.

“This was his *Constant and Stated Charity*, besides what over and above all went out of his *Poor's-purse*, which he never carried out empty, that he might ever be doing good. Nor did he in all this seek his own Praise, but God's, that so his Charity might occasion *\* many thanksgivings unto God.* And therefore, when he himself gave to others, his usual word was, *Praise God; or when he sent to others any summe to be distributed among the poor, his manner was to add in his Letter, Will them to praise God for it: Just according to the mind of the Religious Mr. G. Herbert, who in his Character of the Country-Parson doth thus express himself; When-ever he gives any thing, and sees men labour in thanking of him, he exacts of them to let him alone, and say rather, God be praised, God be glorified; that so the Thanks may go the right way, and thither only where they are only due.*

These excellent Memorials of this Merciful mans Charity we thought good to excerpt out of the fore-named Funeral Sermon, and to present them here, though in a more contracted form, they being so highly Exemplary and Useful, and therefore worthy to be made more publick; too good to be lost, as else they might be, that Sermon being printed many years since, and by itself, and not extant in the Volume containing his other Sermons.

39. But to return to Mr. Mede; There were not a few that wonder'd at his *Diffusive Charity*, considering his Incomes were not great, (for he had nothing but what his place in the Colledge afforded him, no Dignity or advantageous Preferment abroad.) But their wonder might have been lessen'd, had they either seriously considered the Promises of Plenty and outward Blessings in this life made by God peculiarly to this Grace of *Charity*, or had they known how great a Summe the prudent charitable man is able to lay up for the poor by a *Frugal* management of a little Stock. But our Author knew it well and by *Experience*, which is the mother of Wisdom, the surest way of knowing for our selves and of convincing others. *Experimentis optime creditur.* Accordingly to this purpose (upon an occasion which proved expensive to him through the disingenuity of some who yet were obliged to ease him) he thus express'd himself—*I take it patiently, and put it among my Erogations of Charity; and I thank God I have not been so ill a husband of a poor Fellowship, but I can spare so much for pious uses.* He warily therefore avoided the occasions of unnecessary expences, and when he saw others lavishly spending beyond their Income, and not wisely proportioning their expences to their Receipts, he used to say, (with a pleasant allusion to that Philosophick term) *They wanted the Estimative Faculty.* And indeed in Prudence it was not less than needful for him to husband well his small Stock, who employ'd his thoughts and cares, his studies and best diligences about other things than *Wealth, Honour and Pleasure*, which yet are the things that not a few men pursue eagerly and industriously, with all their mind and heart, with all their soul and all their strength; to the dishonour of their Function, if any *Clergie-men* should be so Secular and Unspiritual in their Disposition and Practice, as also to the dishonour of the Doctrine of the Holy Jesus deliver'd in his Sermon in the Mount, be they Christians of what denomination soever. Besides that this *πλεονεξία* or *Plurihabitio*, this covetous ambition greedily hunting after more and more still, is contrary to the great and many obligations



obligations of our Religion, to that *High, Holy and Heavenly Calling* wherewith Christians are called, as also to the expectation of that \* *better and enduring substance*, that \* *Hebr. 12.* great recompence of Reward, reserved in Heaven.

His *honest Thrift and Frugality* was the more able to administer to his *Charity*, because it was accompanied with a constant *Temperance*. His feeding for the most part was rather to suffice Nature than to allow any pleasure to his Appetite, which, being usually good, sometimes (though very seldom) he would gratifie with making a larger meal; but his ordinary was his *Colledge-Commons* (to which no man was more constant) with the smaller sort of *Beer*, (the *Wine* which he drank at the *Communion* being usually more than he drank all the year besides:) Which made him merrily to tell them who observ'd the thriving of his Body, (which in his latter years was very apparent) that *They might see what Colledge-commons could do*.

And in his both *Frugality* and *Temperance* he verified that of the Psalmist, \* *A good* \* *Psalm. 112.* *man will guide his affairs with discretion*: It being a most approved and experienced Truth, That for the enabling a man to a free and chearful exercise of Christian *Charity* it is absolutely necessary that he retrench and cut off all needless expences either about Apparel or Diet, Building or Sports and Recreations, &c. Otherwise Frequent or Expensive Treatments, Pride and Curiosity about Attire and Dressings will soon make *Charity* bare and cold, make it look pale and meagre, and at last quite starve it. Where much is laid out upon Back or Belly, there will be but little spared for Beneficence. Where a man, through his Voluptuousness and Sensuality, finds himself too dear for himself, so that it becomes difficult to maintain his deliciousness, it will be thought too grievous to maintain good works for necessary uses, as the Apostle speaks, *Tit. 3.* Such a one will be greedily scraping for himself, that he may have to consume upon his Lusts, rather than *μεταδοῦναι τῷ χρείαν ἔχοντι* to distribute (proportionably to his estate) to him that needeth. Where so much is solemnly offer'd in Sacrifice (as especially at great Feasts) to that false God, the \* *Belly*, (and the best and fattest is offer'd up, and withall the sweetest, for large *Drink-offerings*, to that mortal and perishing God,) there will be but little reserv'd for the \* *sacrifices of communicating and doing good*, with which the Eternal and only true God is well pleased. But Christian Religion (as it designs to cherish and advance every thing that is worthy, lovely, and useful for the good of man) is excellently prepar'd and accommodated to secure the Grace of *Charity*, by obliging to *Modesty* and *Humility*, *sober Frugality* and *Temperance*, and (in order thereunto) to the subjugating of all inordinate Affections, to the resolute denying of the clamorous cravings and impetuous desires of the Sensitives Powers; the subduing whereof is a great instance of Spiritual Valour, inward Health and Strength: as on the contrary it is a great Imperfection and Weakness, and withal a dishonourable thing, for one that owns the name of *Christian*, not to have power over his Sensual appetites, but to have impatient desires, vehement affections for such or such delicacies, and as vehement delights in them, to be overcurious and studious for pleasing his Appetites, to be enslaved to his Palate, \* *enslaved to Wine*, and || *serving various pleasures*, as the Apostle describes the temper of some unworthy Christians. Besides, it argues a man not to have had so true a \* *Gust* \* *Tit. 2. εἰς τὴν ἀσχηματίαν* of the powers of the world to come, nor to be as he ought affected with the Hope of those pure and permanent Felicities in the Future Life, which Christianity (over and above the present ease and pleasure that accompanies *Humility* and *Temperance* here) hath more fully brought to light and set before us: For were these cordially believed, they would work in men a generous disregard of those Sensual enjoyments which too many (such is the courseness of their Temper) count their Felicity, making themselves hereby like the *Beasts that perish*, who (if this were Felicity) enjoy as much or more of it than Man himself. To conclude: If men are not so much under the Power of Religion as to deny the solicitations of their inordinate Appetites, and bring in subjection the Flesh with the Passions and Lusts thereof to the Spirit, they do but *Parrot-like*, and as they are taught, talk of *Self-denial* and *Mortification*; and being \* *φιλήδονοι μᾶλλον ἢ φιλόθεοι*, *Lovers of Pleasures rather than Lovers of God* and their Neighbour, they plainly and in reality deny the Power of Godliness, though they may have the *Form* of it. Whereas if they were under the power and energy of Religion, they would find themselves thoroughly furnished and chearfully dispos'd to every good work.

So true a Friend is Frugal Temperance, so hurtful an Enemy is a Delicious, Soft and Luxurious (as well as the Covetous) humour to that Divine, Amiable, and universally-Beneficial Grace of *Charity*!

40. And now having spoken of his *Charity* or *Love towards men*, it aptly falls into this place that we should observe something of his *Love towards God*; wherein yet we need not be so large as in the former Instances; for what we have already observ'd of his Character doth abundantly prove it. His *Meekness*, *Patience*, *Christian Prudence* and *Moderation*, and (those Two bright Graces of the Greatest magnitude) his *Humility* and *Charity* are pregnant evidences and real demonstrations of the *Love of God* dwelling in him. Where these Fruits of the Spirit grow and flourish, it's a sure sign that such a Christian is \* *ἐν ἀγάπῃ ἐρριζωμένος* *rooted in Love*. To be Meek and Patient, Humble and Lowly in Spirit, to have an Heart full of Charity, and melted into all compassionate endeavours for the good of others, even of Enemies, these are higher and harder things than to talk of Religion, \* *to say, Lord, Lord, || to shew much love with their mouth*, to abound in the external observances of Religion; for so did the *Pharisees*, who therefore by their outward specious profession gain'd a great reputation of Sanctity from the world, but yet of them our Saviour Christ pronounces freely and smartly, \* *I know you, that ye have not the Love of God in you*: a startling and grievous word to the *Pharisees* then, and the like it would be to the *Pharisaick* Christians to be told so now. In brief, He testified his *Love to God* in that which is the most eminent and genuine expression of it, *viz.* an Entire, Sincere, Uniform and Constant Obedience to his Commandments, \* *For this is the Love of God, that we keep his Commandments*; or (according to those two main Characteristicks of the *Pure and Undeified Religion* in S. \* *James*) in *Unspottedness from the world* and *Charity to the poor and desolate*. What's less than this is but Lip-devotion, religious Courtship, insignificant and empty Complements. And whereas he observ'd that too many seem'd to make conscience of the Duties of the *First Table*, but had little or no care of the Duties of the *Second*; he had \* respect unto both: For (said he) *None can be truly Religious towards God, that is not truly Honest in his conversation towards his Neighbour*. Thus he believ'd, and thus he practis'd.

41. But to superadd some other particular Instances of his *Love to God*; He farther shew'd the Tendernefs of this Affection by the Zeal he had for the Honour of God, and by the dear regard he express'd to every thing wherein he thought the Divine Interest was concern'd. He could in no wise brook the bestowing *Religious Worship* upon Creatures, and therefore with a just severity he would equal the practices of the present *Roman Church* in their *Saint-worship* and *Image-worship* with those of the *Israelites* in following the \* ways of *Ahab* and *Jeroboam*; and constantly asserted That the *Great Apostasie* or *Antichristianism* did (as to one main part thereof) consist in *Spiritual Fornication* or *Idolatry*. Nor need any *Protestant* be disturb'd at the word *Antichristian* or *Antichrist* so frequently used by our Author when he has to do with the *Roman Polity* and the Chief thereof: For (to obviate any impertinent *λογωμαχία* and contest about the word as used in S. *John's* Epistles) our Author was well aware that the *Antichrist* and *Antichrists* mention'd there might particularly and primarily respect some \* Impostors that began then to appear in the world about the end of the *Jewish State*; but withal he thought that what was said of those *Antichrists* [in chap. 2. 22, &c.] might *interpretatively* (though not *explicitely* and *directly*) be verified of the *Great Antichrist* then not in being, but to come, and by no unnatural consequence be applied to him, of whom those other *Antichrists* were in some sense Figures or Forerunners: For this was his Notion in this particular, He that sets up and substitutes in the room of Christ Saints and Angels, as so many Mediators between us and God, (agreeably to the practice of the Heathens, who of old set up *Demons* as Agents between the Sovereign Gods and Men) *eo ipse negat Jesum esse Christum*, does thereby really deny that *Jesus is the Christ*; as he that worships more Gods than one, does *ipso facto* deny that *Jehovah* he is God. And in pursuance of this his Notion he had this not improper Observation, *viz.* That after S. *John* had said concerning Christ, \* *This is the true God, and eternal life*, he immediately adds, *Little children, keep your selves from Idols*; intimating (said he) thereby, That in that *Fatal and Great Apostasie* which was to surprise the Church, Christians would worship *Idols* (i. e. false Christs and Mediators) in stead of Christ, and thus deny the Lord that bought them, the Lord Christ, the true and only Mediator between God and men.

Not being fondly addicted therefore to the use of this word, he does frequently in his *Commentary upon the Apocalyps* make choice of other Forms of speech, and such as were suggested to him from the style of that *Mysterious Book*, [as, *Bestia Bicornis*, *Pseudo-*

\* Ephes. 3.

\* Matth. 7.  
|| Ezek. 33.

\* Jo. 5. 42.

\* 1 John 5.

\* Chap. 1. 27.

\* Psal. 119. 6.  
— I have respect unto all thy Commandments.

\* See Discourse 43. pag. 238.

\* See Book V. Chap. 7. which seems to be an Essay or First Draught of his Notions upon that Subject.

\* Chap. 5. 20.



*Pseudo-propheta Romanus, Meretrix Babylonica, Bestia Pseudo-prophetica seu Pontificia, Caesar Papanus, Regnum Pontificale, &c.* ] when he has occasion to speak of the Roman Polity and the Head thereof: yet withal he was not so weakly nice as wholly to decline that word [*Antichrist*] in his Apocalyptick labours; as appears in his Comment. upon what concerns the *Third Trumpet* in Chap. 8. — *Episcopus Romanus* — *nihil aliud effecit quam ut hoc quasi oppanso velo, nè ipse pro Capite Novissimo, id est, Antichristo, tandem à minus perspicacibus tam liquidò haberetur*; as also in his Comment. upon Chap. 14. vers. 17, &c. *Nos qui Occidentalem Antichristum asserimus, &c.* and (to name no more) in his *Specimina* upon Chap. 16. are to be found *Bestia Antichristiana, Terra in Universitate Antichristiana designat scabellum Antichristi, Universitas Pontificia, Mundus Antichristianus, Jurisdictio Antichristiana, Mare Antichristianum est Ditionis Pontificalis ambitus*, with other expressions of the like import, concerning which the Reader without an *Oedipus* may know the Authors mind, and to whom they are there applied. Wherefore though this Title was properly and primarily meant (in *S. John's Epistles*) of some Impostors and Hereticks that appear'd about that Age: yet seeing the ancient Fathers made use of this word to signify and characterize some other Enemy of Christ yet to come, (whether a more open Enemy of Christ, or a more close one that is rather *against* the Interest of Christ though he pretends to be *for* him;) and seeing that after-Writers have taken the word from the Fathers; and (it being a compendious significant expression) have made use of it in their Writings, as well *Papists*, who apply it to one that is to come at the end of the world, as *Protestants*, who apply it to some in being; our Author was not so scrupulous as to decline a word that was become thus current and passable in all Ages, (and as allowable, if not unfitly used, as any *Technical* word in any Faculty) though sometimes it were improperly and unworthily used by rash Zelots, to the gratifying of their pride and passion. And accordingly whosoever has been conversant in the Writings of the Renowned Arch-bishop *Whitgift* against *T. C.* and the *Disciplinarians*, will find that more than once he makes use of this word when he has occasion to speak of the *Roman Church*, although *T. C.* and his Adherents were over-apt to call things not only innocent, but laudable and decorous also, *Antichristian*: wherein they express'd a Zeal not less Imprudent than Uncharitable; for hereby as they did the Common Enemy no small credit and service, so they likewise weakned the true Interest and hazarded the safety of the Protestant Reformed Religion. Which was piously and prudently observ'd by the fore-mentioned Arch-bishop, and accordingly he tells them faithfully and plainly, \* *I know that Sects and Heresies gave strength unto Antichrist, and at the length were one special means of placing him in his Throne; even as I am also persuaded that he worketh as effectually at this day by your stirs and contentions, whereby he hath and will more prevail against this Church of England than by any other means whatsoever. Therefore it becometh you to take heed how you divide the Army of Christ, which should unanimiter fight against that Antichrist.* By which passage (to omit others) it appears this Reverend Prelate was *Semper idem*, of the same judgment in his elder days and in his greatest Height, as when formerly he maintained this *Thesis* at the publick Commencement, answering for his Degree of D. D. *Papa est Ille Antichristus*, as Sir *George Paul* relates in the History of his Life.

\* See his Defence of the Answer to the Admonition, pag. 349.

And therefore our Author, in applying that Title to the Papal or *Roman Hierarchy* so miserably degenerate, was not alone, but did tread in the steps of those who were of greatest eminency in our Church, and (not to mention those other great Names) particularly in the steps of the Renowned Bishop *Andrews*, his ancient and constant Friend, whose multifarious reading and great judgment did abundantly qualifie him for an able and most accomplish'd Guide in this affair. What his Sentiments were herein appears by several passages in his *Tortura Torti*, [particularly in pag. 183. to pag. 188.] where he proves against the cavils of that busie *Romanist*, That by *Babylon* in *Apocal.* chap. 17. & chap. 18. is meant *non Roma Ethnica, sed Antichristiana*; and withal evinces the vanity of that poor subterfuge, (and yet made use of (as that other also of *Roma Ethnica*) by *H. Grotius* in his Annotations) That by the *Destruction of Babylon* there foretold is to be understood the *Burning of Rome* by the *Goths and Vandals* about the year 455. as afterwards [in pag. 312, 315.] he makes it clear that *Idolatry* (the great Character of *Antichristianism*, or that Token of *Antichrist's Kingdom*, as the sumptuous decking of Images is styl'd in the Homily against the Peril of Idolatry) is justly charged upon the *Roman Church*: and in the same place likewise he detects the impertinency of that trivial shift of the *Romanists* in distinguishing between *Idolum* and *Imago*; with much more of the like import in that Treatise of his,

\* In Ep. ad  
Fr. Ducaum.

which the Learned *Is. Casaubon* worthily styles \* *Exactissima fidei & diligentia Scriptum.*

\* Febr. 25.  
1636.

That learned  
Tract of his  
about the  
Numbers in  
Dan. 12. is  
call'd by him  
*Revelatio An-  
tichristi*; it was  
finished by him  
three years before  
his death.

To conclude, It may not be amiss here to add a short story not impertinent to the argument in hand. Mr. *Mede* having lately preached a Sermon at \* *S. Marie's* in *Cambridge* upon *Eccles. 5. 1.* about the *Reverence of Gods House*, a young Master of Arts took the freedom sometime after to tell him (as who might not be free with him, a person of such exemplary Humility and Condescensions?) That from some passages in that Discourse the world concluded that he had changed his Opinion, and that he did not now think as formerly that the *Pope* was the *Hogben Moghen*, (that was his drolling expression.) No? replied Mr. *Mede*, *But I do, and shall think so as long as I live, for all this.*

And in Epistle 58, written within less than two months before his death, it is plain whom he means there by the *Man of Sin* and *Antichrist*. See pag. 882 & pag. 834.

42. And here we have a fair occasion to represent another of those worthy Qualities that adorn'd his Character, *His well-grounded Constancy and Unchangeableness of Judgment.* We say, *Well-grounded*; otherwise for a man to persist resolutely in an Opinion, because it has been his Opinion, is neither Vertue nor matter of Praise, but rather a piece of troublesome Stiffness and Pertinacity, usually accompanied with fond Self-conceitedness and a design to secure his fame and some emolument he receives from his easie admirers: From which humour none was more free than our Author, who would profess That (so far as he could judge of himself by experience) he was as willing to embrace Truth, when he saw evidence for it, as any man living; as well considering that it is the part of a true Christian, (as *Aristotle* observes it to be of a true Philosopher) ἐπὶ σωτηρίᾳ τῆ ἀληθείας καὶ τὰ οἰκῆα ἀναιρεῖν, for the interest and advancement of Truth to forgoe and quit his own private conceits and speculations, how dear soever they were formerly unto him; and on the contrary, an argument of a low and servile spirit, δαλεῦν τῇ ὑποθέσει, to be either fondly addicted or enslaved to any Hypothesis and Opinion either of his own or others. Our Author was not indeed light of belief, nor would he easily take up an Hypothesis: But when any new Notion was presented to him by others, or offered itself to his thoughtful mind, he would first make a stand and pause well upon it, strictly examining the Grounds thereof; and if, upon a serious and due weighing of all that was fit to be taken into consideration, he found it to be a solid Truth, he was not apt \* *σαλευθῆναι ἀπὸ τῶ νόου*, to be shaken from his judgment; a right *τετράγωνος ἀνὴρ*, (as *Aristotle* both in his Ethics and Rhetorick styles a Vertuous man) or, in the Apostles language, \* *ἰσχυροῦς, ἀμετακίνητος*, || *ἐνηργυγός*, ὃν τῇ παρούσῃ ἀληθείᾳ, *Stedfast, unmovable, and established in the present Truth*: Yea he was ever so impartial and constant a Lover of Truth, that nothing but the *Holy Scripture* and *sound Reason* could prevail upon him. 'Tis true, To conceal his judgment, not to divulge every thing that was Truth to him, he was not hard to be perswaded. The remembrance of the Apostles Rule, (*Rom. 14.*) *Hast thou faith? have it to thy self*, as also his own Charity, Prudence and Peaceableness of spirit, did dispose him to it, εἰ δέον ἐστὶ and where it was convenient: But neither Friends, nor Interests, nor any worldly Allurements whatsoever were of force to corrupt his affections, or pervert his judgment; much less could they prevail with him unworthily to deny any Truth, how unplaussible soever it was to some men, and therefore disadvantageous to himself. For a proof of his constant and unremovable affection to Truth, as also of his patient enduring the contradiction of others against himself, take this Instance, viz. That in the revolution of about twenty years by-past (the saying was his own) he had by the self-same persons been look'd upon, and accordingly reported of, as *Popish, Protestant, and Puritan*; and yet he would protest it, as in the presence of God, that to his knowledge he had not in the least receded from his very first perswasions: So that all the while he was the same without wavering, although varied to their appearance, because they sailing with the tide and wind varied towards him. Thus they in the Vessel under sail, being always in motion, think the Land moves, (so it seems to their erring sense) which yet is never the less fixed and unmoved for their thinking amiss. But our Author, as he consider'd that Precept in *Siracides*, (chap. 5. 10.) *Ἰδοὺ ἐνηργυγός. ὃν συνέσει σε, Bethou stedfast in thy understanding*; so he knew likewise that the ready way to attain to this establishment was this, (according to the counsel in the foregoing verse) *not to winnow, or \* sail with every wind.*

\* *Grotius* upon the place  
expounds this  
phrase by that  
in *Plautus*,  
*Ut ventus esset,*  
*volum vertere.*

But we must not indulge our selves the liberty of enlarging upon every thing in our Author which render'd him justly exemplary, worthy of praise and imitation:

Return



Return we therefore from this Digression to what has a near affinity to our former argument: In speaking to which and the remaining particulars we must study to be short, and take the nearest way to our journey's end, lest we over-drive the more infirm, and therefore the more querulous, sort of Readers, and wear out their patience; otherwise, to those that are of sounder and stronger judgments (and consequently capable to value and honour and \*love the Author) we doubt not but a larger Narrative than this would seem not tediously long, but too short rather, as indeed the most enlarged History of his Life, his Piety and Learning, is in itself and upon a true account a short History, too short, if we consider the great Worth and manifold Perfections of the Person; of whom though we should speak much, we shall yet certainly come short, if we may here use in an inferior sense what is said of God by the Son of Sirach, chap. 43. To proceed then:

\* Non parior  
me quicquam  
nescire de eo  
quem amam.  
Plin.

43. As he abhorr'd Idolatry and superstition, so he likewise abhorr'd Sacrilege and all Profanation of Holy things. As for Sacrilege, his judgment is well known to those who have read his Works with attention: amongst which (to omit several passages in his other Discourses) there is one *Diatriba* wholly spent upon the Story of *Ananias* and *Sapphira* in *Acts* 5. wherein the nature and proper notion of the Sin there mentioned is clearly explained, as also the hainousness and danger of Sacrilege is fully proved from several Examples of special remark in H. Scripture, all eminently verifying that of *Solomon*, \* *It is a snare to the man who devoureth that which is holy*. With the consideration whereof our Author being deeply affected, as also of the great disservice done hereby to any Intendment of Pious Charity, and the no less dishonour done to Religion, when what is devoted to Pious purposes is less secure from the evil eye and rapacious hands than what is given to any other use or service whatsoever, yea though it were to the service of Vanity, Luxury or any other Lust; he could not but heartily wish that some of the Protestant Churches would seriously lay it to heart, and approve themselves more and more Reformed, in the cleansing and purifying themselves from any the least stain of Sacrilege; from which yet (so tempting is this Sin with the seeming advantages it presents) they that call themselves *Catholicks* are not free neither, yea even he that is peculiarly styl'd *Rex Catholicus* is wont to be accursed and excommunicated at *Rome* on *Maundy-Thurs day* for detaining part of *S. Peter's Patrimony*, as they are pleas'd to call it.

\* Prov. 20. 25.

And it is as well known how much he abhorr'd any kind of *Sacrilegious profanation* of what is *Relatively holy*, whether *Times*, *Places*, or *Things Sacred*, as *Bona Ecclesiastica*, the Sacred Revenues and the like; and that in more than a few Discourses he hath largely asserted the Distinction between *Things Sacred* and *Common*, and that therefore what is Sacred, and consequently is become God's by a peculiar right, should be used *appropriately* and with a different respect from things *Common*: such an appropriation and *discriminative use* of Holy things being a just testimony and expression of the respect and honour due unto Almighty God, whose Name is called upon them. The like Zeal he had particularly for *God's House*, his *Worship*, and *Service* therein; that all things might be done there \* *εὐχαριστῶν* and || *πρὸς οἰκονομίαν*, decently (for the honour of God,) and to edification (for the benefit of our Neighbour.) Which two Rules of the Apostle excellently score out the way, and exactly contain, even in external and indifferent things, what course is to be taken, as the Religious and Prudent Mr. G. Herbert \* hath stated the case; who hath also in his Poem [*The British Church*] elegantly and fully express'd the very same Sentiments that our Author had touching the *εὐπρέπεια* of God's House, the keeping the mean between Superstition and Slovenliness, between the painted looks, lascivious gaudiness of the Church upon the Hills, and the careless neglected dress of some Churches in the Valley. Both our Author and this Good man were after *Davids* heart, (the man after God's heart) who thus breath'd forth his affection, *Domine, dilexi decorem Domus tue*, and thought it unworthy that the *Ark of God* should dwell within curtains, whereas he himself dwelt in an house of Cedar; nor was he of so ungenerous a disposition in Religion as to serve the Lord his God of that which did cost him nothing. So agreeable is it to a Soul that is established with a religious and free spirit, as well as it is agreeable to the Light of Nature, That God, the Best of Beings, should be served and honoured with the Best: Which was shadowed out of old in the *Sacrifices* and *Drink-offerings*; In the *Peace-offerings*, wherein God did feast with the people, the Fat upon the inwards, &c. was God's Mef, his מִנְחָה or Food; All the Fat is the Lord's; and was therefore to be burnt upon the Altar and offer'd unto the Lord. Nor were the *Drink-offerings* to be of any sort of Wine, but of *Shecar*, the best Wine, Num. 28.

\* 1 Cor. 14.  
40.  
|| Verse 26.

\* In his Character of the Country Parson, Ch. 13.

2 Sam. 24.

Levit. 3.

This *Concio ad Clerum*, now published, was preach'd Anno 1618.

Nor had our Author herein any ambitious design to please men, and thereby to advantage himself in the world, (as some that less knew him were apt rashly to impute unto him *Time-serving*;) for this just right was done to him in print by one better acquainted with him, though of a different perswasion, That he had, many years before the Times did relish those Notions, declar'd himself to the same purpose, instancing in his *Concio ad Clerum*; which particularly treated *De Sanctitate Relativa & Veneratione Sacra*: and to the same effect he had express'd himself in an early *Specimen* or first Draught of his Thoughts, which he presented to the R. R. Bishop Andrews, after he was newly made Fellow of *Christ's Colledge*.

\* 1 Pet. 2.  
1 Heb. 13.

1 Pet. 2.

\* Chap. 10.

44. With his zeal for God's honour and Church-decorum, we may not unfitly joyn his mindful observance of the Apostle's Precepts, \* *Honour the King*, and || *Obeys them that have the rule over you, and submit your selves; for they watch for your Souls, as they that must give account*: and herein he shew'd himself a true *Son of peace*, as we observ'd before, and shall now farther add, That he had so great a value and so hearty an affection for the Peace of our *Jerusalem*, and, in order thereunto, for submitting to every ordinance of man for the Lords sake, whether to the King as *Supream*, or unto *Governours as those that were sent by him*; that when he received notice of the evil that was then breaking forth out of the North, to apply that of *Jeremy*, (chap. 1.) who elsewhere complains in the same note, \* *Behold, the noise of the bruit is come, and a great commotion out of the North-country*; upon this intelligence of wars and rumours of wars, his righteous and meek Soul was grieved within him, and in a Letter of his written to a Friend within less than three months before his death he thus express'd his resentments, concluding in a strain almost Prophetical, *If the Scottish business be no better than you write, I pray God both they and others have not cause to curse the time at length when such courses were first resolved upon, and that in the event the cause of Religion pretended be not advanced thereby as it is in Germany, and no better. I am firmly perswaded there will never come good of it. God avert his judgments, and make them wiser.*

\* 1 Cor. 3.

\* Jam. 3.

His reverential regard to the establish'd Government and Discipline of the Church was well known to them that knew him; and they that knew not his Person, may know it from his Writings, these testifie of him, how great a Lover he was of Unity, Peace, all good and decent Order, and whatsoever might make for the beauty and strength, the honour and safety of the Protestant Reformation both here at home and abroad; as considering that (those Characters of \* *a Carnal and Unspiritual temper*) *Envy, and Strife and Divisions*, and (the consequents thereof) \* *Confusion and Disorder*, would at once both weaken and dishonour the Protestant Cause, and occasion the Grand Enemy to triumph, who, seeing much of his work done for him by those who would seem to be most averse from him, while they bite and devour one another, claps his hands, saying, *Aha, Aha, Our eye hath seen it, So would we have it.* But our Author thought it his becoming duty to study Obedience for peace and good order's sake, and not to expose the Protestant Interest to danger and ruine.

\* Jam. 1.

\* Psal. 51.

'Tis true, There were not wanting even in his days some who, breaking themselves off from the Great Congregation, were apt to say, *Lo, here is Christ; Behold, he is in the secret chambers*: as if Christ were not wherethe Name of God is call'd upon in publick, through the Mediation (not of Saint or Angel, but) of the One Mediator Christ *Jesus*; and where the Word of Christ (not unwritten and uncertain Traditions and fabulous Legends) is publickly read and preach'd, and hath prosper'd (through God's blessing) to the conversion and salvation of many thousand Souls. But our Author (being a strong and adult Christian, one that could see into the nature and reasons and consequences of things, one that had \* *look'd into the perfect Law of liberty*, and was \* *establish'd with a free spirit*) well knew the slight insignificancy of what is pretended by some for their uncharitable Separations, and that their way was not *Perfection*, but *Weakness*, an argument of a low, narrow and Jewish spirit, that would engross *Messias* only to themselves, and confine him to their particular modes; and no less an argument of a weak, servile and really Superstitious spirit, to be unreasonably scrupulous about things of an indifferent nature, to forbid themselves such things as God hath no-where forbidden, and to put a greater stress upon the doing of some things and the not-doing of other things than either the Scripture hath or the nature of the things will bear. And therefore the Scripture represents those of this temper as *Weak in the faith*, in opposition to the *Strong*, who as they manifest themselves to be such in a not being over-sollicitous about those little things, (though in the mean while most mindful and strictly observant of the necessary and substantial things of Religion,



ligion, which are all clearly declar'd in the H. Scripture) to likewise in that they can better bear the censurings and sometimes unhandfom dealings of those that are *Weak*, and find it more easie to treat such civilly, and to look upon them with a more benign and clear aspect than the οἱ ἀδυνεῖς do, at least some of them, if we may judge of men by their behaviour. But of that better temper was our Author, a person that did not proudly or passionately despise or behave himself unseemly to those that dissented from him; ( for then of *Strong* he had become *Weak*; ) nor would he do any thing that was uncivil or unhumane unto any: he could say in a very good sense (to borrow that of the Comœdian) *Homo sum, humani à me nihil alienum puto.*

45. Before we conclude this argument, it may be *Operæ-premium* to superadde one useful Observation and Notion of our Author's, not impertinent to the present business. There were some in his time who thought themselves excused for non-compliance with the establish'd Liturgy and Orders Ecclesiastick, by a vulgar (yet false) notion of *Scandal*, as if *To scandalize* were *To displease* or *aggrieve others*, or *To occasion the dislike or anger of others*, as of such particularly who had formerly entertain'd a good opinion of them and their Ministry. Now as these things came sometimes to be mention'd in discourse, he was wont to express his Thoughts concerning the right and genuine notion and importance of that word to this sense; "That the word σκανδαλίζειν (being *Verbum καταβατικόν* and having a *Transitive* signification, as words in the Conjugation *Hiphil* have in Hebrew, and therefore well render'd *To make to offend*, 1 Cor. 8. 13. and so in the Margin, *Matth. 5. 29.*) doth (according to the Syle of the Scripture) generally import thus much, *By our actions to induce another to sin in imitation of our evil example, and so to put a stumbling-block in the way of piety*; and therefore Σκάνδαλον is fitly render'd *stumbling-block* in Rev. 2. 14. where Balaam is said to have taught Balak βαλεῖν σκάνδαλον *to cast a stumbling-block before the children of Israel*, &c. or when it is joyn'd with πεισομομα a *stumbling-block*, it is as fitly render'd *an occasion of falling*, Rom. 14. 13 \*. Nor is this sense much distant from the *Etymon* of the word, ἀπὸ τοῦ σκαλίζειν à *claudicando*; and accordingly *To scandalize* is *to make or to occasion one to fall*, or *some way or other to hinder one from walking evenly, steddily and regularly as he ought*. And agreeable to this sense is that observable description of *scandal* given by a *Tertullian*, *scandalum (ni fallor) non bonæ rei, sed malæ exemplum est, ad delictum*. This our Author did apprehend to be the proper notion of the word, rather than that which the other did pretend, viz. *To do that which may displease or grieve or vex others*. For some are *angry without a cause*, and are *offended* and *displeas'd* sometimes at that which is not in itself evil; yea are *grieved* and *vexed* when another is doing his duty; and being so affected are therefore far from being induced and emboldened to the practice of that which the other accounts his duty, and consequently far from being *scandaliz'd*, according to the general sense of the word in Scripture; only they are *displeas'd*, *offended* and *angry*, but without any just cause, and therefore not to be justified in that humour, as neither are the Ministers upon that score to think themselves excus'd from their duty. For a man to neglect his Duty (and such as the performance whereof is accompanied with the advantage of being instrumental to the best good of others) is plainly to displease and offend God, who is never displeas'd but justly. But to offend man is not always *to sin against* our Brother; and to do that which may displease or dislike others (and how is it possible, in such a contradiction of humours and vast contrariety of fancies, not to be displeasing unto some?) is not necessarily to *scandalize* in the Scripture-idiom. Besides what the great Apostle saith would be seriously consider'd, \* *Do I seek to please men? For if I yet pleas'd men, I should not be the servant of Christ?*

\* In 1 Jo. 2. 10. it's render'd an occasion of stumbling.

a In his De virginitate. l. 1. c. 3. b Alluding perhaps to the οικοδομηθεῖσται, &c. in 1 Cor. 8. 10.

\* Gal. 1. 10.

To this purpose has our Author been known to express himself in familiar discourse with some Friends: And much-what like the Notion did the Learned Dr. Hammond happily light upon, as appears by his elaborate Tract of *Scandal*.

46. HITHERTO we have endeavour'd (though in a rude and imperfect draught) to represent the rich *Endowments* of his *Mind*, together with those *Vertues* and *Graces* that adorn'd and beautified his Inward man, and made his Soul a meet Habitation for the Divine *Shechinah*, which loves to rest in such Souls as are Holy, Humble and Meek, full of Charity and Good will towards men. It remains now, before

before we conclude this Narrative, that we add something concerning the *Frame* and *Temper* of that *Body* wherein this excellent Soul dwelt, that Earthen Vessel wherein these Heavenly Treasures were deposited, and which only of him was capable of Mortality; and thence pass to the *last Scene* and *Epilogue* of his Life.

The like is related in the life of F. Paul of Venice (a person of eminent parts, of a clear Head and profound

Judgment) concerning the constitution of his body. *D'ordinario stava tre giorni, alle volte tutta la settimana senza che le parti naturali destinate all' espulsione de gl' escrementi facessero il lor' officio, &c.*

His Body was of a comely proportion, rather of a tall than low stature. In his younger years (as he would say) he was but slender and spare of body; but afterwards, when he was full grown, he became more fat and portly, yet not to any such excess as did diminish but rather encreas'd the goodliness of his presence to a comely *decorum*. His eye was full, quick and sparkling. His whole Countenance compos'd to a sedate seriousness and gravity; *Majestas* & *Amor* were well met here, an *awful Majesty*, but withal an *inviting sweetness*. His Behaviour was friendly and affable, intermixt with a becoming cheerfulness and inoffensive pleasantry. His Complexion was a little swarthy, as if somewhat over-tinctur'd with *Melancholy*, which yet rather seem'd to serve the design of his studious Mind, than to clogg it with those Infirmities which commonly attend the predominancy of that Humour. And as for the whole Constitution and Temperament of his Body, it could not be observed but his Vitals were strong; and yet it was noted of him that there was an asymmetry and disproportion in the subservient Faculties, as not all duly performing their particular offices in so exact time and measure as ordinary; and yet Nature was so faithful in her compensations, that there were no such irregularities in her Economy as made him fall short of that chief desire of all wise men, the having *Mentem sanam in Corpore sano*.

47. He was patient of Cold, and well able to go through a Winter without much Fire; so that his rule was for divers years together to have no Fire made in his Chamber before *All-Saints* day; and then after that but some times, now and then (and not constantly) as the weather did require. But that year in which he died he found an alteration, being somewhat chill and indisposed a moneth or two before; so that he was forced to alter his custome, and could not stay for a Fire till *November*, because he found himself indisposed and not perfectly well. His expectation was in the *interim* that Nature by some way or other would have relieved herself: which encouraged him to go on in his attending upon those Offices which were performable in his place, and the rather because his Aguish indisposition was not constant.

48. Upon the 29 day of *September*, being *Saturday*, 1638. (the day of the weekly Accounts, when (according to the laudable custome of that Colledge) the Manciple after Dinner was to give up the particulars of all the Expences of the whole Colledge that week to the Master and Fellows then present, amongst whom Mr. *Mede* never fail'd to be one, unless detain'd by some extraordinary occasion) he appear'd in the Hall at dinner-time as usually. But before all was ended, he was forced to rise up and to hast to his Chamber, being sick and ill at ease. Thither when he was come and set down in his chair, he presently fainted away and sunk down upon the hearth: and the posture that he was found lying in was not without some danger to one of his Leggs from the Fire. A Master of Arts of that Colledge, a Friend to Mr. *Mede* and who honoured him very much, comes upon a particular occasion to his Chamber, (so the good Providence of God did order it;) who seeing him lie in that posture, at which he was surpriz'd with no little astonishment, put to all his strength to recover him to his seat: and that he did indeed, but with very much ado. Being a little come to himself, he complain'd he was ill. And ill it proved for him, (or rather for the surviving) that it happened to be so at a time when the best noted Physicians were from home; (the University being then the more thin by reason of the Plague which had been in *Cambridge* that Summer.) An Apothecary being sent for, he went to Dr. N. an ancient, learned and very judicious Physician, but less fit for practice, being gouty and bed-red. He prescribed a Clyster to be presently administered him. But the Apothecary unacquainted with the state of his Body (not having that special regard to the tenderness of those parts, which, had he been acquainted with before, he should reasonably have had) did so irritate his *Hæmorrhoid* Veins, that they swell'd up immediately; and so angry they grew, that they shut up the passage. And now this Good man began to be in extremity of pain; for the Clyster working inwardly (because no passage downward was to be found) tormented him exceedingly



ceedingly. But the next day, being *Sunday*, and the last of *September*, the adventurous Apothecary (whether with the forefaid Doctor's advice or not, it could not clearly be resolved) adventured upon a farther experiment, and so gave him a strong Purge; imagining (it's likely) that this would force all downward. But contrary to that fancy it wrought still but within, and so procured more torment and sickness to the distressed Patient. All that day he continued very ill and out of order, worse and worse still, as 'twas easie to observe. But to those that were Eye-witnesses of his pain and great affliction, it was as easie to observe his Christian *Patience* at this time. We may easily conceive the exquisiteness of the pain he endur'd by reason of the Physick tearing him within: but some then present have profess'd *that they could not but admire his Incomparable Patience under this sore trial, and that he lay under the extremity of his distemper with so much Meekness and quiet Submission to the hand of God, that they never knew the like.* Thus had \* *Patience her perfect work* in him: and as he || *possess'd his Vessel (his Body) in sanctification and honour*, having lived a life of Chastity and Purity; so he likewise \* *possess'd his Soul in patience*, while he possess'd it in this earthen and brittle Vessel of the Body; and hereby gave an illustrious proof that he had well learn'd that great Lesson of Self-denial and Resigning up himself to the Will of his Heavenly Father: It was, in the time of his Health, his *Meat and Drink to do his Will*; and now to be enabled meekly to submit to it was his *Cordial*. Thus was he still and silent before God, || *committing himself to him as unto a Faithful Creatour*, and unto Christ *Jesus*, that \* *Merciful and Faithful High-Priest, who ever liveth to make intercession for us*, the Glory and Prerogative of whose Sole *Mediation at the Right hand of God* he had always faithfully asserted in his || *Discourses*.

\* Jam. i.

|| 1 Theil. 4.

\* Luke 21.

|| 1 Pet. 4.

\* Heb. 2. & 7.

|| See this more largely discoursed of in his *Apostasy of the Latter Times*.

49. In the Night following his spirits began to fail; yet being in perfect memory, an hour or two before day-break he desired to have Mr. *John Alsop* sent for, (a most worthy *Consocius* of that Learned Society;) who being come, Mr. *Mede* told him he hoped he should do well, for that now he perceived his Physick to work downward. But Mr. *Alsop*, by what he saw, was fearful of the work, suspecting (as it proved true) that that purging downward proceeded not in that case from any activity or strength of Nature, but rather from debility and weakness: thereupon, like a wise and good man, he advised him, however it might please God to deal with him, to set his House in order, and to dispose of by Will whatsoever God had given him. It was readily accorded to by Mr. *Mede*, and Mr. *Alsop* was by him constituted the Executor of his Will, whereby he gave to the poor of the Town of *Cambridge* an Hundred pound, and to the Colledge whereof he was a Member all the remainder of his Estate, (after some Legacies to his Kindred) amounting to Three hundred pounds, (a large Legacy out of a Scholar's purse) for and towards the *New building* then intended, as also for the adorning of the *Chappel*; nor was he unmindful of the *Library*, for he knew well the excellent use of good Books. This he did in way of a Grateful return for the Mercies he had so long enjoy'd in that Colledge, the enlarging and encrease of whose prosperity and good estate was his great desire and endeavour, and that which he \* *preferr'd above his chief joy*.

\* Psal. 137.

50. And now having finished the care of his Secular affairs, he compos'd his Soul for its address into the Divine presence with holy Thoughts and humble Prayers; desiring also to strengthen his *Faith* and heighten his *Love*, whilst by the participation of the *Sacred Eucharist* he made a thankful Commemoration of his Saviour's Death, by which he hoped for an Entrance into the Happiness of an Eternal Life. But in this he was prevented (shall we say?) by the sudden approach of Death; or not rather more suddenly and in an higher measure satisfied in his desire by the Love of his Saviour, who, in stead of giving him a tast of the *Bread of Life* here on Earth by Faith, received him into the present possession and more full participation of the ineffable Joyes in Heaven?

51. Thus died this Religious and Learned person, upon Monday-morning, about break of day, the first of *October* 1638. having lived Fifty two years, and spent above two thirds of his time in that Colledge, to which, whilst he lived, he was so great and illustrious an Ornament, and which, now he is dead, is his Monument.

The next day in the Evening (being *October* 2.) he was decently carried to his Grave by the Fellows of the House, and there in the Inner Chappel of the Colledge, about

about the middle of the *Area* on the South-side, close to the Bachelors or Sophisters Seats, he lies interred; his Memory being embalm'd with his Vertues, (of more force to preserve his Name than the Spices which the *Hebrews* or *Egyptians* used for the embalming of Bodies) and having left his most Learned Writings as his truest Picture and best History.

\* Upon Febr. 1.  
1639.

52. The Executor \* some time after (against which time he had gathered in some scattered debts and paid out some Legacies) preach'd his Funeral Sermon in a full Congregation of Regents and Non-Regents at *S. Marie's*, before the whole Univerſity, with high approbation of all that heard it, upon that Text in *Gen. 5. 24. And Enoch walked with God, and he was not, for God took him.* A thousand pities it is that that excellent Sermon miscarried in the late Troubles; had it survived to have been printed with these Works, it would have been for its own sake very acceptable to the world, being a Texture (as all his were) of an accurately-spun thread: And that part of it which particularly commemorated *Mr. Mede* was so full and expressive to the life, as might have made any after-endeavours to represent this Great Author less necessary.

12 King. 22.

53. We will only observe one thing more concerning the Time of his Death, That he was taken away from the Evils that were then ready to come upon this Island: a Favour which God vouchsafes to many of the righteous (*Esay 57. 1.*) So of good *Josiah* it is said, || *He should be gather'd to his grave in peace, and not see all the evil which God would bring upon Jerusalem.* So *Posidonius* in the life of *S. Austin* relates that he was taken away by death when the *Goths* and *Vandals* had begun to besiege *Hippo*, so that he saw not the direful Miseries that were coming upon that place. Thus that good God who had favour'd our Author with a life of Tranquillity and Freedom from worldly encumbrances, made his Death a preservative against those approaching Evils which then hover'd over this Kingdom, and closed his eyes that he saw not those dreadful Calamities which were so grievous and afflictive unto all meek and humble Christians to behold.

The Preface to  
Mr. Herbert's  
Remains ob-  
serves of those  
3 pious per-  
sons, *Dr. Jack-  
son, Mr. Her-  
bert, Mr. Fer-  
rar*, that they  
spoke Propheti-  
cally of the like  
Events.

'Tis true, he beheld them at a distance, and by the presage of his own divining spirit he guessed at what afterwards came to pass. For, about a year or two before he died, he would sometimes mention an Observation of his upon that in *Judg. 3. 30. The Land had rest fourscore years,* (the longest period of time (as he noted) that the people of *Israel* ever enjoy'd it, and then which scarcely any other Nation ever enjoy'd a longer) *Such a rest* (would he say) *from the beginning of Blessed Queen Elizabeth's Reign we of England have enjoy'd, and who knows whether our period be not near at hand? And whether it be so or not, whosoever shall live but a year or two may know it certainly.* It happened accordingly; and what havock the devouring Sword made amongst us, after God had sent it to revenge our abuse of his Mercies, is well known, and can never be remembred without horror. That God who maketh wars to cease, and by his miraculous Providence in the peaceful reduction of his sacred MAJESTY hath dissipated those Storms of fire and dried up those Shours of blood, he of his Goodness grant that, whilst we all offer up our due Thanks for his so great and undeserved Mercies, we may so carefully avoid the Sins which drew down our late Punishments, and so zealously make up the defects of our former Omissions, that God may be pleas'd not only to perpetuate the Felicity of our present Peace, but also to increase it by the accumulation of all necessary Blessings.

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The End of the Author's Life.

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*Effare, Marmor iners; Dic, Cujus Cinis?*

Salvis modestissimi Viri Manibus,  
**JOSEPHUS** heic **MEDUS** jacet,  
S. T. B.

Collegii *Christi* apud *Cantabrigienses* Socius,  
Ipse Musarum *Hospitium* solenniorum, &  
Juncta in Collegio *Universitas*;

Qui

Omnes *Linguas* calluit, *Artes* excoluit,  
*Philosophiæ* & *Mathematicæ* adjungens  
Quicquid *Ægyptii* occultârunt,  
aut invenerunt *Chaldæi*;

*Chronologiam* insuper, ac *Historiam*,  
omniûmque *Reginam*

*Theologiam*:

Quarum prælucente face,  
Induit se in abditissimos *Prophetiarum* recessus, &  
Speluncâ *Apocalypticâ* exiit *Romanam Belluam*;  
Confligendi cum *Difficultatibus* avidissimus,  
*Mysteriorum* *Interpres* felicissimus;  
Ut in **JOSEPHO** hoc nostro  
Facilè agnovisset *Gens Hieroglyphica*  
*Zaphnath Paaneah* redivivum.

Hic

Nullis addictus partibus, omnibus æquus fuit,  
*Veritatis* ac *Pacis* amans;

Benignus aliis, Amicis totus patens;  
Verbis, Voto, Vitâ, sanctus, castus, humillimus.

Ast

Imminentis tunc *Ecclesiæ* & *Reipublicæ* *Tempestatis*

Mens, Prophetis contubernalis, *præsaga*

*Cœlestem portum* occupavit

Anno post natam *Salutem*

M DC XXXVIII.

Ætatis Sux

LII.

*Some Additionals to Mr. Mede's LIFE, by One who  
had the Honour and Happiness to be intimately  
known to him many years.*

**U**nderstanding what rich Materials are prepared for Mr. Mede's Life, and into what accurate Hands they are come for the Composure; I can never give my consent that these coarse and ragged Papers be admitted otherwise than *Post-script wise*, or as a *Codicill* (which may pass through any ordinary hand) annexed to an exactly-penn'd Testament: yet so, as that the one may justly pretend to the same Veracity and Authentickness with that of the other.

Upon this condition I proceed, and in this Order, contriving what I have to say into certain distinct Particularities: Which I humbly conceive will be less unacceptable to the Reader.

As for the purpose,

- I. *Remarkables concerning Mr. Mede's Election into his Fellowship, together with the Occasion of his devoting the Tenth of his Estate to Pious uses.*

**M**R. Mede had now continued in the University until after he took the Degree of *Master of Arts*, and had already received some strange Preteritions at Elections, Dr. Carey, (after Bishop of *Exceter*) the then Head of the Colledge, entertaining a very causeless Jealousie of him, *that he looked too much towards Geneva*. About this time a worthy Gentleman in the North earnestly invited him to live with him, and upon very handsome Terms. Yet Mr. Mede took time to consider of it. It was then *Sturbridge-Fair*, and there in a Stationer's shop Mr. Mede lighted on a Book of *Mathematicks* which he had great use of, and had long thirsted after. The lowest price was 50s. He thought the Book worth the money: But the great Question was, *Whether the taking so much Money out of his Purse would not be as the taking away too much Blood from an extraordinary weak Body*. Hereupon he, retiring into a private walk hard by, entered into a serious Consultation with himself what he should do; whether he should buy the Book and leave the University, (embracing the Gentleman's noble Proposal) or else whether he should leave the Book and continue there longer. For his slender Income would not allow him to enjoy both Conveniences together, nor could he possibly afford his Continuance in the Colledge so long, had it not met with the great felicity of so Frugal and Prudent a Manager of it as himself was. Whilest he was busily pondering and weighing Conveniencies and Inconveniencies, one against another, on both sides, who should accidentally pass by but that Excellent Person and his very dear Friend, Sir *William Boswell*, then Fellow of *Jesus* Colledge, and a rare Ornament to the whole University? He, perceiving who it was that walked there in such a deep study, drew near to him, closed with him, and (as he mought well do it) demanded the Reason of that his solicitous Thoughtfulness. Mr. Mede, glad of the Opportunity, readily disclosed all to him. Mr. Boswell (that was his Title then) at first encouraged him to accept of the Gentleman's Propositions, who himself knew to be a Worthy Person, Noble, Ingenuous, Learned, and Master of a well-furnished Library: alleging farther, that the good Leisure, the good Conversation, the now good Competency, (that honest Salary being twisted with what he had of his own) and other good Accommodations he should there enjoy, would enable him to do the Church and Commonwealth of Learning more service with his Pen, than perhaps his Impediment of Speech would suffer him to do in the Pulpit. Mr. Mede easily consenting to the Advice of so great and good a Friend, parted from him with a Resolution to go that way. He was not gone many steps, when Mr. Boswell called him back again; *But, Joseph, (saith he) it is great pity though that thou shouldst leave us for want of a Book: Lo, here is all my stock at present, (shewing him 5 pieces;) but come, we will divide, Go and buy the Book*. Mr. Mede began modestly to refuse this Courtesie, as too great to be received, and objected, *How shall I be able to be solvent in convenient time?* Mr. Boswell as importunately forced it upon him with these friendly words, *I pray thee take no care of re-*  
payment;



payment; let that be when thou canst, or in what small parcels thou wilt, or whether it be ever or never, it will be all one to me. And so Mr. Mede is possessed of his Book, and become a Continuer again.

Within a short time after, the Colledge had privy notice of a Stranger who had got a *Mandamus* for a Fellowship, either Fallen or Falling. This news hastened them to a preventing Election; and now the Master is contented to hear of Mr. Mede. He is chosen, but conditionally and provisionally, that if the *Mandamus* be not diverted and shall be over-powerfully urged, he must recede. Mr. Mede therefore maturely makes his Applications to that Great both Oracle of Learning and Protector of Learned men, the thrice Renowned L. B. Andrews; by whose propitious Assistance he is now confirmed Fellow of that Colledge to which he owed his Education, and for which he had so Filial a Dearness. This Signal Providence and Goodness of Almighty God Mr. Mede was so piously sensible of, that he solemnly vowed (and as Religiously kept that Vow) to lay aside every Tenth shilling he should ever receive in the Colledge, and to dedicate it to Pious uses. This Story (to me not inconsiderable) left so deep an Impression in me, that I am able to warrant not only the Substance, but even almost every Circumstance of it, as I have related it. And as to the Interlocutory part, I verily believe I scarce vary in a word, as I received it (and all the rest) immediately from the lips of that Miracle of Worth, (whether as a Scholar, or a Statesman, or a Friend, or a Patriot, or a Christian) Sir William Boswell, while he was Ambassadour Resident in the Netherlands.

As concerning this strange Vow, I had heard of it accidentally in Mr. Mede's lifetime, and once I took the freedom to ask him about it. He startled at it, that I should come to the knowledge of it; and, after a pause, he only said this, *I charge you as a Friend to keep it to your self*; which I faithfully did, till after his death.

And now, if the Reader will not think his Patience too much imposed upon, I could furnish him with another like Instance, and that out of Mr. Mede's own Colledge, one who was Contemporary with Mr. Mede, (but a long and early Discontinuer) and one, I think, not unknown to him; I am sure, a great Admirer of him. And this was Mr. William Whately, sometime Vicar of Banbury, that famous and perfect Preacher, and that not only ad Populum, as some great Wits have liberally acknowledged, who would often slip out of Oxford on purpose to hear him, and came at first with prejudice enough. This Rare Preacher (and therefore the Rarer because so Frequent) had in his Pulpit (upon a Holy-day, when there was a very full Auditory) with great Zeal, and with as great Solidity of Reason and Embroidery of Rhetorick, pressed (as his Theme led him) *Works of Charity*. Among other passages he exhorted his Hearers to make this Experiment; *When they had received good gain by Traffick or Bargain, &c. to take 6<sup>d</sup> or 4<sup>d</sup> in the Pound, and put it in a Purse by it self, for works of Piety. This (he warranted) as it would be very beneficial to their Estate, so it would take away all secret Grudgings: For now they had lay'd so much aside for such a purpose, they would rather wish for an Opportunity of disbursing it, &c.*

After Sermon, being visited by a neighbour-Divine, (and one allied to him) they presently fell into discourse about that Subject, and Mr. Whately's Judgment was desired more particularly concerning the *Quotapars* to be so devoted. *As for that (saith he) I am not to prescribe to others; but since here are none but very good friends, and we are all so private, I will tell you what hath been my own practice of late, and upon what occasion. You know, Sir, some years since I was often beholden to you for the Lene of 10l at a time: The truth is, I could not bring the year about, though my Receipts were not despicable, and I was not at all conscious to my self of any vain Expences or of Improvidence. At length I began to examine my Family what Relief was given to the Poor: And although I was assured that was not done niggardly, yet I could not be so satisfied, but resolved instantly to lay aside every Tenth shilling of all my Receipts for Charitable uses. And (to let you see how well I have thrived this way in a short time) now, if you have occasion to use an 100<sup>l</sup> or more, I have it ready for you. Just Mr. Mede's Method, and with a like prosperous Success. This I can avouch, for I was present both at the Sermon and at the Conference.*

Neither do I conceive I have been wandering far from Mr. Mede all this while; these two Persons meeting so near in so many Respects: Both of them of the same House in the University; both Contemporaries; both Eminent, though in far distant ways; both inviolably kept their Principles of Loyalty to their Prince and Obedience to their Mother the Church; both suffered injuriously; some (when time was) made themselves too (Poetically) merry with Mr. Whately's Name; both met in the same practice of *Charity*, for which chiefly the latter was instanced in; lastly, both of them were peaceably and honourably Interred a little before the late unnatural War.

I do not ask the Reader's Pardon for this seeming Impertinency, because I rather expect his Thanks for helping him to so rare a Project how he may no less certainly than Piously improve his Estate, if he please to make due Trial of it. Howsoever, I shall make him amends, as to Brevity, in the ensuing Particularities. Whereof the next is

2. Concerning Mr. Mede's Communicativeness.

AS to be *Communicative of Good* is a Royalty and Beam of Glory even in the Divine Majesty itself: so upon what Person soever this shall be more or less shed and diffused, it must needs render him proportionably *God-like*. Now that such a Quality was eminently conspicuous in this divine Person is altogether as unquestionable as Whether there ever was such a Man as Mr. Joseph Mede.

• Dr. Steward  
late Dean of  
the Royal  
Chappel, &c.

I shall not instance in his Writings, wherewith he hath blest the world; concerning which (I speak of those few then extant) (if the commending of them would not be but as the Gilding of Gold and the Painting of Rubies) I could give you the opinion of \* one (among many others) who was Master of as great a Treasure of choice Learning, and of as curious a Pen and Tongue, as few Ages have seen; which he hath often expressed to me in these words, *I never in all my life met with such a Useful Critick as Mr. Mede*, with many other Encomiums.

That I have now to speak to is his *Communicativeness in ordinary Discourse*. And this indeed he made the main of his Divertisement and Recreation. I never heard he used any other, unless it were in and upon the *Fellows Orchard*; the Beautifying whereof he took great delight in, and towards that he would not only lend his handsome and happy Contrivances, but also disburse Money before-hand, till the Colledge-Audit. Here he hath been found very busie (at due hours) and sometimes *knuckle-deep*, when he would say smiling, *Why? this was Adam's work in his Innocency*. But then, instantly, taking for his Theme either a *Plant* or a *Weed*, or almost any thing next hand, he would fall into some very significant discourse. All his Discourses (to speak it once for all) were extremely distant from any thing that looked like either *Levity*, or *Vanity*, or *Pedantry*.

These *Charitable works of his Tongue*, (for so I call Mr. Mede's Discourses) as well as those other of his *Hand*, proved no less Gainful to himself than they were Beneficial to others. A double Gain, he hath often acknowledged, came in to him this way.

One, That his Notions, by often Repeating them, became more fixed and rivetted in his Memory: And therefore he would merrily say to a Familiar, whose Studies lay quite another way, (and in that kind of Learning was confessedly incomparable and unmatchable) when he seemed not so attentive to some of his Discourses, *Chuse* (saith he) *whether you will hear me or no; I love to repeat what I have been gathering, though it be but to the Walls, for my own Memorie's sake*.

The other Gain was, That hereby his Notions were better shaped and formed, and so more accommodated to use. For (saith he) *every time I am imparting them to others, it is great odds but some fitter and clearer Expression will casually come out of my Mouth than at first came into my Mind*. So that his Notions always lay by him ready, in good Currant Coin, whiles others (who too much affect the hoarding up) have theirs at the best but in the Barre and Ingot, and perhaps sometimes but in the Ore.

Wherefore I am apt to believe it was not a mere Complement of Mr. Mede's, when he thanked those for Hearing him, who thought they had a great deal more reason to thank him for his so Edifying them; because he knew his own Gains hereby were still multiplied.

When my Acquaintance with him was of that Standing as to take the Degree of one of his Familiars, he would treat and entertain me in this manner.

After some short prelufory talking of News and Occurrences, *Come now*, (saith he) *what be your Questions?* Which as I was never to come unprovided of, so was he always much more provided to resolve them to my unspeakable satisfaction. Yea more than that, (such was his Obligingness) he would sometimes fetch out of his Study divers of his Colledge and Publick Exercises; and sometimes one peculiar Paper-book, wherein he was wont to write sundry knotty Questions and difficult Texts of Scripture, and under them set down in brief his present Conjectural thoughts, which afterwards (at better leisure) he would bring to the Test, and pursue with more accurateness. Pitching upon some of these, he hath done me the honour to promote me to be his *Amannensis*: And then first causing me to turn to Texts in the Hebrew Fountain and in the



the LXX, he would Critically give the Importance of the words, and here drop many a rich Observation. That done, he would take down many of the Ancients, whether Church-Historians or Fathers, Greek and Latin, &c. and directing me to what places I should turn, make me read them to him: Upon which again he would, by the By, give but very considerable Notes; and still as he had done with each Author would say, *You see it holds yet, and yet, &c.* So at last, one of those Conjecturalls and *What Ifs* (as he call'd them) became an adopted Verity. And this he called *Hunting of Notions*. At this Sport, no less profitable than pleasant, we have, upon Fasting-days, continued from three after Mid-day until the knocking of the Colledge-gates at Night, and then he has dismissed me richly laden.

3. Of his Advice to young Students in Divinity.

TO those who intended *Curam Animarum* he would give, among many other, these Three Counsels.

1. That they familiarly acquaint themselves with and constantly make use of that Golden Observation of *Is. Casaubon*, viz. *Universam Doctrinam Christianam Veteres distinguebant in τὰ ἔκφορα, idest, ea quæ enunciari apud omnes poterant, & τὰ ἀπορρητα, arcana temere non vulganda.* It is in his *Exercit. XVI. ad Annal. Eccles.* Which whole Exercitation he would commend to their often reading, and indeed the whole Book.

And here he would sadly complain, to the same effect, and almost in the same words, with the Admired Lord *Verulam*, "It is a Point of great Inconvenience and Perill, to entitle the People to hear Controversies and all kinds of Doctrine. They say no part of the Counsel of God is to be suppressed, nor the People defrauded: So as the Difference which the Apostle maketh between *Milk* and *Strong Meat* is confounded; and his Precept, That the weak be not admitted unto Questions and Controversies, taketh no place.

In his *Advertisements touching the Controversies of the Church of England.*

Upon neglect of which sage Counsel we have lately seen those Dismal and Tragical Consequences, which Mr. *Mede* did indeed Prophetically presage would be thereupon. And for the present he gave some Instances (but not without Indignation) of them who, under pretence of Revealing the whole Truth to the People, would make choice of strange Texts, in *Leviticus* and elsewhere, and out of them vent such Stuffe as no modest Ear could endure to hear.

2. His next Counsel was, That with other Practical Doctrines they should not forget to preach and press *Charity*: and this not in a slight perfunctory manner, but Studiedly and Digestedly to give the People the true Nature of it, the full latitude of it, the absolute and indispensable Necessity of having it, (both *Præcepti* and *Medii*) and (as the \* *L. Verulam* hath express'd it) "to bring down Doctrines and Directions *ad Casus Conscientiæ*; otherwise the Word, the Bread of Life, they will but toss up and down, and not break it.

\* *Ibid.*

3. His last Counsel was, When they had some Necessary Truths to deliver, against which the present Humour of the Times ran counter, that in this case they should go *Socratically* to work: as to lay down at a convenient distance, first one *Postulatum*, and then another (that will be clearly inferred from the former,) and so a third, and a fourth, &c. still depending upon and strengthening each other. *A Truth brought in thus Backward* (saith he) *will be swallowed down unawares: Whereas if you first shew its Horns, there will be such startling and flinging, that there will be no coming near with it.*

4. How far he was from Ambition.

FOR proof hereof we cannot desire a clearer Evidence or Demonstration than his so constant declining Preferments even then when they sought him out.

Witness his \* Answer to the Letter of the Fellows of *Trinity* Colledge near *Dublin*. \* See Book 4. And, by the way, that Election into that *Provostship* was so firm, as well as free, that he was desired to make a Formal Resignation before his \* Successor could be elected and admitted into it: which he did, as himself hath told me more than once. Epist. 2.

Witness again his \* Third Letter to the then Lord Primate, what time some new hopes began to be raised of his acceptance of the same *Provostship*, upon the remove of Bishop *Bedel*. \* Mr. *Bedel*, afterwards B. of *Kilmore*.

To all this I can add two more Instances, which I believe are not known to many. \* See Book 4. Epist. 29.

One, That divers years after the refusal of the *Provostship*, he received a Letter from a Friend in *Ireland*, assuring him there was then kept for him a Dignity worth at the least 1000<sup>l</sup> per ann. and staid only for his acceptance. To persuade him to which, he used many potent arguments; among the rest this, *The great freedom from molestations and incumbrances that place would indulge him in, &c.* This Letter he was pleased to communicate to my self, when freshly received, concealing indeed the Name subscribed, though that was not hard to guess at. But here again his Modesty proved inflexible.

The other Instance is this: When he newly related to his then Grace of *Canterbury*, and now glorious Martyr, (neither of whom, I believe, had seen each others face in all their lives, I am sure he told me so not long before his death) he desired me to tell him freely what I heard men say concerning his Chaplainship, &c. The sum of my Answer was, *That I perceived he was looked upon as a Rising man, and that many rejoiced at it because of his known merits, &c.* To the latter part of my Answer he replied, *I am much beholden to my Friends for their good opinion of me, &c. But no man knows my Defects so well as my self.* And this was but the native Language and Dialect of his innate Modesty. But when he came to reply to the former part, which spake him a *Rising man*, here he used more than ordinary Solemnity, and with a grave, composed countenance uttered these words; *As to my Rising,— come now, I will make you my Confessor. I can safely appeal to that Infinite Majesty who hears me,* (which words were accompanied with a gesture of great Reverence) *that if I might obtain but a Donative sine cura, (sine cura, he repeated it) which I may keep with my Fellowship, I would set up my staffe for this World. And the reason why I desire this is, that I mought be able to keep a Nag for my Recreation sometimes, in taking the air, and in visiting my friends in the Countrey, since this my Corpulency (then growing upon him) makes me unwieldy for walking.*

In pursuance of this discourse, I chanced to smile at a Conceit then coming into my mind; which he quickly observed, and was very earnest to know the reason of it. After a pardon obtained for my freedom, I thus declared; *That I thought in one case he would be persuaded to accept of a Bishoprick for all this. Why think you so?* rejoined he suddenly, and with some warmth. Presuming upon the license granted me, *I shall tell you,* replied I, *and, more than that, I believe you will acknowledge as much your self.* At this he began to bungle at being angry, for indeed that Passion was so great a stranger to him and so little in favour with him that, unless it came in the company of (or rather attending upon) true Zeal to God-ward, he would not endure its presence.

In short, I remembred to him, how often I heard him wonder why none of our Christian Kings had ever erected a Bishoprick in *S. Alban's*, that Martyr being of such Fame and Antiquity, and the Place so many ways convenient, &c. And then I propounded this case:

That if our then present Sovereign (who afterwards, in spight of Hypocrisie and Treason, became indeed so Glorious a King, that of all Kings He was the First Martyr) should resolve upon an Erection of a Bishoprick at *S. Alban's*, upon this one only condition, That Mr. *Mede* will be persuaded to be the First Bishop there, otherwise there shall be no Bishoprick at all; I ask whether, in this case Mr. *Mede* would not be willing to accept of a Bishoprick. Hereat he laughed heartily, and said at first, *Now thou puttest me to it indeed.* But by and by recollecting himself, he concluded gravely to this purpose: *As there is no great fear of such a Temptation, rebus sic stantibus; so I dare reassume my former Protestation. A Donative sine cura with my Fellowship will confine the utmost of my Ambition in this life.*

Then Clouds  
began to gather  
in the  
North.

##### 5. Of his Zeal against Sacrilege.

Which had been heightned to a superlative degree, yet in him of most men living would have been least to be wondered at and most to be justified; because few men of his (or any) Age could pretend to that absolute sovereignty over themselves, in point of Interest or ambitious Designs, which he had; and, because none was more punctual in paying his Homage and Rental to Almighty God than he was. But yet that his Zeal was according to knowledge, and guided with great Judgment and Discretion, will manifestly appear unto all men who will but cast their eyes upon some of the Principles and Grounds he went upon. E. g.

1. That, according to the common Law of Nature, the great Land-lord of the whole World ought to receive Homages from his Tenants and Dependents.

This God claimed in *Paradise* itself, when Man was in the Zenith of his Perfection. For (would he say) the Prohibited Tree there was a sacred and a sacramental Tree.

Wherefore

See his Discourse upon  
Acts 5. 3. 4.



Wherefore he was positive and dogmatical in determining that the *Formalis ratio* and specific Nature of *Original Sin* was *Sacrilege*. Whereunto by the way he annexed this grave and serious Meditation: *Adam was turned out of his Paradise for sacrilege; and do we not frequently see many men turned out of their Paradises likewise (their fair Estates) for the very same sin?*

This, again, hath been imprinted in the breasts of all Mankind, who naturally and universally have ever abhorred *Sacrilege*. *Why then should Christians (said he) presume more upon their God in this case than others? why more than the Pagans, or Jews?* Here he quoted that of *Malachi* 3. ver. 8. *Will a man rob God?* Durst ever any man entertain such a thought? And that of *I Cor.* 9. ver. 13, 14. See how dextrously he hath handled that Scripture in a set and just *\* Diatribe*. As also that, *Rev.* 5. ver. 12. in that New song, *Worthy is the Lamb that was slain to receive Power, and Riches, & Strength, &c.* Lo here (said he) is mention of Riches due to the Lamb that was slain. But what need hath He of our Riches? True, no more than a great rich Land-lord hath need of a Pepper-corn. But yet, as it is an Homage, it is expected from the Tenant, and may not be neglected by him without the Forfeiture of the whole. And then for those who confidently deny *Tithes* to be due under the Gospel, they do not consider how in so saying they must deny also Christ to be a Priest for ever after the order of *Melchizedek*: For as *Tithes* were paid to *Melchizedek* long before *Aaron*; so are they due to Him who is a Priest after that Order, now after *Aaron*.

\* See Book 1.  
Discourse 21.

2. And this minds me of another of his Grounds, viz. *God's so favourably dealing with Men in requiring but the Tenth; which is, in truth, (said he) the least part of our Goods, according to the first division. For as Ten is the Periodical number of things of a fixt and substantial nature; so when we proceed beyond Ten, we begin to make a new division; as Eleven is Ten and one, Twelve Ten and two, &c.* Thus likewise God contents himself with the least part of our Time, when he demands but the Seventh, as the number Seven is the Periodical number of Time, &c.

3. A third Ground was, *That the chiefest things now dedicated to God are, for the most part, laden with a חרם*. Here he related at large with what Solemnity many of those Ancient Deeds and Writings (specifying Goods and Lands devoted to the Service of God) were wont to be offered at the Altar; and what Vollsies of all the hideous Curses imaginable, touching either Body, or Soul, or Estate, or Posterity, were enumerated in those Writings, and denounced against any who would offer to alienate them.

Upon this occasion he was wont to discourse very gravely How that, at the first Reformation in England, if the violent heat of seeming Zeal, but indeed of Interest, would have admitted so much of Consideration, those Church-Lands of Abbies, &c. might have been most happily disposed of in some such manner.

*If one Part had been allotted to the Advancement of Learning, and to the Augmentation of smaller Salaries for Cures, and to the Reparation and beautifying of Churches. Colledges, &c.*

*If another Part had been for Provision of Clergy-Mens Widows and Orphans: which God took special care of in the time of the Legal Priesthood, (the Sons being to inherit their Fathers places, and the Daughters to be matched as well as their Mothers before them) and which is not neglected by any of the Reformed Churches abroad.*

*If a third Part had been reserved for Bellum Sacrum, in the defence of Church and Kingdom.*

*By this means (pursued he) our Kings would not have needed such Subsidies, &c. from their Subjects, and the Church had kept her Patrimoine, and very many great Families (who too greedily possess'd themselves of Church-lands) had not been totally ruined and extinct.*

4. And this leads me to a Fourth Ground, which was the Series of Punishments which have constantly pursued this Sin.

*It is to be observed (said he) that God did always set a special Mark of his Displeasure upon every one who durst First presume upon a notorious Sin, thereby to give Warning to all others. As, upon Cain the first Murderer, upon Corah and his Complices who first moved a Sedition upon the point of Equality in the Priesthood, upon Absalom the first unnatural Rebel, &c.* But now for this Sin of *sacrilege*, as God began to punish it very early, even in *Paradise* itself, (*ut supra*) so hath he continually pursued and hounded this Sin; as in *Achan* in the Old Testament, in *Annianus* and *Sapphira* in the New, that no man may pretend the Antiquateness of the Old Testament, &c. And in latter Ages, besides what the learned Pens of Sr. Henry Spelman and others have published, he had collected many rare Instances of his own private Observation, which upon prudential Considerations I forbear to recite.

And now after all this, Is it not admirable to consider, how strangely the seeming present Profit of this Sin doth infatuate men? That though they daily experiment these Truths, yet they will not be persuaded either from Venturing on the Sin, or from Continuing in it? What doth this but betray in *Men* the same Shortness and Shallowness of Understanding that we see in *Rooks* and *Martins* and other silly Fowls, which will needs be building every year in those very places where they are sure to be disturb'd, and endanger'd themselves, and to have their Nests demolished, and their Young destroyed; or if any chance to escape, yet they always lie at the mercy of every Passenger?

6. Of his becoming Facetiousness.

THose his so grave, knotty and crabbed studies did not at all render him Sour or Morose, but in due Time and Place he knew how to be *Pleasant* and *Facetious*. To give the Reader a Taste of this, for Divertisement: By this time perhaps he will but need it, having tired himself with reading these dull and flat Narratives.

1. The Chamber he kept in was known to be a Ground-chamber just under the Colledge-Library. Partly for the benefit of that, (for the Library was his other Study and Closet) and partly for the conveniency of having no Students over him to disturb him by walking, &c. he continued there very many years. His Bed-chamber-window opened into the Street, and in the Summer-time, when the Evenings were clear and serene, he would leave his Window open all night for fresh air. This was not long unobserved by the *Hooker*, who once began to draw away his Bed-cloaths while he lay awake. *Nay, friend*, (saith he) *I pray thee stay till I am asleep*, &c. with that the *Hooker* ran away, and he slept securely with his window still open. Not long after the same (or another of his Tribe) came again; and then he was asleep. But when the Fellow was plucking away the Cloaths, he soon awakened, and then said, *Oh friend, if thou takest away my Bed-cloaths*, (his wearing-cloaths he had secured well enough) *I shall take cold*, &c. And so he was rid of his Chapman again, and never heard more of him, though his windows were still continued unshut. With which pretty Confidence of his he overcame that of the *Hookers*, and made himself very merry with the story among his friends.

2. In the Vacations he was wont to be invited into the Country by a Kinsman and a Knight. At his first coming thither, (being then a young Master of Arts) he in curiosity stood observing the Falconer feeding his Hawk, and in way of complaisance began to praise the Hawk: As first, *What a brave sharp Bill she had*. *Bill?* said the Falconer, *it is a Beak, Sir*. By and by, *What notable Claws she had*. *Claws, Sir?* said he, *they are Pounces*. Anon he commended her fine *Feathers?* *Feathers, Sir?* *they are Plumes*. After that, her goodly *Tail*. *Tail, Sir?* *it is a Train*.

Mr. Mede not a little abash'd that he should be thus mistaken all along in those Terms of Art, and believing the Falconer would expose him for his Ignorance to his fellow-servants, he studied this innocent piece of Revenge: The Falconer, he saw, used to wait at Table, and therefore taking his time, three or four days after, when he thought the thing was quite forgotten, he sets them all at the Table on reading of Riddles. And when they were well in, he turning to the Falconer, asked him, *Friend, What kind of Bird is that which hath neither Bill, nor Claw, nor Feathers, nor Tail?* The Falconer was utterly pos'd, and stood mute. *Why then* (said Mr. Mede) *I will tell you: It is your Hawk. That hath no Bill, but a Beak; no Claws, but Pounces; no Feathers, but Plumes; no Tail, but a Train, There was I even with him*, would he say triumphingly.

3. Such Fellow-commoners who came to the University only to see it and to be seen in it, he call'd The *University-Tulips*, that made a Gaudy shew for a while, &c.

To these might be added many more; whereof some perhaps would tast a little too salt to some, but all of them would relish well enough to younger Palats.

But I must remember the Gravity of the Person I am speaking of, and whiles I am upon this pleasant Argument, shall endeavour to imitate his Practice which was, to make his *Facetiousness* always usher in something that was *Serious*. To the next then.

7. Some of his handsome and serious sayings.

SO I call them rather than *Apophthegms*, though some of them may possibly lay claim to that Title.

1. It was often in his Mouth, *Over-doing always undoes*; very applicable many ways.

2. To



2. To that stale triumphing Demand of the Romanists, *Where was your Church before Luther?* he answered with another Question, \* *Where was the fine Flour when the Wheat went to the Mill?*

\* And sometimes thus, *Where was the Meal before the Corn was ground?*

3. *Where there is Siding and Studium partium, the prevailing Party always makes the other complain:* "Just as it is at the great Crowding in the Commencement-House when an extraordinary *Pravaricator* comes up; the Crowd sways sometimes on one side, then they that are crushed to the walls cry out, *Oh, Oh*, and being sensible of the pain, they set their feet against the walls, and with their backs and all their strength cause the *Pres*s to turn as much to the other side; and then these cry out as fast, *Oh, Oh*, as the other did before: and so *alternis vicibus*."

4. To that old Complaint, (now newly dressed up and followed with such noises and Hubbubs) *Is it not great pity that men should be silenced and laid aside only for their not subscribing?* his answer was, *So it is great pity that some goodly fair Houses in the midst of a populous City should take fire, and therefore must of necessity be pulled down, unless you will suffer the whole Town to be on a flame and consume to ashes.*

5. That which followeth cannot properly be called a *Saying*, but rather a *Discourse*, resembling a rich *Jewell* made up of divers costly *Gemms*.

After he had been speaking very Judiciously and very Piously what great reason we all had to pray earnestly for our Governours in the Church, That God would direct and assist them, as in many other things, so in this, *viz.* in their Choice of or Recommending Persons to those Dignities in the Church which do *ipso facto* make them *Convocation-men*; Because (said he) *as the Convocation is properly the Clergie's Parliament, so such Men are the lasting Members of that House, and therefore a special care to be had that they be well qualified; not only of good Learning and good Life, but of good Experience, good Temper, and of good Repute with the Gentry.* This last he added, and gave good reasons why, and then proceeded, *Although it is possible, yea very probable, that some who sit high in the Church, enjoying the benign Aspect and happy Influence of a Good and Gracious Prince, may very much advantage and advance the Church in other respects; yet, without a great regard had of fit Convocation-men, all the rest will be but as building high without Buttresses, and it may suddenly tumble down again.*

8. *What opinion strangers had of Mr. Mede and of some others of our Country-men; with a modest Advertisement.*

FOREIN Testimonials are held to be the more considerable, because they are supposed to be less partial, as proceeding rather from right Judgment than from any by-alled Affection. I shall not here repeat any thing out of Sir *William Boswell's* Letters, or out of those of *Lud. de Dieu* and of others; but I shall tell you what I have received from the mouths of some *Grandees in Repub. Literaria*. They pronounced him not only "a most Judicious and Profound Divine, but a Person Eminent in almost all variety of choicest Learning, besides Languages. And therefore they did not doubt "to rank him with the Lord *Verulam* and with Mr. *Thomas Lydiat*. To which three Persons (I speak still of men of great variety of Learning; for otherwise they had an exceeding high Veneration for very many of our Divines, and for others of other Faculties: but to these three) they gave such a Preeminency as was given to *David's* three first Captains in the List of his Worthies.

Here I cannot conceal what dropp'd from one of their mouths, because I wish good use may be made of it at home.

Inquiring what Fortunes these men had, and understanding they were but ordinary, especially that of Mr. *Lydiat*; he burst out into this speech, *Tou in England deserve not to have such Brave men among you, since you make no more of them.*

That his Zeal for good Worth had been the more excusable, had it not exceeded so much as not to suffer his Judgment to consider what afterwards he was minded of.

1. That the *L. Verulam* was advanced to as high a Place in the State as a Subject is capable of: but how he lost his footing, no ingenuous man is willing to remember.

2. That some men, who are very Bookish and Studious, usually prefer their Leisure and Liberty before all Preferments whatsoever. Which was Mr. *Mede's* and Mr. *Lydiat's* case. The former of whom might have been much higher than he was, if he had pleased\*; and was as high as he desired to be, had he lived to get but a *Dominion* to his Fellowship. And in that his Condition (such as it was) he thrived so well, as to become a considerable Benefactor to his Colledge.

\* Of the preferment in Ireland that was offer'd him, *Vide supra*.

3. But

3. But now concerning Mr. *Lydiat*, (for whose sake chiefly that smart speech was uttered) here the Difficulty rises higher and grows more perplex'd.

His great Worth hath been celebrated enough by those his rare Pieces now extant. In his many *Chronological* Disquisitions he conflicted, as with *Christoph. Clavius*, and with the whole Colledge of *Romish* Mathematicians, so with that great *Goliath* of Literature, *Joseph Scaliger*, whom yet he so manifestly worsted, as to make him forsake his Weapon, and to betake himself unmanly to his Tongue. When the news of his Death came beyond Sea, I knew a certain great *Mecenas* and Patron of Learning there, whose Industry travelled very much to collect what of his Papers might be had, and to that end employed divers, (among the rest my self,) with a Resolution to have them fairly and faithfully printed at his own charges. But they were not to be retrieved.

Now let us see what Favours and Encouragements were afforded to a Person of so great Merits.

It is true, Prince *Henry*, of Famous and Glorious Memory, took so much notice of him, as to receive him into His Service, and to have him read to Him. Here questionless he had found a very Bountiful and Royal Master, had not that Peerless Prince been cropt just in his Bloom and Blossome. But now, alas! Mr. *Lydiat*'s Hopes saw their own Funeral in that of his Royal Master's. Wherefore retiring into a small obscure Living at *Alkerton* in the Edge and Fringe of *Oxfordshire*, there he sojourned himself in his private Study, until, being unhappily engaged for the Debts of one nearly allied to him, he was thrown into Prison, where he lay a long time. At length, partly by the assistance of Sir *William Boswell*, (never to be named without very great Honour) and partly by the helps of the excellent Dr. *Pinke*, (that most worthy Warden of *New-Colledge*, whereof Mr. *Lydiat* had been sometime Fellow, as I have heard) and by the noble bounty of some other Friends of that University, he was restored to his Liberty, and returned to his little Living, wherein (maugre all the Disasters he had felt before, and all that salvage usage he after suffered for his Loyalty in the late Troubles) he left behind him at his Death a very neat and substantial Parsonage-house, with Barns and Stables, Garden and Orchard sutable, all which he built and raised from the ground, as also a new Chancel (of his own building likewise,) wherein he lies buried, as in his own proper Tomb and Monument.

But to say the Truth, when all is said that can be said, It were heartily to be wished That Publick Spirits would come up a little thicker in the World. It was a memorable Passage of an *Italian* Ambassador here in *England*, who, having taken his leave, and being now under sail homeward, stood upon the Deck, and looked wistly towards our Country as long as he could well discern it, and then for a *Vale* uttered these words, *O troppo felice Isola*, &c. *O too happy Island, if thou hadst but some more Publick Souls in thee.* This I have heard frequently repeated, and most feelingly, by as great a States-man, and as good a Commonwealths-man, and as sound a Christian, as our Nation hath bred in many Ages\*.

\* The thrice Renowned Sir *Thomas Rowe*,

who, after so many Ambassages to almost all the Princes and States in Christendom, and to the greatest Emperors beyond Christendom, (all which were managed with admirable Dexterity and Success and Satisfaction) was last of all Ambassador extraordinary to *Ferdinand III.* Emperor of *Germany*, who gave him this Character, *I have met with many Gallant Persons of many Nations, but I scarce ever met with an Ambassador till now.*

It were to be wished again, That there were not too much of Truth in a speech that fell from a through-Scholar and Divine, — *Many (by their fine Arts and Methods) get into Preferments, whiles Scholars (of good deserts) are hard at their Studies.* It was not the least Ruby or Diamond in that fair Brooch stuck upon the Memory of the ever-Blessed B. *Andrews*,\* That he sent for men of Note that he thought wanted Preferment, and gave them Prebends and Benefices under Seal before they knew of it; as to Mr. *Boys*, Mr. *Fuller*, &c. And I can never forget with what a Gusto that Brave Sir *William Boswell* was wont to relate this (among the infinite more observable Passages) in the Happy Reign of Q. *Elizabeth*, That she gave a strict Charge and Command to both the Chancellors of both Her Universities, to bring Her a Just, True and Impartial List of all the Eminent and Hopeful Students (that were Graduates) in each University, to set down punctually their Names, their Colledges, their Standings, their Faculties wherein they did eminere, or were likely so to do. Therein Her Majesty was exactly obeyed, the Chancellors durst not do otherwise: and the use She made of it was, That if She had an Ambassador to send abroad, then She of Her self would nominate such a Man of such an House to be his Chaplain, and another of another House to be his Secretary, &c. When She had any places to dispose of, fit for Persons of an

\* See the Funeral Sermon, &c.

Academical



Academical Education, She would Her self consign such Persons as She judged to be *pares Negotiis*. Sir William had gotten the very individual Papers wherein these Names were listed, and marked with the Queen's own hand, which he carefully laid up among his *Κεφάλια*. Now ( as Sir William pursued ) this could not be long concealed from the young Students, and then it is easie to be imagined ( or rather it is not to be imagined ) how this Consideration, that their Sovereign's Eye was upon them, ( and so Propitious upon the Deserving among them ) how this, I say, would switch and spur on their Industries.

I end these Additionals to Mr. Mede's Character with that plain ordinary Vote, wherein yet, I believe, I shall have very many joyn with me,

*Sic mihi contingat vivere, sicque mori !*

God grant we may all in some proportion live as humbly, as faithfully, as fruitfully and Christianly, and then die as peaceably and comfortably as he did. *Amen.*

THE END.

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If any one should scruple my Fidelity in relating some speeches of Mr. Mede's, because spoken so many years since ; he may please to satisfy himself with this, That it was my Custom, presently when I went from Mr. Mede's Chamber, to set down in writing what I conceived observable : which writings I have yet by me, and consulted with them in these my Narratives.

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D I A T R I B Æ.

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THE FIRST BOOK  
OF THE  
WORKS  
OF

The Pious and Profoundly-Learned

Joseph Mede, B. D.

S O M E T I M E

Fellow of CHRIST'S Colledge in

C A M B R I D G E.

---

Containing as many

DISCOURSES

On Several Texts of

SCRIPTURE

as there are Sundays in the Year.

---

*Corrected and Enlarged according to the Author's own Manuscripts.*

---

August. de Doctr. Christ. l. 2. c. 6. & in Psal. 140. Præfat.

*Spiritus Sanctus magnificè ac salubriter ita Scripturas modificavit, ut locis apertioribus fami occurreret, obscurioribus autem fastidium detergeret.*

*Si nusquam aperta esset Scriptura, non te pasceret; Si nusquam occulta, non te exerceret.*

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DISC.



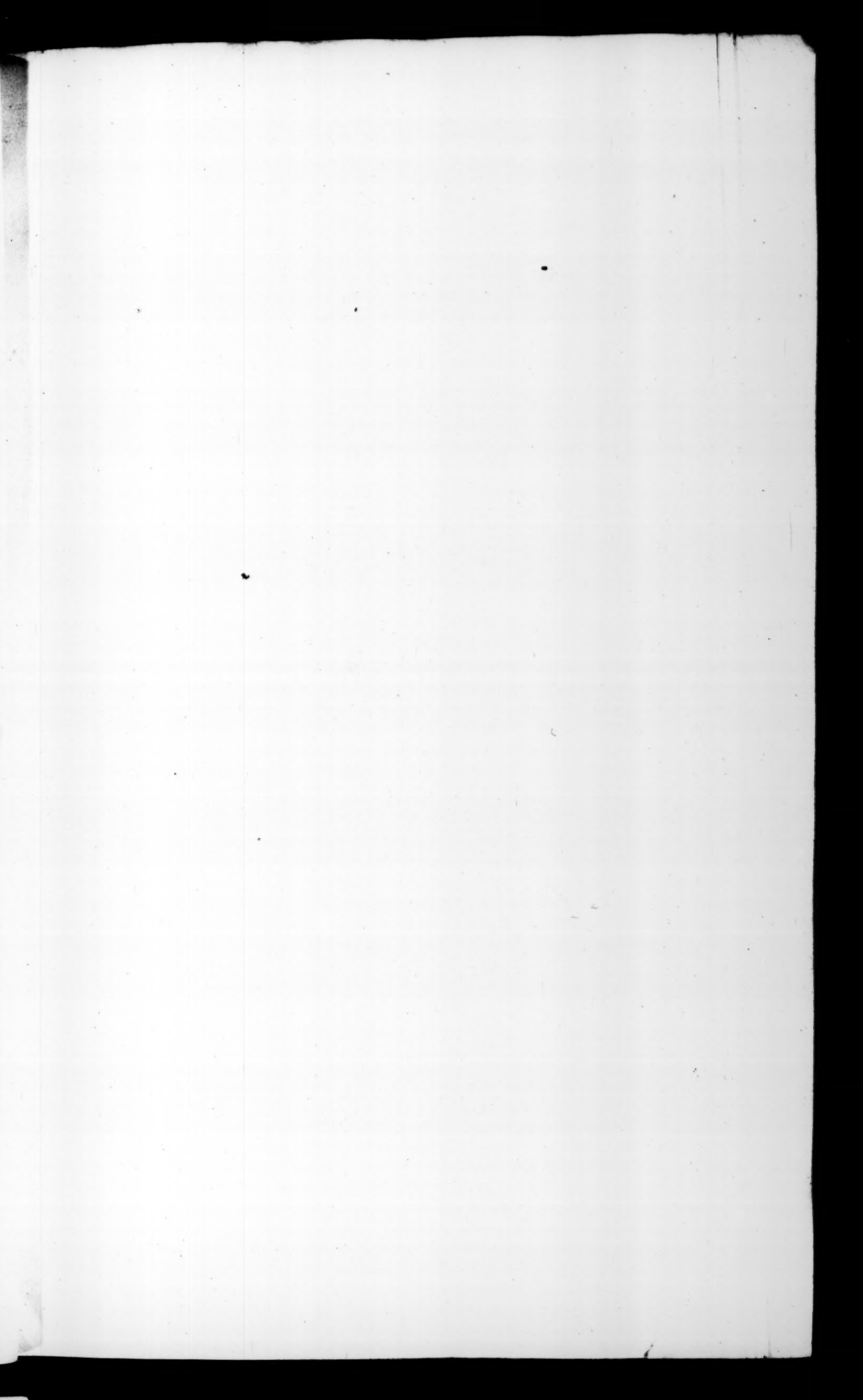
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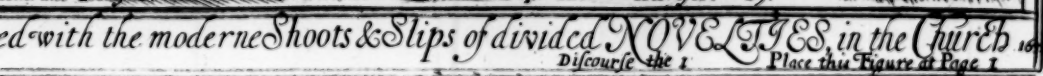
DISC. XLIII.	Page 238	the blessing of the Lord thy God which he hath given thee.
2 Peter 2. 1. But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.		DISC. XLVIII. pag. 265
DISC. XLIV.	pag. 245	Deuteronomy 16. 16, 17. .... In the Feast of Unleavened bread, and in the Feast of Weeks, and in the Feast of Tabernacles: and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee,
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DISC. XLV.	pag. 251	Genesis 10. 5. By these the Isles of the Gentiles [אֲיֵי הַגּוֹיִם] were divided [בְּפִרְדֵּי] in their lands; every one after his tongue, after their families, [לְמִשְׁפְּחוֹתָם] in their nations.
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1 Cor. 10. 5. But with many of them God was not well pleased: for they were overthrown in the Wilderness.		DISC. LI. p. 284
DISC. XLVII.	pag. 260	Psalms 50. 14. Offer unto God praise, and pay thy Vows unto the most High.
Deuteronomy 16. 16, 17. Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall chuse: in the Feast of Unleavened bread, and in the Feast of Weeks, and in the Feast of Tabernacles: and they shall not appear before the Lord empty. Every man shall give as he is able, according to		DISC. LII. p. 295
		Revel. 3. 19. As many as I love, I rebuke and chasten: Be zealous therefore, and repent.
		DISC. LIII. pag. 303
		1 Ep. John 2. 3. Hereby we do know that we know him, if we keep his Commandments.















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THE FIRST BOOK;

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CONTAINING

DISCOURSES

ON

DIVERS TEXTS

OF

SCRIPTURE.

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DISCOURSE I.

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S. MATTHEW 6. 9.

Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν, &c.  
*Thus therefore pray ye; Our Father, &c.*



T was well hoped, after the question about the lawfulness and fitness of a *set Form of Prayer* had been so long debated in our Church, that the Sect of those who opposed it had been ere this well-nigh extinguished: But experience tells us the contrary, that this Fancy is not only still living, but begins, as it were, to recover and get strength afresh. In which regard my Discourse at this time will not be unseasonable, if, taking my rise from these words of our Saviour, I acquaint you upon what grounds and example this practice of the Christian Church hath been established, and how frivolous and weak the Reasons are which some of late do bring against it.

To begin therefore; You see by the Text I have now read, that our Blessed Saviour delivered a *set Form of Prayer* unto his Disciples, and in so doing hath commended the use of a *set Form of Prayer* unto his Church: *Thus therefore* (saith he) *pray ye; Our Father which art in Heaven, &c.*

Is not this a *set Form of Prayer*? and did not our Saviour deliver it to be used by his Disciples? They tell us, No. For *Thus*, say they, in this place is not thus to be understood; but for, *in this manner, to this effect or sense, or after this pattern; not in these words and syllables.* To this I answer, It is true that this form of Prayer is a Pattern for us to make other Prayers by; but that this only should be the meaning of our Saviour's *Thus*, and not the rehearsal of the words themselves, I utterly deny: and I prove it out of the eleventh Chapter of S. Luke, where the same Prayer is again delivered in these words, "Ὅταν προσεύχησθε, λέγετε, *When ye pray, say, Our Father which art in Heaven* — that is, do it *in hæc verba.* For what other phrase of Scripture is there to express such a meaning, if this be not? Besides, in this of S. Luke the occasion would be considered. *It came to pass* (saith he) *as Jesus was praying in a certain place, that when he ceased, one of his Disciples said unto him, Lord, teach us to pray, as John also taught his Disciples.* From whence it may not improbably be gathered, that this was the custom of the Doctors of Israel to deliver some certain *Form of Prayer* unto their Disciples, to use, as it were a badge and *symbolum* of their Discipleship; at least John Baptist had done so unto his Disciples: and thereupon our Saviour's Disciples besought him, that he also would give them in like manner some Form of his making, that they might also pray with their Master's spirit, as John's

Matth. 6. 9.

Disciples did with theirs. For that either our Saviour's or *John's* Disciples knew not how to pray till now, were ridiculous to imagine; they being both of them Jews, who had their certain *set hours* of prayer, which they constantly observed, as the *third, sixth and ninth*. It was therefore a *Form of Prayer* of their Master's making, which both *John* is said to have given his Disciples, and our Saviour's Disciples besought him to give them.

For the fuller understanding whereof, I must tell you something more, and the rather, because it is not commonly taken notice of; and that is, That this delivery of the *Lord's Prayer* in *S. Luke* is not the same with that related by *S. Matthew*, but another, at another time, and upon another occasion: That of *S. Matthew* in that famous Sermon of Christ upon the Mount, whereof it is a part; that of *S. Luke* upon a special motion of the Disciples at a time when himself had done praying: That of *S. Matthew* in the second; that of *S. Luke* in the third year after his Baptism. Consider the Text of both, and you shall find it impossible to bring them into one and the same. Whence it follows, that the Disciples, when it was first uttered, understood not that their Master intended it for a *Form of Prayer* unto them, but for a pattern or example only, or, it may be, to instruct them in special in what manner to ask forgiveness of sins. For if they had thought he had given them a *Form of Prayer* then, they would never have asked him for one now. Wherefore our Saviour this second time utters himself more expressly, "Ὅταν προσεύχησθε, λέγετε, *When ye pray, say, Our Father which art in Heaven* — Thus their inadvertency becomes our confirmation: For as *Joseph* said to *Pharaoh*, \* *The dream is doubled unto Pharaoh, because the thing is established by God*; so may we say here, the delivery of this Prayer was doubled unto the Disciples, that they and we might thereby know the more certainly that our Saviour intended and commended it for a *set Form of Prayer* unto his Church.

\* Gen. 41. 32.

Thus much of that *set Form of Prayer* which our Saviour gave unto his Disciples, as a precedent and warrant to his Church to give the like Forms to her Disciples or members; a thing which from her infancy she used to do. But because her practice is called in question, as not warranted by Scripture, let us see what was the practice of the Church of the *Old Testament*, than whose example and use we can have no better rule to follow in the *New*.

First therefore, we find two *set Forms of Prayer*, or Invocation, appointed by God himself in the Law of *Moses*. One, the Form wherewith the Priests were to bless the people: *Nam. 6. 23, 24, 25, 26. On this wise*, saith he, *shall Aaron and his sons bless the children of Israel, saying unto them, The Lord bless thee and keep thee; The Lord make his face shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace. Is not this a set Form of Prayer? For what is to bless, but to pray over or invoke God for another?*

The second is the Form of profession and prayer to be used by him who had paid his Tithes every third year: *Deut. 26. 13. O Lord God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, and fatherless, and unto the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy Commandments, nor have I forgotten them. 14. I have not eaten thereof in my mourning, neither have I taken away thereof for an unclean use, &c. 15. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the Land which thou hast given us, as thou swarest to our Fathers, a Land that floweth with milk and honey.*

But what need we seek thus for scattered Forms, when we have a whole Book of them together? The Book of *Psalms* was the Jewish Liturgy, or the chief part of the Vocal service wherewith they worshipped God in the Temple. This is evident by the Titles of the *Psalms* themselves, which shew them to have been commended to the several *Quires* in the same, *To Asaph, To the sons of Korah, To Jeduthun*, and almost forty of them *To the Magister Symphonie the Prefect or Master of the Musick*, in general. The like we are to conceive of those which have no Titles; as for example, of the 105 and 96 *Psalms*, which, though they have no such Inscription in the *Psalmb*ook, yet we find *1 Chron. 16. 7. that they were delivered by David into the hands of Asaph and his Brethren for forms to thank the Lord*. This a man would think were sufficient to take away all scruple in this point; especially when we our selves, and all the Reformed Churches, use to sing the same *Psalms*, not only as *set Forms*, but set in Metre that is after a humane compofure. Are not the *Psalms* *set Forms of Confession, of Prayer, and of Praising God*? And in case there had been no *Prayers* amongst them, yet what reason could be given, why it should not be as lawful to pray unto God in a *set Form*, as to praise him in such a one?

What



What therefore do they say to this? Why, they tell us, that the *Psalms* are not sung in the Church unto God, but so rehearsed for instruction of the people only, namely, as the Chapters and Lessons are there read, and no otherwise. But if either we do, ought, or may sing the *Psalms* in the Church with the same end and purpose that the Church of the Old Testament did, (and it were absurd to say we might not,) this Exception will not subsist. For what is more certain than that the Church of *Israel* used the *Psalms* for Forms of praising and invoking God? What mean else those Forms, *Cantemus Domino*, *Psallete Domino*, *Let us sing unto the Lord*, and, *Sing ye unto the Lord*, and the like so frequent in them? But there are more direct and express testimonies. In *1 Chron.* 25. 3. it is expressly said of *Jeduthun* and his sons, that their office was to prophesie with a Harp, to give thanks, and to praise the Lord. In the second of *Chron.* 30. 21. we read, that the Levites and the Priests praised the Lord day by day, singing with loud Instruments unto the Lord. And, as ye heard even now, out of *1 Chron.* 16. David, at the time when he brought up the Ark unto *Jerusalem*, then first delivered the 105 and 96 *Psalms* into the hands of *Asaph* and his sons to confess or give thanks unto the Lord. And lastly, to leave no place for farther doubt, we read *Ezra* 3. 10, 11. that the Levites the sons of *Asaph* were set with Cymbals to praise the Lord, after the ordinance of David King of *Israel*: and that they sung together by course, in praising and giving thanks unto the Lord, because he is good, for his mercy endureth for ever. For this reason, the four and twenty Courses or Quires into which the Singers of the Temple were divided by King David to serve in their turns, consisted each of them of twelve, according to the number of the Tribes of *Israel*; that so every Tribe might have a mouth and voice to praise and to give thanks unto God for him in the Temple.

Math. 6. 9.

Thus we have seen what warrant to pray and call upon God in a set Form hath from the practice of the Church of God in the Old Testament. And, if Reason may have place, in the publick service of God, where one is the mouth of many, there is none so proper and convenient. For how can the Minister be said properly to be the mouth of the Congregation in prayer unto God, when the Congregation is not first made acquainted and privy to what he is to tender unto God in their names? Which in a voluntary and extemporary form of Prayer they are not, nor well can be; I am sure neither so properly nor conveniently as in a set Form, which both they and the whole Church have agreed upon, and offer unto God at the same time, though in several places, in the self-same form and words. And this may be a second Reason, I mean from Uniformity: For how can the Church, being a Mystical Body, better testify her unity before God, than in her uniformity in calling upon him? especially our Saviour telling us, that if but two or three shall agree together on earth, as touching any thing that they shall ask, it shall be done unto them of his Father which is in heaven. So preavailable with Almighty God is the power of Consent in Prayer.

Math. 18. 19.

LET us now, in the last place, see what Reasons they bring who contend altogether for voluntary Prayer, and would have no set Forms used.

First, they say, It is the ordinance of God, that the Church should be edified by the gifts of her Ministers as well in Praying as Preaching. Ergo, their Prayers should be extemporary or voluntary; because in reading a set Form of Prayer this gift cannot be shewn.

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To this I answer, First, That there is not in this point the same reason for Prayer and for Preaching: for in Prayer (I mean publick) the Minister is the mouth of the Church unto God, and therefore it were convenient they should know what he puts up to God in their names; but in Preaching he is not so. Secondly, Why should not the Pastors and Ministers of the Church edifie the Church by their gift of Prayer, as well in composing a set Form of Prayer for her use by general agreement, as in uttering a voluntary or extemporary Prayer in a particular Congregation? Thirdly, Are not the members of the Church to be edified as well by the spirit of the Church, as the Church or some part thereof by the spirit of a member? But how can the Church edifie her members by her gift of Prayer, otherwise than by a set Form agreed upon by her consent? Fourthly, Ostentation of gifts is one thing, but Edification by them another. Ostentation of the gift of Prayer is indeed best shewn in a voluntary or extemporary Prayer; but the Church may be edified as well by a set Form. Yea such a Form in the publick service of God is more edificative than a voluntary: And that, both because the Congregation is first made acquainted therewith; and secondly, because they are better secured from being engaged in ought that might be unfit to speak unto God, either for matter or manner, or such as they would not have given their

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consent to if they had been aware of it. For now that extraordinary assistance of the Holy Ghost, which was in the Primitive and Apostolical times, is long since ceased; and all men, to whom that office belongeth to speak to God for others, are not at all times discreet and well advised, when they speak to him at will and *extempore*, but subject to miscarriage. Lastly, I answer, That the Church is to be edified by the gift of her Ministers in voluntary Prayer, *loco & tempore*, in fit place and upon fit occasions, not in all places and upon all occasions. And thus much to this Objection.

2. But they object secondly, That the *spirit* ought to be *free* and *unlimited*, and that therefore a *Book* or *set Form of Prayer*, which limits the *spirit* in praying, is not to be tolerated or used.

To this I answer, It is false, that the acting of the Spirit in one Christian may not be limited or regulated by the spirit of another; especially, the spirit of a particular man in the publick worship, by the Spirit of the Church whereof he is a member. For doth not the Apostle tell us *I Cor. 14. 29, 30.* that even that extraordinary Spirit of prophecy, usual in his time, might be limited by the spirit of another Prophet? *Let the Prophets, saith he, speak two or three, and let the other judge: If any thing be revealed to another that sitteth by, let the first hold his peace.* Is not this a *limiting*? He gives a reason *v. 32. For the spirits of the Prophets, saith he, are subject to the Prophets.* Besides, are not the spirits of the people as well limited and determined by a *voluntary* Prayer, when they joyn therein with their Minister, as they are by a *set Form*? True, the spirit of the Minister is then free; but theirs is not so, but tied and led by the spirit of the Minister as much as if he used a *set Form*. But to elude this, they tell us, that the Question is not of *limiting* the spirit of the *people*, but of the *Minister* only: For, as for the *people*, no more is required of them but to joyn with their *Minister*, and to testify it by saying *Amen*; but the spirit of the *Minister* ought to be left free, and not to be limited. But where is this written, that the one may not be *limited* as well as the other? We heard the Apostle say even now, *The spirit of the Prophets is subject to the Prophets: If in prophesying, why not in praying?* And what shew of Reason can be given, why the spirit of a particular Minister in the publick worship of the Church may not, yea ought not to be limited and regulated by the spirit of the Church Representative, as well as the spirit of a whole Congregation by the spirit of a particular Minister? For every particular Minister is as much subordinate to the spirit of the Church Representative, as the spirit of the Congregation is to his. So much for this Objection.

3. There remaineth yet a third, which may be answered in two or three words. No *set Form of Prayer*, say they, can serve for all occasions. What then? yet why may it not be used for all such occasions as it serves for? If any sudden and unexpected occasion happen, for which the Church cannot provide, the spirit of her Ministers is free: Who will forbid them to supply, in such a case, that by a voluntary and arbitrary form, which the Church could not provide for in a *set Form*? And this is what I intended to say of this Argument.

## DISCOURSE II.

MATTHEW 6. 9. LUKE II. 2.

Sanctificetur Nomen tuum.

*Sanctified, or Hallowed, be thy Name.*



Although I make no question but that which we so often repeat unto Almighty God in our daily prayers, is for the general meaning thereof by the most of us in some competent measure understood: yet because by a more full and distinct explication the knowledge of some may be improved, and the meditations of others occasioned to a further search; I hope I shall not do amiss, nor be thought to have chosen a Theme either needless or not so fit for this Auditory, If I shall enquire What that is we pray for in this first Petition of the Prayer our Lord hath taught us, when we desire *that God's Name may be sanctified*: For perhaps we shall find more contained therein than is commonly taken notice of.

The words are few, and therefore shall need no other Analyse than what their very



very number presents unto us, viz. *God's Name*, and *the sanctifying thereof*; *Sanctificetur Nomen tuum*. I will begin first with the last in order, but first in nature, *Nomen tuum*, *God's Name*. By which, according to the style of Holy Scripture, we are to understand in this place, First of all, *God himself*, or *His sacred Deity*, to wit, abstractly expressed, according to the style of eminency and dignity, that is, *Dei αἰωνία*, *the Divine Majesty*: as we are wont for the King to say, *His Majesty*, or *the King's Majesty*, and of other persons of honour and eminency, *their Highness*, *their Honour*, *his Excellency*, and the like; so of God, *His Name*, and sometimes, with the self-same meaning, *His Glory*; as Jer. 2. 11. *Hath any nation changed their Gods, which yet are no Gods? but my people have changed their Glory* (that is, their God) *for that which is good for nought*. So Psalm 106. 20. of the Calf made in the wilderness, *They changed their Glory into the similitude of an Oxe that eateth grass*: And S. Paul, Rom. 1. 23: *They changed the Glory* (that is, the Majesty) *of the incorruptible God into an Image made like to corruptible man*, &c. Such is the notion, but much more frequent, of *God's Name*. In a word, *Nomen Dei* in this kind of use is nothing else but *Divinum Numen*. Whence it is that in Scripture, *to call upon the Name of God*, *to blaspheme the Name of God*, *to love his Name*, *to swear by his Name*, *to build a Temple to his Name*, *for his Name to dwell there*; and in the New Testament, *to believe in the Name of the Lord Jesus*, *to call upon the Name of the Lord Jesus*; these, I say, and the like expressions have no other meaning, than to do these things to the Divine Majesty, to the Lord Jesus, whose is that Name above every name, whereat every knee must bow. Accordingly here, *Sanctificetur Nomen tuum*, *Hallowed be thy Name*, is as much as to say, *Sanctificetur Numen tuum*, *Sanctified be thy Divine Majesty*.

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Secondly, Under the Name of God here to be sanctified or hallowed, understand, besides the Majesty of his Godhead, that also *super quod invocatum est Nomen ejus*, *whereupon his Name is called*, or *that which is called by his Name*, (as we in our Bibles commonly express this phrase of Scripture;) that is, all whatsoever is God's, or God is the Lord and owner of by a peculiar right; such as are Things sacred, whether they be Persons, or whether Things by distinction so called, or Times, or Places, which have upon them a relation of peculiarity towards God. For such as these are said in Scripture, *to have the Name of God called upon them*, or *to be called by his Name*; that is, to be His. Thus we read in Scripture of an House which had the Name of God upon it, or which was called by his Name, that is, God's House, 1 Kings 8. 43. Jer. 7. 10, &c. Of a City upon which the Name of God was called or named, to wit, the Holy City, Jerusalem, the City of the great King, the Lord of hosts, Jer. 25. 29. Dan. 9. 18. Of an Ark upon which the Name of God the Lord was called, 1 Chron. 13. 6. 2 Sam. 6. 2. that is, the Lord's Ark, or the Ark of his Covenant, as it is elsewhere named. Of a People upon which the Name of the Lord was called, or which were called by his Name, Dent. 28. 10. Dan. 9. 19. and elsewhere; that is, were his peculiar and holy people; as is said in like manner, and with like meaning, of the Church of the New Testament, James 2. 7. Acts 15. 17. I represent not these places of Scripture at large, because I know that every ear that is acquainted with Scripture can bear witness unto them. And for the meaning of this expression of *God's Name to be called upon a thing*, or *a thing to be called by his Name*, that it is all one as to say it to be His, (besides the evidence of the matter whereabout it is used,) appears by the same phrase used in two other places, of the like relation of men to that which is theirs: as Gen. 48. 16. where Jacob blessing Joseph's sons saith, *The Angel which redeemed me from all evil, bless the lads, and let my name be called upon them*; that is, let them be mine, namely, as Reuben and Simeon are mine, as he saith a little before; for they are words of adoption. Again, in the 4. of Esay 1. where it is said, that *seven women should take hold of one man, and say, We will eat our own bread, and wear our own apparel, only let thy Name be called upon us, to take away our reproach*; that is, Do thou own us, or let us be thine, that it may not be a reproach unto us that we have no husband. The Ancients were wont to set the Names of the Owners upon their houses and other possessions; which they called *Tituli*, Titles. Chrysologus serm. 145. *sicut dominos prædiorum liminibus affixi. Tituli proloquuntur*, As the Titles fixed to doors do speak the owners of the possessions. S. Augustine in Psal. 21. *Quando potens aliquis invenerit Titulos suos, nonne jure rem sibi vendicat, & dicit, Non poneret titulos meos, nisi res mea esset? When any great man shall spy his own Titles, does he not justly challenge the goods, and say, No man would put my Titles to it, unless the thing were mine? Whether this phrase of Scripture, of God's Name to be called or named upon a thing, hath reference unto any such custom, I cannot affirm; but surely the meaning is the same, to wit,*

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that God is the Lord and Proprietary of them. And thus ye have heard what is this *Name of God* we pray here to be sanctified; to wit, a twofold Name, first, his Name and Majesty which we call upon; secondly, that also which is called by his Name: The first we may call his *Personal*, the other his *Denominative* or *Participated Name*.

HAVING learned what *Nomen Dei* importeth, and so cleared the Object of what we pray for; let us next enquire what that is which the word *sanctifie*, or *To be sanctified*, implieth, being that which our vote witnesseth ought to be done thereunto. And this I intended for the main and principal Argument of my present Discourse, being a matter not so well traced as the former, and perhaps not altogether freed of obscurity and difficulty to be understood.

For our more certain and assured discovery whereof, we will first examine the abstract thereof, *sanctity*, and find out the true notion of it, namely, what is the *ratio formalis*, the formal state or nature of that which the Scripture entitleth in the general קדוש or ἅγιος, that is, *Holy*; not regarding what notion the Greeks or Latines had respect to in their Languages, but what the Holy Scripture properly intendeth under that name. For because *to be sanctified* can have but these two senses, either *to be made holy*, or *to be used and done unto according to, or as becometh, its holiness*; and that the Majesty of God, which is the prime object of this Act, is not capable of the first sense (viz. *to be made holy*) but of the second only: if we therefore once rightly understand what is the condition and property of *sanctity* according to the notion of Scripture, we shall not be long ignorant what it is either for the Name or Majesty of God, or that which is called by his Name, *to be hallowed* or *sanctified*, namely, *to be done unto according to their Holiness*.

Now R. David Kimchi upon the 56 of Esay, ver. 2. *Blessed is the man that keepeth the Sabbath from polluting it*, hath these words, "קדוש שבת להכרילו משאר הימים To sanctifie the Sabbath is to separate or distinguish it from other days; כי כן כל לשון קדושה הוא ענין הברלו מאחר במעלה Because all words of Sanctity import a thing separated or divided from other things by way of preeminence or excellency. Thus the Rabbi. And that this which he saith is true, namely, That *sanctity* consists in a *discretion* and *distinction* from other things by way of exaltation and preeminence, may appear by these instances and examples which I shall now produce out of Scripture.

And first from that Law touching the *Holy oyl*, *Exod. 30. 31.* where, after the composition thereof described, *This* (saith the Lord) *shall be an holy anointing Oyl unto me.* What is that? why, it follows, v. 32. *Upon mans flesh shall it not be poured, neither shall ye make any other like it, after the composition thereof. It is Holy, therefore it shall be Holy unto you.* That is, As this Oyl is holy and discrete from other Oyls, so shall it accordingly by you be used with difference and discrimination: For the Text goes on v. 33. *Whosoever compoundeth any like it, or putteth any of it upon a stranger, (that is, upon any besides those it was appropriated to,) shall be cut off from his people.* What else means all this, but that this Oyl should be a singular or peculiar Oyl, set apart and distinguished from all other Oyls both in its composition and use; and that to be such, was to be *Holy* or *Sacred*.

The like we shall find in the 35. verse of the same Chapter, concerning the *Holy Perfume* there described: *Thou shalt make it*, saith he, (to wit, the ingredients he afore mentioned) *a perfume, a confectiō, after the art of the Apothecary, tempered together, pure and Holy.* Verse 37. *You shall not make to your selves (that is, not for your own use) according to the composition thereof: It shall be unto thee Holy for the Lord.* Ver. 38. *Whosoever shall make the like unto it, to smell thereto, shall be cut off from his people.*

But above all others this notion of *sanctity* or *Holiness* is most expressly intimated and taught us in those divine Periphrases or circumlocutions which the Lord himself more than once makes of an *Holy People*: as *Lev. 20. 24.* speaking on this manner; *I am the Lord your God which have separated you from other people.*—Ver. 26. *And ye shall be Holy unto me: for I the Lord am Holy, and have severed you from other people, that ye should be mine.* Mark here, that to *separate* is to *make Holy*; and that to be *Holy* is to be separated from others of the same rank. Again, *Deut. 26. 18, 19.* *The Lord hath avouched thee (to wit, Israel) this day to be his peculiar (or appropriate) people, as he hath promised thee:—And to make thee high above all nations which he hath made, in praise, in name, and in honour; namely, that thou mayest be an Holy people unto the Lord thy God, as he hath spoken.* Now what is this but Rabbi Kimchi's definition almost verbatim? that to be sacred or *Holy* is to be separated or set apart from other things by way of



of excellence; or, which is all one, to be set in some state of singularity or appropriatedness, whereby it is advanced above the common condition of things of the same order. He that will, may compare also two other passages, *Deut.* 7. 6. & 14. 2. parallel to those I have produced; where to be an *Holy*, and to be a *Peculiar* people, are made one and the same, or the one expounded by the other.

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Luke 11. 2.

It may be yet further confirmed by comparing *Deut.* 19. 2, 7. with *Joshuah* 20. 7. For whereas in the former of these places it is said concerning the Cities of refuge, *Thou shalt separate*, תבדיל, *three Cities for thee in the midst of thy land*: in *Joshuah*, where this commandment is put in execution, we read in stead of *separated*, יקדשו, i. *they sanctified three Cities, Kadesh, Shechem, and Hebron*. Where that the one is equivalent to the other, the *seventy* so well understood, that even in this place of *Joshuah*, for יקדשו, which is, *sanctificarunt they sanctified*, they rendred \* διέκειλαν, *separarunt*, or *discreverunt*, *they separated* or *set apart*.

\* By which  
th-y are wont  
otherwise to  
render the verb

The same notion of *Holiness* may be gathered from the Antithesis or opposite thereunto, to wit, *Unholy*, or *Unclean*, which the Scripture is wont to express by the name of *Common*. So *S. Peter* in his Vision, *Acts* 10. 14. *Lord*, saith he, *I have never eaten any thing that is common or unclean*, Οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκαθάarton. For know, that because that which is *Holy* ought to be kept pure and *clean*; or rather, because *Cleanness* imports a separation from *filth*, as *Holiness* doth from *common*; thence *Clean* and *Holy*, and so also *Unholy* and *Unclean*, are used the one for the other: whence *1 Cor.* 7. 14. *Unclean* and *Holy* are opposed. But to go on; the voice from heaven answers *S. Peter* in the same language v. 15. *What God hath cleansed*, (that is, *sanctified*,) σὺ μὴ κοίνου, *account not thou common*. So in *1 Mac.* 1. 47. κτήνη κοινὰ are *unclean* beasts; and v. 62. φαγαὶν κοινὰ, *to eat unclean things*.

ברר, or  
הבדיל

The like Antithesis of *Holy* and *Common* is to be found *Heb.* 10. 29. where the Apostle saith of a Believer or Christian that lives an ungodly and wicked life, *He hath troden under foot the Son of God, and counted the blood of the Covenant wherewith he was sanctified*, κοινόν, *as a common thing*; that is, he had profaned it. Our translation rendreth it *an unholy thing*; the opposition thereof to *sanctified* witnessing, that to be the meaning. Now then, if to be *Unholy* or *Unclean* be to be *Common*; surely it follows by the Law of opposition, that to be *Holy* is to be *separated* from the common, or to be singular and appropriate in some manner or other.

Lastly, it is to be observed, that whereas in the Law given *Numbers* 6. concerning the Vow of *Nazarisme* (which word signifies *separation*, of *Nazar*, *to separate*) the words, *to separate*, and *separation*, come very often in the Text; the vulgar Latin renders for them above ten times, *consecrare, consecratio, sanctificare, and sanctificatio*: which shews, that this notion, namely, that *Holiness* consists in a state of *separation*, is no new conceit, but such as Antiquity took notice of.

As the Lxx,  
once or twice  
in this place,  
and elsewhere  
sometime ren-  
der the same  
word.

The nature of *Holiness*, wherein it consisteth, according to the idiome of Scripture, being thus found out and cleared, that which was aimed at in this inquisition, to wit, what the same meaneth by *to sanctifie*, and *to be sanctified*, will be no hard matter to resolve. For *sanctity* and *to sanctifie* being Conjugates or Denominatives, as Logicians call them; the one openeth the way to the knowledge of the other. If therefore *sanctity* or *Holiness* be a condition of discretion and distinction from other things, as we have shewed it to be; then *to sanctifie* must either be *to put a thing into that state*, which we call, *to consecrate*; or if it be such already, *to use and do unto it as becomes the sanctity thereof*: that is, *habere cum discrimine*, to put a difference between it and other things by way of excellency, or in a dignifying wise, by appropriating and severing it in the use thereof from things of ordinary and common rank; or, which is all one, *to use it singularly, appropriately, and, in a word, uncommonly*. For not to use it so, it being such, were to abuse it, which the Scripture calls *to prophane*; *to sanctifie* and *to prophane* being opposites. Whence *Ezek.* 22. 26. *to prophane* is expounded by *not putting a difference*: *The Priests* (saith the Lord) *have violated my Law, and have prophaned my holy things; they have put no difference between the holy and prophane*.

This to be *to sanctifie*, all the places almost which I have alledged out of the Law for the notion and nature of *sanctity* do apparently proclaim: for the one is so nearly linked to the other, that they could not well be separated. Thus was *Israel*, God's holy people, to sanctifie themselves by a discriminative manner of living or usance, because the Lord their God had discriminated or separated them from other people. So *Lev.* 20. 24, 25, 26. *I am the Lord your God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowles and clean: And ye shall not make your souls abominable by beast or by fowl, or by any*

Matth. 6. 9.  
Luke 11. 2.

any manner of living thing that creepeth on the ground, which I have separated from you as unclean. But ye shall be holy unto me; for I the Lord am holy, and have severed you from other people, that ye should be mine.

After the same manner were the *Holy Oyntment* and the *Holy Perfume* or *Incense* to be sanctified by a discriminative, singular, appropriate use of them, and not to be used as other Oyntments and Perfumes: to wit, the one not to be poured upon mans flesh, nor the other used for mans smelling unto; yea none of the like composition to the one or the other to be made for any prophane or common use, upon pain of his being cut off from his people who should dare to do it. That is, not the particular or *Individuum* only, but even the whole kind of that composition was to be accounted sacred: otherwise this caution needed not; since for the Individual, all sacred things ought to be appropriate and incommunicable in their use.

And to this notion it is not altogether improbable but the Apostle may allude, *1 Cor. 11. 29.* when he expresseth the *prophanation* of the *Holy Supper* in coming to it, and using it as a common banquet, by *μὴ διακρίνειν σῶμα τὸ Κυρίου*, not differencing the Lord's body; that is, not sanctifying it, or using it as became so holy a thing.

HITHERTO I have considered the words of my Text apart: but now let us put them again together, and see *How the Name of God ought to be sanctified* in the manner now specified, both *in it self*, and *in the things which it is called upon*; as in the beginning I distinguished. For the better understanding of which, we are to take notice of a twofold *Holiness*; one *Original*, *Absolute*, and *Essential* in God; the other *Derived* or *Relative* in the things which are His, properly (according to the use of the Latin) called *Sacra*, *Sacred things*. Both these have their several and distinct Sanctifications belonging unto them. For whatsoever is Holy, ought to be sanctified, according to the condition and proportion of the Holiness it hath.

To speak of them distinctly. The first, *Original* or *Absolute Holiness*, is nothing else but the incommunicable Eminency of the Divine Majesty, exalted above all, and divided from all other ἀξιώματα or Eminencies whatsoever. For that which a man takes to be, and makes account of as, his God, (whether it be such indeed, or by him fancied only) he ascribes unto it, in so doing, a condition of Eminency above, and distinct from all other Eminencies whatsoever, that is of *Holiness*. Hence it comes that we find the Lord the God of *Israel*, and the only true God, in Scripture so often styled *Sanctus Israelis*, the *Holy One of Israel*, that is, *Israel's* most Eminent and Incommunicable One, or, which is all one, *His God*: as namely *Psal. 89. 18.* *The Lord is our defence, the HOLY ONE of Israel is our King.* *Isay 17. 7.* *At that day shall a man look unto his Maker, and his eyes shall have respect to the HOLY ONE of Israel.* *Habak. 1. 12.* *Art not thou from everlasting, O Lord my God, mine HOLY ONE?* Agreeably whereunto the Lord is said also now and then to swear by his *HOLINESS*, that is, by Himself: as in the Psalm before alledged v. 35. *Once have I sworn by my HOLINESS, that I will not lie unto David, &c.* *Amos 4. 2.* *The Lord God hath sworn by his HOLINESS, that lo, the dayes shall come upon you that he will take you away with hooks, &c.* According to this sense I suppose also that of *Amos 8. 7.* is to be understood; *The Lord hath sworn by the Excellency of Jacob* (that is *Jacob's* most Eminent and Incommunicable One, or by *Jacob's HOLY ONE*) *Surely I will never forget any of their works, &c.* For indeed the Gods of the Nations were not properly and truly *Holy*, because but partially and respectively only; forasmuch as the Divine eminency which they were supposed to have was, even in the opinion of those who worshipped them, common to others with them, and so not discriminated from, nor exalted above all: But the God of *Israel* was simply and absolutely such, both in himself and to them-ward who worshipped him, as who might acknowledge no other; and therefore κατ' ἐξοχήν, and by way of distinction from all other Gods, called *Sanctus Israelis*, *The Holy One of Israel*; that is, that sole absolute and only incommunicable One, or ἀκοινώνητος Ὄνομα (as the Author of the Book of *Wisdoms* calls him, chap. 14. 21.) That God exalted above all, and divided from all, without pareil; there being no other such besides him. *There is none holy as the Lord, (saith Hannah) for there is none besides thee; [Lxx. \* none Holy besides thee;] neither is there any Rock like our God.* Wherefore it is to be observed, that although the Scripture every where vouchsafes the Gentiles *Demons* the name of *Gods*; yet it never, I think, calls them *Holy Ones*, as indeed they were not. Thus you see that as *Holiness* in general imports a state of eminency and separation; so this of God, as I have described it, disagrees not from that general notion, when I affirm it to consist in a state of peerless or incommunicable Majesty: for that which is such, includes both the one and the other. But would you understand it yet better? Apply it then to his

See *Isay. 24.*  
14.  
*Micah 4. 3.*

*1 Sam. 2. 2.*  
\* ἐκ ὧν ὁ γίγος  
πλάττει οὐκ.



his Attributes whereby he is known unto us, and know that *The Lord is Holy*, is as much as to say, He is a Majesty of peerless Power, of peerless Wisdom, of peerless Goodness, and so of the rest. Such a one is our God, and such is his Holiness. Math. 6.9.  
Luke 11. 2.

Now then to *sanctify* this peerless Name or Majesty of his must be by doing unto him according to that which his Holiness challengeth in respect of the double importance thereof: namely, to serve and glorify him, because of his Eminency; and to do it with a singular, separate, and incommunicated worship, because he is Holy. Not to do the former is *Irreligion* and *Atheism*, as not to acknowledg God to be the Chief and Sovereign Eminency; not to observe the second is *Idolatry*. For as the Lord our God is a singular and peerless Majesty, distinguished from and exalted above all things and eminencies else whatsoever; so must his Worship be singular, incommunicable, and proper to him alone. Otherwise, (saith *Joshuah* to the people) *Ye cannot serve the Lord*. Why? For (saith he) *He is an Holy God, He is a jealous God,* Josh. 24. 15. (that can endure no corival,) *He will not forgive your transgressions nor your sins. If ye forsake the Lord and serve strange gods, &c.*

Whence in Scripture, those who communicate the Worship given unto him with any besides him, or together with him, by way of Object, that is, whether immediately or but mediately, are deemed to deny his incomparable Sanctity, and therefore said to *prophane* his Holy Name. See *Ezek.* 20. 39. and chap. 43. 7, 8. *Levit.* 18. 21.

In a word; All that whole immediate Duty and Service which we ow unto God, whether inward or outward, contained under the name of Divine Worship, (when either we confess, praise, pray unto, call upon or swear by his Name) yea all the Worship both of men and Angels, is nothing else but to acknowledg in thought, word and work, this peerless preeminence of his Power, of his Wisdom, of his Goodness and other Attributes, that is, *His Holiness*; by ascribing and giving unto him that which we give and ascribe to none besides him, that is, to *sanctify his most Holy Name*. This is that the Holy Ghost would teach us, when describing how the Seraphims worship and glorify God, *Esa.* 6. 3. he brings them in crying one unto another, *Holy, Holy, Holy is the Lord God of hosts, the whole earth is full of his glory*; that is, Sanctifying him. From whence is derived that which we repeat every day in the Hymne, *To thee all Angels cry aloud, the heavens and all the powers therein; To thee Cherubim and Seraphim continually do cry, Holy, Holy, Holy Lord God of Sabaoth; Heaven and earth are full of the Majesty of thy Glory.*

And because the pattern of God's holy worship is not to be taken from Earth, but from Heaven; the same Spirit therefore in the Apocalyps expresseth the Worship of God in the New Testament with the same form of hallowing or holiying his Name which the heavenly Host useth. For so the four *Animalia*, representing the Catholick Church of Christ in the four quarters of the world, are said when they give glory, honour and thanks to him that sitteth upon the throne and liveth for ever and ever, to do it by singing day and night this *Trisagium*, *Holy, Holy, Holy Lord God Almighty, which was, and is, and is to come*: that is, the sum of all that they did was but to agnize his Sanctity or Holiness, or, which is all one, to *sanctify his holy Name*. When therefore the same four *Animalia* are afterwards brought in chanting, *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*; and again, *Blessing, and honour, and glory, and power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever*: all is to be understood as comprehended within this general *Doxologie*, as being but an exemplification thereof; and therefore the Elogies or blazons mentioned therein, to be taken, according to the style of *Holiness*, in an exclusive sense, of such prerogatives as are peculiar to God alone. Apoc. 4. 18.  
Ch. 5. 12.  
V. 13.

And according to this notion of *sanctifying God's Name* which I contend for, would the Lord have his Name sanctified, *Esa.* 8. 12, 13. when he saith, *Fear ye not their Fear* (that is, the Idolaters *Σεβάσματα* or Gods; for so *Fear* here signifies, to wit, the thing feared) *neither dread ye it: but sanctify the Lord of Hosts himself, and let him be your Fear, and let him be your Dread*, that is, your God. As Gen. 31.  
42. 53.  
Psal. 76. 11.  
So the Chal-dee uses their

Again chap. 29. 23. *They shall sanctify my Name*, (saith he) *even sanctify the Holy One of Jacob, and shall fear the God of Israel*. The latter words shew the meaning of the former. לְהַלְלֵהוּ  
and more than  
once renders  
יְהוָה the  
name of God  
by it.

The like we have in the first Epistle of S. Peter chap. 3. vers. 14, 15. *ἵνα φοβηθῆτε τὸν Κύριον* (i. *Gentilium*) *μὴ φοβηθῆτε, μὴ δὲ ταραχθῆτε, &c.* *Fear ye not their Fear, nor be in dread thereof*: (that is, Fear not nor dread ye the Gods of the Gentiles which persecute you) *But sanctify the Lord God in your hearts*, that is, Fear and worship him

Matth. 6. 9.  
Luke 11. 2.

him with your whole hearts. For that this passage (howsoever we are wont to expound it) ought to be construed in the same sense with that of *Esay* 8. before alledged, and the words to be rendered suitably, I take it to be apparent for this reason, because they are *verbatim* taken from thence; as he that shall compare the Greek words of *S. Peter* with the *Lxx.* in that place of *Esay*, will be forced to confess.

Besides this evident and express use of the word *sanctifie*, in the notion of religious and holy worship and fear of the Divine Majesty, there is yet another expression sometimes used in Holy Scripture which implieth the self-same thing; that, namely, to worship God with that which we call holy and divine worship, is all one with to *agnize his holiness*, or to *sanctifie his Name*. Those speeches, I mean, wherein we are exhorted to worship the Lord, because he is Holy. As *Psal.* 99. 5. *Exalt ye the Lord our God, and worship at his foot-stool; for he is Holy.* Again, in the end of the Psalm, *Exalt the Lord our God, and worship at his holy hill; for the Lord our God is Holy.* The same meaning is yet more emphatically expressed by those that sing the Song of victory over the Beast, *Apoc.* 15. 3, 4. *Great (say they) and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Nations. Who shall not fear thee, O Lord, and glorifie thy Name? ὅτι μόνος \* ΑΓΙΟΣ,* (for that I believe is the true reading, not ὁσῖος) *thou only art Holy; therefore all the Nations shall come and worship before thee:* that is, they shall relinquish their Idols and plurality of Gods, and worship thee as God only. For this was the Doctrine both of *Moses* in the Old Testament, and of Christ *Jesus* the Lamb of God in the New; That one God only, that made the heaven and the earth, was to be acknowledged and worshipped, and with an incommunicable worship. In respect whereof, as I take it, these Victors are there said to *sing the Song of Moses, and the Lamb*, that is, a gratulatory Song of the worship of one God, after that his \* Ordinances were made manifest. For otherwise the Ditty is borrowed from the 86. Psalm, the 8, 9, and 10. verses, where we read, *Among the gods there is none like unto thee, O Lord, neither are there any works like unto thy works. All Nations whom thou hast made shall come and worship before thee, O Lord, and shall glorifie thy Name. For thou art great, and dost wondrous works: Thou art God alone; that is, Thou only art Holy.* Compare *Jer.* 10. ver. 6, 7.

\* So Editio  
Complut.  
Andreas, &  
Exempl. 15.

\* διγαίωματα,  
jura.

I have one thing more to adde before I finish this part of my Discourse, lest I might leave unsatisfied that which may perhaps seem to some to weaken this my explication of the *sanctification of God's Name*. For the word, to *sanctifie*, or *be sanctified*, is sometimes used of God in a more general sense than that I have hitherto specified, namely, as signifying *any way to be glorified*, or to *glorifie*; as when he saith, He will be *sanctified* in the destruction of his enemies, or in the deliverance of his people, and that before the Heathen, and the like; that is, he would purchase him glory, or be glorified thereby. I answer, It is true, that to be *sanctified* is in these passages to be *glorified*; but yet alwayes to be glorified as God, and not otherwise. Namely, when God by the works of his Power, of his Mercy, or Justice extorts from men the confession of his great and holy Godhead, he is then said to *sanctifie*, or make himself to be *sanctified* amongst them, that is, to be *glorified* and honoured by their conviction and acknowledgment of his Power and Godhead. For although men may be also said to *glorifie*, or purchase honour unto themselves, when by their noble acts they make their abilities and worth known unto the world: yet, for such respect, to be said to be *sanctified*, is peculiar unto him alone whose *Glory* is his *Holiness*, that is, unto God.

T H U S we have learned How the *Name* or *Majesty* of God is to be *sanctified personally* or in it self; which is the chiefest thing we pray for, and ought so to be in our endeavour; namely, To worship and glorifie him incommunicably, according to his most eminent and unparallel'd Holiness: and so, O Lord, *Hallowed be thy Name*. But there is another *sanctification* or *Hallowing of God's Name* yet behind, which must be joyned therewith; which is, To *sanctifie him also in the things which have his Name upon them*, that is, are separate and dedicate to his service, or, in a word, which are *His*, namely, by a peculiar relation. For otherwise it is true, *The whole earth is the Lord's, and the fulness thereof, the World and those that dwell therein.* But there are somethings *His* not as other things are, and so as they are no longer *Ours*; such as according to the style of Scripture (as I have already noted) are said to be called by his Name, or to have his Name called upon them. These are things sacred. Therefore I told you before of a twofold *sanctity* or *Holiness*: the one *Original, Absolute, and Essential* in God; the other *Derived or Relative*, in that which is set apart to be in a peculiar and appropriate manner *His*. For whatsoever belongeth unto him in this manner, is divided from other things with preeminence, whether they be *Things* or *Persons* which are so separated.



separated. For in such separation we shewed the nature of *sanctity* in general to consist. Now as the Divine Majesty it self is separate and holy; so know, it is a part of that honour we owe unto his most Sacred Name, that the *Things* whereby and where-with he is served should not be promiscuous and common, but appropriate and set apart to that sacred end. It is an honour which in some degree of resemblance we afford unto Kings, Princes, and other persons of dignity, (of infinite less eminency than God is) to interdict the use of that to others which they are wont to use; sometimes the whole kind, sometimes the individual only. As we know in former times, to wear purple, to subscribe with the Ink called *Encaustum*, of a purple colour, and other the like, which the diligent may find were appropriate to the use of Kings and Emperors only. In the Book of the *Kings* we read of the *King's Mule*, so appropriate to his use, as to ride upon him was to be made King, *1 Kings* 1. 33, 44. In the Book of *Esther*, Chap. 6. 8. of the *Horse* that King *Ahasuerus* used to ride upon, put in the same rank with the *Crown* and *royal apparel*, which none but the King might wear. And of individual Utensils thus appropriated, and as it were dedicated to the alone use of persons of eminency, our own times want not examples. Whence natural Instinct may seem to prompt unto us, that such appropriation is a testimony of honor and respect. Sure I am, that Almighty God hath revealed it to be a part of that Honor we owe unto him. Thus all the Utensils of the Tabernacle and Temple were *sacred* and *set apart* to that use; and not the Utensils of the Altar only, but even the Instruments of Musick, which *David* ordained to praise the Lord with in the Temple, were not common, but consecrated unto God for that end: whence they are called, *1 Chron.* 16. 42. כלי שיר האלהים, *Instrumenta musica Dei*, the musical Instruments of God, that is, sacred ones, and *2 Chron.* 7. 6. כלי-שיר יהוה, the musical Instruments of the Lord. Agreeably whereunto those who sung the fore-alleged song of victory over the Beast are said to have had in their hands αὐλὰς τοῦ Θεοῦ, the harps of God, that is, not prophane or common, but sacred Harps, the Harps of the Temple; for there they sung this their Anthem, standing upon the great Laver or Sea of glass which was therein. Matth. 6. 9.  
Luke 11. 2.  
Apoc. 15. 2.

Nay, our Blessed Saviour, *Mark* 11. 16. would not suffer a prophane or common vessel to be so much as carried through his Father's House, accounting it as great a prophanation as to buy and sell there. And yet was not this abuse (which is a thing well to be marked) within those Septs of the Temple which the Jews accounted sacred, but in the outmost Court called *Atrium gentium* & *immundorum*, the place whither, together with such as were unclean, the Gentiles and uncircumcised were admitted to pray; as that of the Prophet cited by our Saviour, rightly rendred, intimates, *My house shall be called a house of Prayer, to (or for) ALL NATIONS*. Consider *Esay* 56. 6, 7. This Court therefore the Jews made no other account of than as of a *prophane* place: but our Saviour proved by Scripture, that this Gentiles Oratory was also part of his Father's house, and accordingly not to be prophaned with common use. Lastly, There was never any age of the Christian Church (till of late) wherein it was not commonly believed, that God was to be honoured by such appropriation or consecration as we speak of; that is, that *God's Name* was in this manner to be *sanctified*. But are there any (will you say) now that deny it? Yes, there are some in our age so far carried away into a contrary extreme to that they flie from, that they hold no oblation or consecration of things unto God by the devotion of men in the New Testament, whether of Utensils, Goods, Times, or Places, ought to be esteemed lawful; but that all distinction between sacred and prophane in external things by virtue of such consecration (excepting only the Sacraments) is flat superstition. Yet to him that seriously considers it, it cannot chuse, methinks, but seem strange and absurd to affirm, (as this assertion doth,) that men now in the time of the Gospel are exempted and freed from agnizing God to be Lord of the creature, by giving some part thereof unto him; than which no part of Divine Worship is more natural, and which hath been used by mankind ever since the beginning of the world. Yea, in the state of Paradise, among all the Trees in the Garden, which God gave man freely to enjoy, *one Tree* was *Noli me tangere*, and reserved to God as *Holy*, in token he was Lord of the Garden. So that the first sin of Mankind, for the *species* of the fact, was *sacrilege*, in prophaning that which God had made holy.

They say, It is true, that in the Old Testament this way of honouring and acknowledging God was warranted by the Divine Law; but in the New we find no precept given concerning it, nor confirmation of that which was before. Now God is not

Matth. 6. 9.  
Luke 11. 2.

\* Mat. 5. 17.

\* According as  
in that Matth.  
22. 40. On these  
two Command-  
ments [ viz. To  
love God above  
all, and our  
neighbour as  
our selves ]  
hang all the  
Law and the  
Prophets; and  
in that Luke  
16. 29. They  
have Moses  
and the Pro-  
phets.

not to be worshipped with any worship but what he hath himself prescribed in his Word. I answer, What though there be no particular precept in the New Testament for this, no more than for divers other duties which a Christian is bound to? yet if a general warrant be, the particular needs not. But our Saviour saith in his Gospel, in that Evangelical Sermon he preached upon the Mount, that he came not to dissolve the Law and the Prophets, but to fulfil and perfect them: *Think not* (saith he \*) *that I am come to dissolve the Law and the Prophets*, [ that is, to take away the obligation of that Rule of the duty of man to God and his neighbour, given first by *Moses* in the *Law*, and afterwards repeated and inculcated by the *Prophets*; for so *Prophets* are here to be \* understood, and not of predictions ] *ἀλλὰ πληρῶσαι, but to fulfil them*, that is, to supply, accomplish, or perfect those Rules and Doctrines of Just and Unjust contained in them, by a more ample interpretation, and other improvement befitting the state of the Gospel. For surely this must be the meaning of this speech of our Saviour, if we be more willing ( as we should ) to take a sense from Scripture, than to bring one to it. Doth not the whole context following evince it? Indeed the *Law*, that is, the *Legal Covenant* or *Covenant of works*, ( as *Law* is oft taken in the New Testament ) together with all the Rites depending thereon, is *dissolved* by the coming of Christ; and a better *Covenant* with new Rites established in stead thereof: but the *Law*, that is, the *Doctrine and Rule of life*, given by God, contradistinct from those ordinances which were only appendages of that *Covenant*, ( though these were also in some sense *perfected*, by bringing the truth and substance in stead of the figure and shadow thereof ) is not disannulled, but *confirmed and perfected* by him, in such manner as became the condition of the *Covenant* of the Gospel. For that this confirmation is not to be restrained to the *Decalogue* only, is manifest, because our Saviour in the following words insists upon other Precepts besides it. If it be said, they are reducible thereto; this will not serve the turn, for so are all the rest of God's Commandments. Unless therefore it can be shewn, that to honour God by an oblation of his creature is no part of the *Law* here confirmed by our Saviour, let no man be so daringly bold as to exempt himself and others from the obligation thereof; unless he means to be one of them of whom our Saviour speaks immediately, saying, *Who-soever therefore shall break one of the least of these Commandments, and shall teach men so to do, ( mark it ) he shall be called ( i. he shall be ) the least in the Kingdom of heaven.* The word is λύω, that is, *loose*, or *dis-bind*, as he doth both, that abrogates, and that observes it not; much more he that affirmeth it unlawful to be observed.

Nay, how dare we *dis-bind* or *loose* our selves from the tye of that way of agnizing and honouring God, which the Christian Church from her first beginnings durst not do? *Irenæus*, witness of that age which next succeeded the Apostles, is plain. Lib. 4. c. 34. *Offerre oportet Deo (saith he) primitias creaturæ ejus; sicut & Moses ait, Non apparebis vacuus ante conspectum Domini Dei tui. — Et non genus Oblationum reprobatur est: oblationes enim & illic, ( sc. in V. T. ) oblationes autem & hinc; sacrificia in populo, sacrificia & in Ecclesia: sed species immutata est tantum; quippe cum jam non à servis, sed à liberis offeratur. Unus enim & idem Dominus; proprium autem character servilis oblationis, & proprium liberorum, uti & per oblationes ostendatur indicium libertatis. It behoveth us (saith he) to offer unto God a present of his creature; as also Moses saith, Thou shalt not appear before the Lord thy God empty. — For offerings in the general are not reprobated: there were Offerings there, ( viz. in the Old Test. ) there are also offerings here in the Church: but the specification only is changed; forasmuch as offerings now are not made by bond, but free-men. For there is one and the same Lord still; but there is a proper character of a bond or servile offering, and a proper character of free-mens, that so even the offerings may shew forth the tokens of freedom. — Now where in Scripture he believed this doctrine and practice to be grounded, he lets us know in the 27. chap. of the same Book: *Et quia Dominus naturalia Legis, per quæ homo justificatur, ( quæ etiam ante legislationem custodiebant qui fide justificabantur, & placebant Deo ) non dissolvit, sed extendit, sed & implevit, ex sermonibus ejus ostenditur. That is, That our Lord dissolved not, but enlarged and perfected the natural precepts of the Law, whereby a man is just ( which also, before the Law was given, they observed who were justified by faith, and pleased God, ) is evident by his words. Then he cites some of the passages of that his Sermon upon the Mount, Mat. 5. 20. And a little after addes; *Necesse fuit auferre quidem vincula servitutis quibus jam homo assueverat, & sine vinculis sequi Deum; superextendi verò decreta libertatis, & augeri subjectionem quæ est ad Regem, ut non retrorsus quis renitens indignus appareat ei qui se liberavit. — Et propter hoc Dominus, pro eo quod est, Non mœchaberis, nec concupiscere præcepit;***



*præcepit; & pro eo quod est, Non occides, neque irasci quidem; et pro eo quod est, Decimare, omnia quæ sunt pauperibus dividere.* That is, *It was needful that those bonds of servitude which man had before been inured to should be taken off, that so he might without Gyves follow God; but that the laws and ordinances of freedom should be extended, and his subjection to the King encreased, lest that drawing backward he might appear unworthy of him that freed him.*— And for this reason our Lord, in stead of, Thou shalt not commit adultery, commands not so much as to lust; in stead of, Thou shalt not kill, not so much as to be angry; in stead of, To Tithe, to distribute all we have to the poor, &c. All which, saith he, in the same place, are not *solventis Legem, sed adimplentis, & extendentis & dilatantis, not of one that dissolves the Law, but fulfils, extends and enlarges it*: alluding still to that in our Saviour's Sermon upon the Mount.

Matth. 6.9.  
Luke 11. 2.

Besides, those who are acquainted with Antiquity can tell, that the Primitive Christians understood the holy Eucharist to be A commemoration of the Sacrifice of Christ's death upon the Cross, in an oblation of Bread and Wine. 'Tis witnessed by the Fathers of those first Ages generally. Whereupon the same *Irenæus* also affirmeth, that our Saviour by the institution of the Eucharist had confirmed Oblations in the New Testament: Namely, to thanksgive or bless a thing in way to a sacred use, he took to be an offering of it unto God. And was not *David's* Benediction and thanksgiving at the preparation for the Temple and Offertory? Where note well, That as he, upon that occasion, blessed the Lord, saying, *Thine, O Lord, is the greatness, and the power, and the glory — all that is in heaven and earth is thine, thine is the Kingdom — Both riches and honour come of thee — Ergo, because all things come of thee, of thine own have we given thee*: so do Christ's redeemed, in their Evangelical Song, *Apoc. 5. ascribe no less unto him, saying, v. 12. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* Yea, the 24. Elders, which are the Christian Presbytery, expressing (ch. 4. 11.) the very argument and sum of that Hymnologic which the Primitive Church used at the offering of Bread and Wine for the Eucharist, worship God, saying, *Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.*

1 Chron. 29.  
11, &c.

TAKING therefore for granted that which the Practice of the Church of God in all ages, yea, I think, I may say the Consent of mankind from the beginning of the world, beareth witness to; that among those duties of the Sanctification of God's Name, wherewith his Divine Majesty is immediately and personally glorified, (of which I have before spoken) this is one, and a principal one, to agnize and confess his peerless Sovereignty and dominion over the creature, by yielding him some part thereof toward his worship and service, of which we renounce the propriety our selves; and that accordingly there are both *Things* and *Persons* now in the Gospel (as well as were before the Law was given) in this manner lawfully and acceptably set apart and separated, by the devotion of men, unto the Divine Majesty, and consequently *relatively Holy* (which is nothing else but to be God's by a peculiar right:) I say, that these are likewise to be done to according to their degree of sanctity, in honour of him whose they are: not to be worshipped with divine worship, or the worship which we give unto God, communicated to them; (far be it from us to defer to any creature the Honour due unto the Divine Majesty, either together with him, or without him;) but yet *habenda cum discrimine*, to be regarded with a worthy and discriminative use, that is, used with a select and differing respect from other things: as namely, if *Places*, not as other places; if *Times*, not as other times; if *Things* by way of distinction so called, not as other things; if *Persons* set apart unto the service and worship of God, neither to be used by others, nor they to carry themselves in their fashion of life, as other persons, (for that which in other *things sacred* is *their use*, in *persons sacred* is *their conversation*, demeanour or carriage of themselves;) But all to be sanctified with a select, appropriate, or uncommon usage; that as they are God's by peculiar relation, and have his Name called upon them; so to be *separate*, as far as they are capable, from common use, and imployed as instruments and circumstances of his worship and service: which is the highest and most singular honour that any creature is capable of. Nay, (as I have said before) even this is to the honour of God, That as himself is that singular, incommunicable and absolutely *Holy One*, and his service and worship therefore incommunicable; so should that also which hath his Name thereon, or is consecrated to his service, be in some proportion incommunicably used, and not promiscuously and commonly, as other things are. They are the words of

C

Maimonides

Matth. 6.9.  
Luke 11. 2.

Maimonides the Jew, but such as will not misbecome a Christian to make use of, concerning that Law, *Levit. 5. 15.* *If a soul commit a trespass, and sin through ignorance in the holy things of the Lord; then he shall bring unto the Lord for his trespass a Ram, &c.* "Behold, saith he, how great weight there is in the Law touching sacrilegious transgression. And what though they be wood and stone, and dust and ashes? when the Name of the Lord of all the world is called upon things, they are sanctified (that is, made holy.) And who so useth them to common use, he transgresseth therein; and though he do it through ignorance, he must needs bring his atonement, Yea, it is a thing worthy to be taken special notice of, that that so presumptuous and most dreadfully vindicated sin of Korah, Dathan, Abiram and their company, in offering Incense unto the Lord, being not called thereunto, did not discharge their Censers of this discriminative respect due unto things Sacred. For thus the Lord said unto Moses, after that fire from heaven had consumed them for their impiety, *Speak unto Eleazar the Son of Aaron the Priest, that he take up the Censers out of the burning, and scatter thou the fire yonder; for they are hallowed: The Censers of these Sinners against their own souls; let them make them broad plates for a covering of the Altar: for they offered them before the Lord, therefore they are hallowed, or holy.*

Numb. 16. 37.  
38.

Now that by this discriminative use or sanctification of Things sacred the Name of God is honoured and sanctified, according to the tenor of our petition, is apparent, not only from Reason, which tells us that the honour and respect had unto ought that belongs unto another, because it is his, redounds unto the owner and Master; but from Scripture, which tells us that by the contrary use of them his Name is profaned. Hear himself, *Lev. 22. 2.* *Speak unto Aaron (saith he) and his sons, that they separate themselves from the Holy things of the children of Israel, and that they prophane not my Holy Name in the things which they hallow unto me.* Also in the Chapter next before, v. 6. the Priest that should not discriminate himself according to those singular observations or differing rules there prescribed him, is said to prophane the Name of his God. Again, *Ezek. 22. 26.* when the Priests profaned God's holy things, by putting no difference between the Holy and Profane; *I (saith the Lord) am profaned amongst them.* Likewise chap. 43. 7. Together with other abominations there mentioned, the Lord saith, that his Holy Name had been polluted, or profaned, by the carcases of their Kings, that is, of Manasseh and Amon, buried in the King's Garden hard by the walls of the Temple: for so by the Hebrews and others that place is understood. See 2 Kings 21. 18, 26. By the pollution of the Temple the Lord esteemed his own Name profaned. Take in also, if you will, that of *Malachi ch. 1.* where the Lord saies of those who despised and dishonoured his Table or Altar, by offering thereon for sacrifice the lame, blind, and sick, which the Law had made unclean and polluted, that they had profaned his Holy Name. But if the Name of God be profaned by the disesteem and misusage of the things it is called upon; then surely it is sanctified when the same are worthily and discriminatively used, that is, as becometh the relation they have to him.

I HAVE already specified the several Kinds of sacred things which are thus to be sanctified: yet lest something contained under some of them might not be taken notice of by so general an intimation, it will not be amiss a little more fully and particularly to explicate them than I have yet done. Remember therefore that I ranged all sacred things under four heads. First, of Persons Sacred; such as were the Priests and Levites in the Old Testament, and now in the New the Christian Clergy or Clerus, so called from the beginning of Christian Antiquity, either because they are the Lord's κληρονόμιον or Portion, which the Church dedicateth unto him out of her self, (namely, as the Levites were an offering of the Children of Israel, which they offered unto him out of their Tribes,) or because their inheritance and livelihood is the Lord's portion. I prefer the first; yet either of both will give their Order the title of Holiness, as doth also more especially their descent which they derive from the Apostles, that is, from those for whom their Lord and Master prayed unto his Father, saying, *Father, ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου, [ἐν for eis] Sanctify them unto, or for, thy Truth: thy Word is Truth;* that is, *Separate them unto the Ministry of thy Truth,* the word of thy Gospel, which is the truth and verification of the promises of God. It follows, *As thou hast sent me into the world, so have I also sent them into the world,* (this is the key which unlocks the meaning of that before and after.) *And for them I sanctify my self, that they might be sanctified for thy Truth;* that is, *And forasmuch as they cannot be consecrated to such an Office without some sacrifice to atone and purifie them, therefore for their consecration to this holy function of ministration of the new Covenant, I offer*

John 17. 17.

V. 18.

V. 19.

my



my self a Sacrifice unto thee for them, in lieu of those legal and typical ones wherewith *Aaron* and his sons first, and then the whole Tribe of *Levi*, were consecrated unto thy service in the old. An Ellipsis of the first Substantive in Scripture is frequent. So here *ἀληθεία* only is put for *διακονία τῆς ἀληθείας*, Truth, for the Ministry of Truth.

Matth. 6. 9.  
Luke 11. 2.

Now that the Christian Church (for of the Jewish I shall need say nothing) hath alwayes taken it for granted, that those of her Clergy ought, according to the separation and sanctity of their Order, to be distinguished and differenced from other Christians, both passively in their usance from others, but especially actively, by a restrained conversation and peculiarness in their manner of life, is manifest by her ancient Canons and Discipline. Yea, so deeply hath it been rooted in the minds of men, that the Order of Church-men binds them to some differing kind of conversation and form of life from the Laity; that even those who are not willing to admit of the like discrimination due in other things, have still in their opinions some relick thereof remaining in this, though perhaps not altogether to be acquitted of that imputation which *Tertullian* charged upon some in his time, to wit, *Quum excellimur & inflamur adversus Clerum, tunc unum omnes sumus, tunc omnes Sacerdotes; quia Sacerdotes nos Deo & Patri fecit. Quum ad perequationem Discipline Sacerdotalis provocamur, depouimus insulas, & impares sumus.* When we vaunt and are puffed up against the Clergie, then we are all one, then we are all Priests; for he made us Priests to God and his Father. But when we are called upon to equal in our lives the example of Priestly Discipline, then down go our Mitres, and we are another sort of men.

De Morogama cap. 12.

Another sort of things Sacred which I named, was Sacred Places, to wit, Churches and Oratories, as the Christian name *Κυριακά* implieth them to be, that is, the Lord's. A third, Sacred Times, that is, dedicated and appointed for the solemn celebration of the worship of God, and Divine duties: such are with us (for those of the Jews concern us not) *Κυριακαὶ ἡμέραι*, our Lord's dayes, with other our Christian Festivals and Holy-dayes. Of the manner of the discrimination from common, or sanctifying both the one and the other, by actions some commanded, others interdicted to be done in them, the Canons and Constitutions of our Church will both inform and direct us. For holy Times and holy Places are Twins, (Time and Place being, as I may so speak, pair-circumstances of action;) and therefore *Lev. 19. 30.* and again *26. 2.* they are joyned together, *tanquam ejusdem rationis*, Keep my Sabbaths, and reverence my Sanctuary.

The fourth sort of Sacred things is of such as are neither Persons, Times nor Places, but Things in a special sense, by way of distinction from them. And this sort containeth under it many particulars, which may be specified after this manner.

1. Sacred Revenues of what kind soever: which in regard of the dedication thereof, as they must not be prophaned by sacrilegious alienation, so ought they to be sanctified by a different use and imployment from other Goods; namely such a one as becometh that which is the Lord's, and not man's. For that Primitive Christian Antiquity so esteemed them, appears by their calling them *τὰ κυριακά*, as they did their Place of Worship *κυριακὴν*, and their Holy day *κυριακή* all of the Lord, as it were Christening the old notion of Sacred by a new name. So *Can. Apostol. XL. Manifesta sint Episcopis res propriae (si quidem res habet proprias & manifesta sint τὰ κυριακά, i. res Dominice—* Let it be manifest what things are the Bishop's own, (if he have any things of his own,) and let it be manifest what things are the Lord's. Author constitut. *Apost. Lib. 2. c. 28. al. 24. Episcopus ne utatur τοῖς κυριακοῖς, Dominicis rebus, tanquam alienis aut communibus, sed moderatè—* Let not the Bishop use the things that are the Lord's, as if they were another's or as if they were common, but moderately and soberly. See also *Balsamon in Can. 15. Concilii Ancyran.* and the Canon it self.

2. Sacred Utenfils, as the Lord's Table, Vessels of ministration, the Books of God, or Holy Scripture, and the like. Which that the Church, even in her better times, respected with an holy and discriminative usance, may be learned from the story of that calumnious crimination devised by the *Arrian* Faction against *Athanasius*, as a charge of no small impiety, namely, that in his Visitation of the Tract of *Mareotis*, *Macarius* one of his Presbyters, by his command or instinct, had entered into a Church, of the *Miletian* Schismatics, and there broken the Chalice or Communion-Cup, thrown down the Table, and burnt some of the Holy Books. All which argues that, in the general opinion of Christians of that time, such acts were esteemed prophane and impious; otherwise they could never have hoped (as they did) to have blasted the reputation of the holy Bishop by such a slander.

Touching the Books of God, or Holy Scripture, (which I referred to this Title) especially those which are for the publick service of God in the Church, I adde

Matth. 6. 9.  
Luke 11. 2.

this further; That under that name I would have comprehended the *senses*, *words* and *phrases* appropriated to the expression of Divine and Sacred things; which a Religious ear cannot endure to hear abused with prophane and scurrilous application.

Malachi. 1. 6, 8,  
12, 14.

3. Under this fourth head of *Things sacred* I comprehend *sacred Acts*; such as are the Acts of God's holy worship and administration of his Sacraments. For albeit *these Acts* are duties of the first and personal Sanctification of God's Name, whereof the immediate object is God; yet are the *Acts* themselves *sacred things*, and therefore have some sanctification due to them also, as other *sacred things* have: of which although it be most true that the unfeigned devotion of the Heart (as before him who alone knoweth the Hearts of the children of men) be the main and principal requisite; yet unless, even in the outward performance, they be for the manner and circumstances discriminated from common acts by a select accommodation befitting their holiness, their sanctification is defective, and by such defect, if voluntary, God's Name is prophaned, even then when we are worshipping him. How much more when our carriage therein cometh short even of that wonted reverence wherewith we come before an earthly Potentate? May not God here justly use the same expostulation with us, that he did with those in the Prophet *Malachi*, who presented themselves before him with such an offering as was, in regard of the blemishes, unworthy of and unbefitting so great a Majesty, and therefore to be accounted rather an affront than an act of honour and worship? *Ye have, saith he, despised and prophaned my Name — Offer it now unto thy Governour; will he be pleased with thee, or accept thy person? — yet I am a great King, saith the Lord of hosts.* And this is the document or lesson which this place naturally and unavoidably ministrereth to us; That to come before the Divine Majesty with less reverent and regardful deportment than we do before earthly Kings and Potentates, is to despise and prophane his holy Name. And not that, which some would shelter under this Text, and lean too much upon; namely, That the Acts of God's external worship ought to be wholly conform to the use of the semblable actions performed unto men, and not differ from them; and upon this ground charge the Christian Liturgies with absurdity in their forms of praying and praising God with *responsals*, singing *by turns*, and speaking *many together*. For this principle is directly repugnant to the nature of *sanctification*, which consists in discrimination and difference. And therefore, though the material of our gestures and other expressions, vocal or visible, be borrowed from the use and custom of men; yet for the formality of them, not only they may, but ought to be differenced from them. Moreover, touching this reproof of the Prophet, take notice that it is grounded upon the Law, *Levit.* 22. where we are taught, that when that is not observed concerning the Rites of God's service which the *sanctity* of them requireth, as in other particulars, so in this of a not defective or unblemished offering, his Name is thereby *prophaned*. See verse 32. with the rest of the Chapter foregoing it. And if so, then by the contrary it is *sanctified*.

Lastly, Unto this head of *sacred Acts* I reduce *Oaths* and *sacred Covenants*, that is, such as are made either with God, or between men, God's Name being called upon; which therefore 1 *Sam.* 20. 8. are styled *Covenants of the Lord*. For that the observance due touching both is a *sanctifying* of them, as things upon which the Name of the Lord is called, is apparent; forasmuch as when they are *violated by falsehood* they are said to be *prophaned*, as *Levit.* 19. 12. *Psalms* 55. 20. *Jer.* 34. 15, 16.

Thus, together with my Explication of these *several sorts of sacred Things*, I have briefly and in general pointed at that also wherein the *proper Sanctification* of each consisteth: which though far short of such a tractation as the matter requireth; yet if it may serve only but to give occasion to others, who are better able, to bend their thoughts upon this Argument (which perhaps the Times call for,) I shall fully attain the end I aimed at. For mine own part, to descend to particulars would be a task too high for me, and (as I suspect) not very acceptable. For it is ten to one (if the grounds I have laid be true) but that the most of us would be found faulty in some things, and some of us in all. Well, the summ of my argumentation hath been this; Is there any thing in the New Testament God's by a peculiar right? To say there is not, is absurd, and against the perpetual tradition of Christianity. If there be, then it is *holy*; if *holy*, then to be *sanctified*; if *sanctified*, then to be *discriminated* in the use and respect thereof from that which is of common condition.

NOW out of this Discourse which I have hitherto made you may see and take notice, that (contrary to the vulgar opinion) *the Prohibition of Idolatry*, and *the discriminative*



minative observance of things sacred, not to prophane them by a promiscuous and common use, are derived both of them from one and the same principle, namely, *God's Incommunicableness*, which derives a shadow and resemblance upon the things which have his Name called upon them, to wit, a state of *appropriateness* and singularity. Wherefore the Apostle, *Rom. 2. 22.* not without good reason, compares together the transgressions of the one and the other kind, as parallel sins or sins of affinity: *Thou that hatest Idols, (saith he) dost thou commit Sacrilege?* Where by *sacrilege* understand not only the usurpation of things sacred, but the violation of that which is sacred in general. And it is as if he had said, Thou hast mended the matter well indeed; for still thou dost against the same principle. For it is one of the exemplifications of that he saith in the beginning of the Chapter: *He that judgeth or condemneth another, and doth the same or the like himself, is inexcusable.* By this it appears how much they are mistaken who, under pretence of avoiding Idolatry and Superstition, cannot endure that any distinction should be made between things *sacred* and *common*. Is not this to *unhallow* God's Name one way, that so we might not prophane it another? Far be it from me to be a patron of Idolatry or Superstition in the least degree: yet I am afraid lest we, who have reformed the worship of God from that pollution, (and blessed be his name therefore,) ἀμετεία τ' ἀβολαχῆς, as *S. Basil* speaks, that is, by bending the crooked stick too much the other way, have run too far into the contrary extreme, and taken away (some of us) all difference in a manner between *sacred* and *prophane*; and by this our transgression in doing God's work made our selves lyable to that upbraid of the Apostle, *Tu qui idola abominaris, sacrilegium admittis?* *Thou that abhorrest Idols, dost thou commit Sacrilege?* that is, prophanest thou God's Name by violating that which is sacred?

Matth. 6. 9.  
Luke 11. 2.

Let no man think it strange or incredible that such an enormity should be committed, or an occasion at least given thereof, in the manage of so holy and glorious a work; seeing the experience of all ages sufficiently witnesseth how prone the nature of man is, in flying one extreme, to run too far towards the other. Why then should we think it unlikely, or rather not think it very likely, that we also may have miscarried in the same manner? unless we will arrogate unto our selves that privilege of infallibility and freedom from error, which we condemn as intolerable presumption in our Adversaries.

Besides, it is to be taken notice of, because of the prejudicate misprision of many to the contrary, That the measure of Truth and Falshood, Best and Worst, is not the greater or lesser distance from Popery, (forasmuch as Popery also containeth much of Christianity;) nor that which is most destructive of the Man of Sin, always most warrantable and safe to be embraced. If it were, there be some in the world (whose religion we would be loth to admit of) that would be found more orthodox and better reformed Christians than any of us all.

Nay, give me leave, without offence, for the better awakening of some out of their deafness to whatsoever else may be said to this purpose, to propound such a Demand as this; Who knoweth whether this transgression I speak of be not a main and principal ingredient of that guilt which the Divine Majesty admonisheth us to take notice of in this his so long and so severe visitation of our neighbours and brethren? whether he doth not visibly, or, if some passages be considered, almost vocally, upbraid them, *Thou that hatest Idols, dost thou commit Sacrilege?* I know right well, that rashly to assign the particular causes of God's judgments, without rule or precedent of Scripture, is a sin of presumption, and a bold intrusion into God's secrets; and therefore I affirm not, but demand only, whether there be not here some cause which may minister such a suspicion. But whatsoever it be, the compassion of their woful affliction calls upon me rather to pray for them, than to follow this harsh and unpleasant passage any further. Only thus much, If that which the Apostle saith in particular of the things which befel the *Israelites*, God's first people, in the Wilderness, *These things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come,* if this be to be extended also unto those punishments and their analogy which befel them afterwards; then may perhaps two things further not unreasonably be enquired into. First, For what other sins it is remembered in Scripture that God gave his people, during that his first Covenant, (especially after they came to dwell in their own Land) under the sword of an external enemy, or his worship thereby at any time to be troden under foot, besides these two, *Idolatry*, and *Prophanation of that which was holy*, or *sacrilege*. Examples of the first who knows not? Of the second, see the Story of *Achan*, *Josh. 7.* of *Eli's* sons,

1 Cor. 10. 11.

Matth. 6. 9.  
Luke 11. 2.

sons, 1 Sam. 2. the punishment of the Sacrilege of the seventh or Sabbatical year, 2 Chron. 36. and the parallel places; for by the Law every seventh year, not only the whole Land, but all servants and debts were holy unto the Lord, and therefore to be released, Lev. 25. 2, 4. Dent. 15. Exod. 21. Secondly, What was that Transgression, after the return from Babylon, mentioned in that Prophecie of Antiochus Epiphanes, Dan. 8. 12. for which it is there foretold, that *An host should be given him against the daily Sacrifice, and that it should cast down the truth unto the ground, and practise and prosper.* Perhaps the Story in the 2, 3, and 4. Chap. of the second Book of Maccabees will tell us.

To that which is commonly alledged, That such distinction and reverent regard of things Sacred as we contend for, opens a way for *Idolatry*; I answer, No otherwise than the eschewing of Idolatry may also, through the perverseness of men, be made a bridge to prophaneness, that is, by accident, not from its own towardness, but our distemper. Otherwise this *Discrimination* or *Distinction*, if we would understand or heed the ground thereof, prompts the clean contrary. For we should reason thus: If the things which are God's, *eo nomine, in that name* and because they are *His*, are therefore to be held *segregate* in their use; then surely God himself, who is the Fountain of Holiness, ought to have a prerogative of *segregation* in the most eminent and absolute manner; namely, such an one, as that the worship due unto him must not be communicated with any thing else besides him. And indeed, unless both be done, *God's Name* is neither fully nor rightly *sanctified*.

AND here I should now make an end, but that there is one thing yet behind of principal consequence, which I have deferred hitherto, because I could not elsewhere bring it in conveniently without somewhat disturbing the coherence of my Discourse. There is an eminent *species* or kind of *Sanctification* which I may seem all this while to have neglected, forasmuch as it seemeth not to be comprehended under this notion of *discretion* and *separation*, wherein I place the nature of *Holiness*; and that is *Sanctification*, or *Holiness of life*. To which I answer, That all notions of *sanctity* and *Sanctification* in Scripture are derived from *discretion* and *separation*, and that this now mentioned is likewise derived thence. For it is to be reduced to the Sanctification of *Persons Sacred* and set apart unto God. By which though in the strict and proper sense are intended only *Priests* and such as minister about Holy things; yet in a larger sense, and, as it were, by way of resemblance, the whole body of the People of God are a *Royal Priesthood*, and \* *Holy Nation*, which the Almighty hath selected unto himself out of the rest of the world, and set apart to serve him in a peculiar and different manner from the rest of men: For you have heard it is a requisite of that which is *Holy*, to be used in a peculiar and singular manner, and not as things common. Hence it is that the observation of that *peculiar* and *different form of life* which God hath commanded those whom he hath called and set apart from the world unto himself, in Scripture carries the name of *Holiness* or *sanctity*, (especially in the New Testament) that is, of such as becometh those that are *Holy*; according to that, *Be ye Holy, as I am Holy*. And here I might have a large field of discourse, to shew how the *Name of God* is *sanctified* by the lives of his Children, when they \* *conform not* themselves to the fashions of the world, but as the Apostle speaks, are *crucified* thereto. and keep themselves *unspotted* from the pollutions and vanities thereof.

But this I leave to be supplied by your meditations, according to the general intimation given thereof.

\* Hence in the Creed the Church is called *Holy* ἁγία, the Holy Catholick Church.

\* Rom. 12. 2.  
Jam 4. 4.  
1 John 2. 15.  
1 Pet. 4. 2, 3.  
Gal 6. 14.  
Jam. 1. 27.  
1 John 3. 3.  
1 Pet. 1. 15.  
Eph. 1. 4. 17. to  
verse 25.



## DISCOURSE III.

ACTS 17. 4.

*There associated themselves to Paul and Silas of the worshipping Greeks a great multitude.*



**P**AUL and Silas preaching in the Jewish Synagogue at *Thessalonica*, and proving out of the Scriptures that Messiah or Christ was to suffer, and to rise again from the dead, and that *Jesus* was that Christ; it is said, that *some of them which heard, believed*; and that *there associated themselves to them a great multitude* καὶ συνεβόμουν ἐκείνους *of the worshipping Greeks*. Of these σεβόμενοι there is elsewhere mention in the Acts of the Apostles more than once; but what they were our Commentators do not so fully inform us; nor can it be understood without some delibation of Jewish Antiquity. The explication whereof will give some light not to this passage only, but to the whole Story of the Primitive Conversion of the Gentiles to the Faith, recorded in that Book.

We must know therefore, that of those *Gentiles* which embraced the worship of the God of *Israel*, (commonly term'd *Profelytes*) there were two sorts. One of such as were circumcised, and took upon them the observation of the whole Law of *Moses*. These were accounted as *Jews*, (to wit, *facti, non nati, made, not born so*) bound to the like observances with them, conversed with as freely as if they had been so born; neither might the one eat, drink, or keep company with a Gentile more than the other, lest they became unclean. They worshipped in the same Court of the Temple where the *Israelites* did, whither others might not come. They were partakers with them in all things, both divine and humane. In a word, they differed nothing from Jews, but only that they were of Gentile race.

This kind the Jewish Doctors call גרי צדק, *Profelytes of Righteousness*, or גרי ברית, *Profelytes of the Covenant*, namely, because they took upon them the sign thereof, *Circumcision*. In the New Testament they are called simply *Profelytes*, without addition. Of which Order was *Uriah the Hittite*, *Achior* in the Book of *Judith*, *Herod the Idumean*, *Onkelos the Chaldee Paraphrast*, and many others both before and in our Saviour's time.

But besides these there was a second kind of *Gentiles*, admitted likewise to the worship of the true God, the God of *Israel*, and the hope of the life to come; which were not circumcised, nor conformed themselves to the *Mosaical* rites and ordinances, but were only tied to the observation of those Precepts which the Hebrew Doctors call *The Precepts of the sons of Noah*; namely, such as all the sons of *Noah* were bound to observe.

These Precepts are in number Seven, recorded in the <sup>a</sup> *Talmud*, <sup>b</sup> *Maimonides* and others, under these following titles. First, the precept of עבודה זרה, to renounce Idols and all Idolatrous worship. Secondly, ברכת השם, to worship the true God, the Creator of Heaven and Earth. Thirdly, שפיכות רמים, Blood-shed; to wit, to commit no Murther. Fourthly, גילוי עריות, *detectio nuditatum*, not to be defiled with Fornication, Incest, or other unlawful conjunction. Fifthly, גזל, Rapine, against Theft and robbery. Sixthly, רינים, concerning administration of Justice. The seventh, אכילת חלב, *Membrum de vivo*; so they call the Precept of *not eating the flesh with the blood in it*, given to *Noah* when he came out of the Ark; as *Maimonides* expressly expounds it, and adds besides; *Whosoever shall take upon him the observation of the seven precepts of the sons of Noah, he is to be accounted* אחד מן הצדיקים *one of the pious men of the nations of the world, and shall have a portion in the world to come*. Note that he saith [ *one of the pious men of the nations of the world, or of the pious Gentiles,* ] for this kind were still esteemed *Gentiles*, and so called, because of their uncircumcision; in respect whereof (though no Idolaters) they were, according to the Law, *unclean*, and such as no Jew might converse with: wherefore they came not to worship into the Sacred Courts of the

<sup>a</sup> Gemara Sanhedrin, in Perik  
<sup>b</sup> ארבע מיתות  
Melachim c. 9.  
Vide Schick de Jure Regio Hebræorum, p. 128, 129.

Acts 10. 28.  
& ch. 11. 3.

Acts 17.4.

De bello Ju-  
daico lib. 6.  
ca. 6. Grac. 15.

the Temple, whither the Jews and circumcised Profelytes came; but only into the outmost Court, called *Atrium Gentium* & *immundorum*, the Court of the Gentiles and of the unclean, which, in the second Temple, surrounded the second or great Court, whereinto the *Israelites* came, being divided there-from by a low wall of stone made battlement-wise, not above three Cubits high, called (saith *Josephus*, from whom I have it) in the Hebrew Dialect Γεισος, in the Greek Θρίγκος, that is, *Lorica*; close by which stood certain little pillars, whereon was written in Greek and Latin letters, Μη δὲν ἀλλόφυλον εἰσὶν τὸ ἀγίον παρῆναι, *In atrium sanctum transire alienigenam non debere*, That no alien or stranger might go into the inner or holy Court. And this, I make no question, is that which S. Paul, *Ephes.* 2. 14. alludeth unto, when he saith, that *Christ had broken down the μεσότοιχον τῆ φραγμῆς*, the partition-wall, (namely, that *Lorica* which separated the Court of the Gentiles from that of the Circumcision) and so laying both Courts into one, hath made the Jews and Gentiles Intercommunioners; whereby those that were sometime far off, were now made nigh, and as near as the other, unto the Throne of God. But in *Solomon's* Temple this Court of the Gentiles seems not to have been, but in the second Temple only; the Gentiles formerly worshipping without at the door, and not coming within the Septs of the Temple at all.

See Levit. 17.

This second kind of Profelites the Talmudists call גרי שער, *Profelytes of the Gate*, or גרים תושבים, *Profelyte-inhabitants*; namely, because they were under the same condition with those Gentile-strangers which lived as *Inquilini* in the Land of *Israel*. For all Gentiles dwelling within the Gates of *Israel*, whether they were as servants, taken in war, or otherwise, were bound to renounce their false Gods, and to worship the God of *Israel*: but not to be circumcised, unless they would: nor farther bound to keep the Law of *Moses* than was contained in those Precepts of the sons of *Noah*. These are those mentioned (as often elsewhere in the Law, so) in the fourth Commandment, by the name of the stranger within thy gates: whereby it might seem probable, that the observation of the sabbath-day (so far as concerneth one day in seven) was included in some one or other of those Precepts of the sons of *Noah*, namely, in that of worshipping for their God the Creator of Heaven and earth, and no other; whereof this consecration of a seventh day, after six days labour, was a badge or livery; according to that, *The sabbath is a sign between me and you, that I Jehovah am your God: because in six dayes the Lord made heaven and earth, the sea and all that in them is; and rested the seventh day.* See *Exod.* 31. 16, 17. *Ezek.* \* 20. 20. But this obiter and by the way. From the example of these *Inquilini*, all other Gentiles, wheresoever living, admitted to the worship of the God of *Israel* upon the same termes, were called גרי שער, or גרים תושבים, *Profelyti Porte*, or *Profelyti inquilini*; of which sort there were many in all Cities and places of the Gentiles where the Jewes had Synagogues and used to frequent the Synagogues with them, (though in a distinct place) to hear the Law and the Prophets read and expounded.

\* See Discourse  
XV.

But in the New Testament they are found called by another name, to wit of Σεβόμενοι or *Worshippers*, so often mentioned (though not observed) in the Acts of the Apostles. For first, these are those meant in that of Acts 17. 4. alledged at my entrance into this Discourse, where it is said that τῶν Σεβομένων Ἑλλήνων πολὺ πλῆθος, *A great number of the worshipping Greeks believed, and adhered to Paul and Silas*; which the *Vulgar* rightly translateth, *de colentibus Gentilibus multitudo magna*, a great multitude of the worshipping Gentiles, taking the name of *Greeks* here, as elsewhere in the New Testament, to be put for *Gentiles* in general. And this place will admit of no evasion: For that they were *Gentiles*, the name of Ἑλλήνων betokeneth expressly, being given them by way of distinction from the *Jews* then and there present also.

That they were worshippers of the true God, the God of *Israel*; their coming into the Synagogue, their name Σεβόμενοι, their capableness of S. Pauls discourse, (which was to prove out of the Scriptures, that *Messiah was to suffer death, and that Jesus was he*) argue sufficiently, yea abundantly. For who could have profited by such a Sermon as this, but those who already had knowledge of the true God, and believed the reward of the life to come? This place therefore may serve as a Key to all the rest of the places in this Book where these Σεβόμενοι are mentioned.

To that in the same Chapter, ver. 17. where it is said that S. Paul in the Synagogue at *Athens* διελέγετο τοῖς Ἰουδαίοις καὶ τοῖς Σεβομένοις, *discoursed to the Jews and the worshippers*.

To that in Acts 16. 14. where S. Paul preaching the Gospel in the Jews *Proseucha* or Oratory at *Philippi*, a woman named *Lydia*, a seller of purple, of the City *Thyatira*, Σεβομένη τῷ Θεῷ, a *Profelyte-worshipper*, was converted unto the faith, and baptized with all her household.

In



In like manner, to that in *Acts* 18. 4. when *S. Paul* is said at *Corinth* to have reason'd in the *Synagogue* every *Sabbath*, and to have persuaded the *Jews and the Greeks*: *Acts* 17. 4. For these *Greeks* were *Σεβόμενοι*, what did they in the *Synagogue* else so regularly every *Sabbath-day*? True, the name of *Σεβόμενοι* is here wanting; but it presently follows, when the *Jews* opposed *Paul*, (there testifying *Jesus* to be the *Christ*) and blasphemed, that he shook his raiment, and said, *Your bloud be on your own heads: from henceforth I will go to the Gentiles.* And he departed thence, saith the Text, and entered into the house of one *Justus*, *Σεβομένου τ' Θεόν*, a *Gentile-worshipper*, whose house joyned hard to the *Synagogue*.

But above all, that narration *Acts* 13. deserves our consideration and attention. There *vers.* 43. it is said, that *S. Paul* having preached the Gospel in the *Jews Synagogue* at *Antioch* of *Pisidia*, there followed him πολλοὶ τῶν Ἰουδαίων καὶ Σεβομένων Προσηλύτων, many of the *Jews* and worshipping *Profelytes*: and *v.* 42. that when the *Jews* were gone out of the *Synagogue*, the *Gentiles*, that is, the *Σεβόμενοι*, besought the *Apostles* that the same things might be preached unto them the next *Sabbath*; which being accordingly done, and many of the other *Gentiles* (who were not *Σεβόμενοι*) upon the fame of such a new Doctrine unwontedly assembling with them, it is said, that the *Jews* when they saw the multitude, were filled with envy, contradicted and blasphemed, *v.* 45. that then *Paul* and *Barnabas* waxed bold, and said, it was necessary that the word of *God* should first be spoken unto you; but seeing you put it from you, and judge your selves unworthy of eternal life, lo, we turn to the *Gentiles*: for so hath the *Lord* commanded us, saying, *I have set thee to be a light to the Gentiles*, &c. *v.* 46, 47. that when the *Gentiles* heard this, they were glad, and glorified the word of *God*; καὶ ὅτι εὐσεύσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, and there believed as many as were τεταγμένοι to eternal life, *v.* 48. that is, the *Σεβόμενοι*, who were already in procinctu and in the posture to eternal Life. The *Jews* blasphemed, the rest of the *Gentiles* were incapable, only the *Σεβόμενοι*, (who were already *Candidati vite aeternae*, having been instructed in the worship of the true *God*, and hoping for the reward to come) they believed. Yet perhaps not all of them neither, (the words require not \* so much, but that none but such:) And it follows, *v.* 50. that the *Jews* found out some *Σεβομένας γυναῖκας καὶ εὐχόμενας*, worshipping women, such as were of fashion, (who yet perhaps had not been at the *Apostles* Sermon,) by whose means they stirred up the chief men in the City, and raised persecution against *Paul* and *Barnabas*. This I take to be the true and genuine meaning of this passage, upon which no charge of *Pelagianisme* can be fastned; nor needeth it any spinous Criticisms for its explication. The use of the word *τάττω*, *de acie & collocacione militum*, *de ascriptione in ordinem vel classem*, as it relates to an army, the disposing or marshalling of souldiers, the being listed or enrolled into such a rank or company, (in which signification the *Passive* is most frequent) is well enough known. \* Accord-

Besides, it will not be impertinent, as a *Mantissa* to these quotations for *Σεβόμενοι*, to note That the same persons are otherwise (namely twice) characterised by the title of *φοβούμενοι τ' Θεόν*, those that fear *God*. As first of *Cornelius*, concerning whom there is no question but he was a *Gentile-worshipper*, the Text saith, \* There was a man in *Cæsarea*, called *Cornelius*, a *Centurion* of the *Italian Band*. *Εὐσεβὴς καὶ φοβούμενος τ' Θεόν*, i. e. *Θεὸν Ἰσραήλ*, a pious man, and one that feared *God*, (i. e.) the *God* of *Israel*. Again in that 13. of the *Acts* (whereon we have dwelt so long) *S. Paul* speaking at first to that mixt multitude assembled in the *Synagogue*, consisting partly of *Jews* and partly of *καὶ τῶν Σεβομένων Προσηλύτων* of the worshipping *Profelytes*, he compellates them both distinctly in these words, *v.* 16. Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τ' Θεόν, ἀκούσατε, Ye men of *Israel*, and ye that fear *God*, give audience. By the former meaning the *Jews*; by the latter, the *Σεβόμενοι* or *Gentile-worshippers*.

Of this kind of *Converts* (as I have in part already intimated) were in our Saviour and his *Apostles* time very many in every Nation and Citie where the *Jews* lived and had their *Synagogues*; yea far more in number than of that other sort of *Pro-*

\* For ὅσοι is often put for οἱ, and the sense then but indefinite.

\* Εὐσεβὴν τάττω εἰς τὰς βολομένης, Xenophon. In eam classem me ascribo. Plutarch. in Solone. Αὐτὸν ἐν τῇ αἰῶνι πάντων με εἰδὼ τάττει, In pauperum ordinem se redigit, inter pauperes se numerat. Τάσσεται εἰς μάχην dicuntur milites, unde καὶ τεταγμένοι appellanται: τάσσεται εἰς ἀνδραγαθίαν in numerum virorum ascribi. Compare the 1 Cor. 16. 15. εἰς διακονίαν τοῖς ἀγίοις ἑταζαν ἑαυτοὺς They set themselves to the Ministry of the Saints. \* Acts 10. 1, 2.

phelytes

Acts 17.4.

Profelytes which were circumcised. The reason being, because it was the more easie condition, and not so prejudicial to their outward liberty as the other; inasmuch as they might notwithstanding still live and converse with their friends, kindred and Countrey-men, bear office and enjoy honours among them, (as Naaman the Syrian did, who was of this kind,) which the other might not do.

\* For since then, the Devil hath been God's Ape.

Acts 10. 2.

These impediments being out of the way, *The hope of the Resurrection from the dead, and the Reward of the life to come*, were powerful Inducements to draw many to the worship of that God, who only among the Gods \* at that time promised this reward to such as worshipped and served him, and no other: which was the bait wherewith the Jews allured them; and that to their own no small emolument, this kind, as it were to recompence their want of Circumcision, seeming to have been very bountiful towards their Nation; as may be gathered both from *Cornelius*, who is said to have given much alms to the people, (namely of the Jews;) and from the Story of that Centurion, *Luke 7. 4, 5.* whom the Jews besought our Saviour so instantly for, alledging, that he loved their Nation, and had built them a Synagogue, and therefore deserved that favour they sued for on his behalf.

NOW, out of this Discourse, besides the clearing of the passages afore-mentioned, we may learn two things: One, How so many of the Gentiles, by the preaching of the Apostles, could so soon and so readily be converted to the Faith of Christ; It was because they had already embraced the Principles which led thereunto. For we are to take notice, that the foundation of the Church among the Gentiles was laid of these Σεβόμενοι, who had already embraced the worship of the true God, had knowledge of his Promises, believed, and hoped for the life to come. For was not *S. Peter* (to whom the Instructions for this Embassage were first given) sent first to *Cornelius* a Centurion, a Gentile of this order? wherefore? but that this might be for a pattern for them, with what kind of men they were first to deal in this great work; namely with such as were *idonei Auditores Evangelii*, fit and capable hearers of the Gospel; those which were *puri puti Gentiles*, mere Gentiles, being not so, as who knew nothing of the Principles requisite thereto. This will appear, if we consider well the tenour of the Apostles Sermons to such Gentiles as they converted; which we shall observe to presuppose that they already knew the true God, and the promise of Eternal life to such as worshipped him; and so had no more to learn but the way and means now revealed by God for attainment thereof, which was by the Gospel of Jesus Christ.

Acts 15.

The other thing we may learn is, What was the true state of the Question which the Apostles met to decide in the Council at Jerusalem; Whether the Gentiles which believed in Christ were to be circumcised or not, and so bound to keep the whole Law. It was this, to resolve (that, whereas all such as embraced the worship of the God of Israel, conformed to one of these two kinds of Profelytes) to whether of them the Gentiles which had or should receive the Gospel of Christ, were to conform themselves; whether to the Profelytes of the Covenant, or to the Σεβόμενοι and Profelytes of the Gate. *S. Peter* standing up in the Council, demonstrates it to be the will of God that they should conform to the latter, and not to the first; and that upon this ground, Because that *Cornelius*, the first Christianed Gentile, unto whom himself was sent by Divine Commission, was no circumcised Profelyte, but a Profelyte of the Gate, or a Σεβόμενος, a worshipper only; yet received he no Commission to circumcise him: yea the Holy Ghost, as he was Preaching, fell upon him and his household being uncircumcised, as it did upon those of the Circumcision; whereby it appeared that God would have the rest of the Gentiles which embraced the Faith, to be after the pattern of *Cornelius*, and to have no more imposed upon them than He had. And accordingly the Council defines, *That no other burden should be laid upon them, but only to abstain from pollutions of Idols, from blood, from things strangled, and from fornication, and (as some Copies \* have it) ὅσα αὐτὸν μὴ δεῖλωσιν ἑαυτοῖς γενέσθαι, ἑτέροις μὴ ποιεῖν, not to do that to others, which they would not should be done to themselves; that is they should as Σεβόμενοι observe the Precepts of the sons of Noab, which here [by a ἡμέτερα ὁδός] are briefly reckoned up.*

\* Together with Irenaeus twice Lib. 3. cap. 12. Cyprian. Lib. 3. Testimon. ad Quirinum in fine.

Μόνον τῷ Θεῷ δόξα.



## DISCOURSE IV.

## 2 PETER 2. 4.

*For if God spared not the Angels which sinned, [ἀλλὰ σερᾶις ζόφου ταρ-  
ταρώσαι, παρέδωκεν εἰς χεῖσιν τετηρημένους] — but cast them down to  
Hell, and delivered them into chains of darkness, to be reserved  
unto Judgment, &c. so we translate it :*

*To which of S. Peter answers that of S. Jude, ( as almost that  
whole Epistle doth to this ) verse 6. And the Angels which  
kept not their first estate, [ or principality, ] but left their own ha-  
bitation, he hath reserved in everlasting chains under darkness un-  
to the Judgment of the great Day.*



Hese two places are brought to prove, That the Devils, or Evil spirits,  
are now in Hell, before the Day of Judgment : Which I cannot see  
how it can possibly stand with the rest of the Scripture, which testifies  
every where that they have yet their mansion in the Air, and here  
about the Earth, where they tempt, seduce, and do all the mischief  
they can to mankind : hence their Chieftain *Satan* is styled *The Prince*  
*of the power of the Air*, that is, of the Aery Dominion or Principedom. Therefore Ephes. 2. 2.  
hither they were with their Prince exiled from Heaven, and no further, nor shall be  
until the Day of Judgment. And of this I shall speak at this time : First, to clear  
these Texts, which seem to make for the contrary ; secondly, to enquire what was  
the opinion of the Ancients about this point.

As for this place of S. Peter, and that imitation thereof in the Epistle of S. Jude, I  
can believe the translation of neither. *Piscator* ( not conceiving how that of S. Jude  
( especially because of the word [ αἰδίοις ] *eternal* ) could be reconciled with other  
Scripture, and Experience which shews that the Evil spirits are not yet bound with  
*eternal chains*, having so much liberty of gadding about ) supplies in the Text *vinci-*  
*endos*, as if there were an Ellipsis, reading it thus, *Judicio magni illius Dicit vinculis*  
*eternis (vinciendos) reservâsse ; He hath reserved them ( to be bound ) in eternal chains*  
*at the Judgment of the great Day.*

In that of S. Peter, if I understand him, he takes *σερᾶις ζόφου* not for *Dativus instru-*  
*menti*, with chains of darkness, but as *Dativus acquisitionis*, for chains of darkness ;  
and construes it with *παρέδωκεν*, as if it were, *He delivered them for chains of dark-*  
*ness* ; namely, supposing a trajection of the words.

But for my part I take both *σερᾶις ζόφου* in S. Peter, and *δεσμοῖς αἰδίοις* in S. Jude, to  
be neither of them *Dativus Instrumenti*, but both *Acquisitionis* or *Finis*, and govern-  
ed the one of *τετηρημένους*, and the other of *τετήρηκεν* . that is, *σερᾶις* to be put for *εἰς*  
*σερᾶις*, and *δεσμοῖς* for *εἰς δεσμούς* . — As in the Hebrew, the preposition ך serves  
both for the preposition *eis* and for the Dative Case, whose propriety the style of the  
Greek Testament every where imitates, and why not in this ? *σερᾶις* therefore and  
*δεσμοῖς* are here לְמוֹסָרִים, not בְּמוֹסָרִים ; for ( not, with ) *chains*. Nay, among the  
Greek Grammarians we find observed, that the Dative Case is sometimes put for the  
Accusative with the preposition *eis* . as in this example, ὁρμαῖ διὰ τῷ ἀέρι τῇ πόλει ;  
that is, *eis πόλιν* . much more in the sacred Greek, which so frequently imitates the  
Hebrew Construction.

Next for the word *ταρταρώσας* in S. Peter, it is ἀπαξ λεγόμενον, but once used,  
and so not bound by any use or example to the signification which we here give it,  
to wit, *casting down to hell*. I would therefore render it, *ad pœnas tartareas damnavit*,  
*he hath adjudged them to hellish torments*, to wit, thus, *Angelos qui peccaverunt, cum ad*  
*tartari supplicium damnavisset, catenis caliginis servandos tradidit ad Diem Judicii ; Ha-*  
*ving adjudged the Angels that sinned to hell-torments, he delivered them to be kept or re-*  
served

2 Pet. 2. 4.

served (in the fiery region, as in a prison) for chains of darkness at the Day of Judgment. For *καὶ οὗτοι* Judgment here is *ἡμετέρα κρίσις*: the Day of Judgment, as S. Jude hath it: So also *Matth. 12. 42.* The Queen of the South shall rise in Judgment with this Generation, that is, in or at the Day of Judgment. Or if I would render it, not casting down to hell, but casting down to hell-ward, so the meaning in both places will be, That the wicked Angels were cast down from Heaven to this lower Orb, there to be reserved for chains of darkness at the Day of Judgment: Which sense the ninth verse of this Chapter of S. Peter plainly intimates by way of reddition; *Novit Dominus pios in tentatione eripere, The Lord knoweth how to deliver the godly in temptation,* as he did Noah and Lot; *Injustos vero in diem Judicii cruciandos servare, But to reserve the unjust unto the Day of Judgment to be punished,* as he doth the wicked Angels. Moreover verse 17. where the same hellish darkness is spoken of, it is said to be reserved for the wicked, *οἱ δὲ ζόφοι τῆς σκότης εἰς αἰῶνα τετήρηται,* to whom that hideous darkness is reserved for ever; whence it is probable that S. Peter, in the foregoing passage of Angels, referred also those chains of darkness to reserving, and not to delivering; that is, not that the evil Angels were now already delivered to chains of darkness, but reserved for them at the Day of Judgment.

Ephel. 2. 2.

AND thus much for clearing of the words of these two parallel Texts. Now what hath been anciently the current opinion about this point? And first, for the Jews, it is apparent to have been a Tradition of theirs, That all the space between the Earth and the Firmament is full of Troops of Evil spirits and their Chieftains having their residence in the Air; which I make no doubt but S. Paul had respect to, when he calls Satan the Prince of the power of the Air. Drusus quotes two Authors, one the Book called *מנחה חרשה*, another one of the Commentators upon *Pirke Aboth*, who speak in this manner; *Debet homo scire & intelligere, à terra usque ad firmamentum omnia plena esse turmis & præfectis, &c. A man is to know and understand, that all from Earth to the Firmament is full (and no place is empty) of Troops of Spirits together with their Chieftains and such as are Præpositi; all which have their residence and fly up and down in the Air: some of them incite to peace, others to war; some to goodness and life, others to wickedness and death.* By *Præpositi*, I suppose, he means such among the Spirits as are set as Wardens over several charges, for the managing of the affairs of mankind subject to their power. This was the Opinion of the Jews, which they seem to have learned by Tradition from their ancient Prophets; for in the Old Testament we find no such thing written, and yet we see S. Paul seems to approve it.

Now for the Doctors of the Christian Church, S. Hierome upon the sixth of the Ephesians tells us, that their Opinion was the same; 'Tis the opinion of all the Doctors, (saith he) that the Devils have their Mansions and residence in the space between the heaven and the earth. And that the Fathers of the first 300 or 400 years nor did, nor could, hold the evil Angels to have been cast into Hell upon their sin, is evident by a singular Tenet of theirs. For Justin Martyr, one of the most ancient, hath this saying; That Satan before the coming of Christ never durst blaspheme God, and that (saith he) because till then he knew not he should be damned. The same is approved by Irenæus (lib. 5. cap. 26.) *Præclare (saith he) dixit Justinus, quod ante Domini adventum Satanas nunquam ausus est blasphemare Deum, quippe nondum sciens suam damnationem: Post adventum autem Domini, ex sermonibus Christi & Apostolorum ejus discens manifestè quoniam ignis æternus ei præparatus sit; — per hujusmodi homines blasphemat eum Deum qui judicium importat.* It was a worthy saying of Justin, That Satan before the coming of our Lord never durst blaspheme God, as not till then knowing he should be damned: But after the coming of our Lord, he clearly understanding by the Discourses of Christ and his Apostles that everlasting fire was prepared for him — by these men (Irenæus means those Hereticks who blasphemed the God of the Law) he blasphemeth that God who brings that punishment upon them. Eusebius (lib. 4. Hist. Cap. 17.) cites the same out of both, with approbation: So doth Oecumenius upon the last Chapter of the first of S. Peter. Epiphanius against Heresie 39. gives the same as his own assertion, almost in the same words with Justin and Irenæus, though not naming them. *Οὐδ' αὐτὸ πρὸ τῆς τῆς Χρυστοῦ παρουσίας ἐτόλμησεν εἰς τὸ ἑαυτὸν δεσπότην φθύνειν ἀβλασφημίᾳ τινα λόγον, &c. Before the coming of Christ the Devil did not dare to speak a blasphemous word against his Lord; for being in expectation of the coming of Christ, he imagined he should obtain some mercy. I will not enquire how true this Tenet of theirs is, but only gather this, that they could not think the Devils were cast into Hell before the coming of Christ: For then how could they but*



but have known they should be damned, if the execution had already been done upon them?

2 Pet. 2. 4.

Saint *Augustine*, as may seem, intending to reconcile these places of *Peter* and *Jude* with the rest of Scripture, is alledged to affirm, that the Devils suffering some *Hell-like* torment in their Aiery Mansion, the *Air* may in that respect in an improper sense be called *Hell*. But that the Devils were *locally* or *Actually* in *Hell*, or should be, before the Day of Judgment, it is plain he held not; and that will appear by these two passages in his Book *de Civitate Dei*. First, where he saith, *Dæmones in hoc quidem aere habitant, quia de Cæli superioris sublimitate dejecti, merito irregressibilis transgressionis, in hoc sibi congruo velut carcere prædammati sunt.* Lib. 8. Cap. 22. The Devils indeed have their habitation in this *Air*; for they being cast out of the highest heaven, through the due desert of their unrecoverable apostasy and transgression, are fore-condemned and adjudged to be kept in this Aiery region, as in a prison very congruous and fit for such transgressors. The other (in the same Book, chap. 23.) where he expounds that of the Devils \* *Matth. 8. Art thou come to torment us before the time?* that is, (saith he) *ante tempus Judicii, quo æternâ damnatione puniendi sunt, cum omnibus etiam hominibus quorum societate detinentur; before the time of the last Judgment, when they are to be eternally punished, together with all those men who are entangled in their society.*

\* Videtur etiam Origenes in Numer. cap. 22. Non enim dicit Deus Dæmonum genus ante tempus damnare; Scimus enim & ipsi Dæmones, quia tempus eorum præfens hoc seculum continent: Propterea & Dominum rogabant, ut non torqueret eos ante tempus, &c. Et ob hoc neque Diabolus removit à principatu hujus seculi, &c.

The Divines of latter times, the School-men and others, to reconcile the supposed Contrariety in Scripture, divide the matter; holding some Devils to be in the *Air*, (as *S. Paul* and the History of Scripture tell us,) some to be already in *Hell*, (as they thought *S. Peter* and *S. Jude* affirm'd:) which opinion seems to be occasioned by a Quære of *S. Hieron*'s upon the sixth of the *Ephesians*, though he speaks but obscurely, and defines nothing. But what ground of Scripture or Reason can be given, why all the Devils which sinned, should not be in the same Condition? especially that *Satan*, the worst and chief of them, should not be in the worst estate, but enjoy the greatest liberty? It follows therefore that these places of *S. Peter* and *S. Jude* are to be construed according to the sense I have given of them; namely, That the evil Spirits which sinned, being adjudged to Hellish torments, were cast out of Heaven into this lower Region, there to be reserved, as in a prison, for chains of darkness at the Day of Judgment.

## DISCOURSE V.

### I COR. 4. 1.

Let a man so account of us as of the Ministers (ὐπηρετάς) of Christ, and Stewards of the Mysteries of God.



Man would think at first sight, that this Scripture did exceedingly warrant our use of the word *Minister* in stead of that of *Priest*, and leave no plea for them who had rather speak otherwise. Howsoever I intend at this time to shew the contrary, and (even out of this Text,) that we have very much swerved herein from the Apostles language, and abuse that word to such a sense as they never intended, nor is any where found in Scripture. I favour

neither superstition nor superstitious men; yet truth is truth, and needful to be known; especially when ignorance thereof breedeth error and uncharitableness. My Discourse therefore shall be of the use of the words *Priest* and *Minister*; wherein shall appear how truly we are all *Ministers* in our Apostle's sense, and yet how abusively and improperly so called in the ordinary and prevailing use of that word.

I will begin thus. All Ecclesiastical persons or Clergy-men may be considered in a Threefold relation: First, to God; secondly, to the People; thirdly, one toward another. In respect to God, all are *Ministers* of what degree soever they be; because they do what they do by commission from him, either more or less immediate: for a *Minister* is he *qui operam suam alicui, ut superiori aut domino, præbet, who serves another as his superior or Master*. In respect of the People all are *Bishops*, that is, *Inspectores* or Overseers, as having charge to look unto them. But lastly,

D

compared

1 Cor. 4. 1.

compared one to another, he whom we usually call *Bishop* is only Overseer of the rest, *Inspector totius Cleri*. *Deacons* are only *Ministers* to the rest, *Ministri Presbyterorum & Episcoporum*: and in that respect have their name *Διάκονοι*.

There are properly but two Orders Ecclesiastical, *Presbyteri & Diaconi*: the one the Masters, *Priests*; the other the Ministers, *Deacons*. The rest are but diverse degrees of these Two. As *Bishops* are a degree of *Presbyters* of divine ordinance, to be as Heads, Chiefs, and Presidents of their Brethren: So *Sub-deacons*, *Leſſors*, and indeed any other kind of Ecclesiastical Ministers, whether in *Ecclesia* or *Foro Ecclesiastico* (I mean whether they attend divine Duties in the Church, or Jurisdiction in Ecclesiastical Courts) are all a kind of *Deacons*, being to the *Presbyters*, either single or Episcopal, as the *Levites* were to the *sacerdotes*, in the Old Testament, namely, to minister unto or for them. Thus when we say, *Bishops*, *Presbyters* and *Deacons*, we name but two Orders, yet three Degrees.

These grounds being forelaid and understood.

I.

I affirm, first, That *Presbyters* are by us unnaturally and improperly called *Ministers* either of the Church, or of such or such a Parish: we should call them, as my Text doth, *Ministers of God*, or *Ministers of Christ*, not Ministers of men.

First, Because they are only God's *Ministers*, who sends them; but the People's *Magistri*, to teach, instruct and oversee them. Were it not absurd to call the Shepherd the Sheeps *Minister*? If he be their Minister, they surely are his Masters. And so indeed the People by occasion of this misappellation think they are ours, and use us accordingly. Indeed we are called *Ministers*, but never *their Ministers*; but, as you see here, *God's Ministers*, *Christ's Ministers*, who imployeth us to dispense his Mysteries unto his Church.

There are Three words in the New Testament translated *Minister*, *Διάκονος*, *Υπηρέτης*, *Λειτουργός*: the first is most frequent; but not one of them is given to the Apostles, in the whole Scripture, with relation to the Church or People: you shall never find them called *Διάκονοι*, or *Υπηρέται τῇ Εκκλησίᾳ*, *Ministers of the Church*, which is so frequent with us, but *Ministers of God*, 2 Cor. 6. 4. 1 Thess. 3. 2. *Ministers of Christ*, as in my Text, and 2 Cor. 11. 23. Col. 1. 7. *Ministers of Jesus Christ*, 1 Tim. 4. 6. or Ministers of that which they minister, as *Ministers of the New Testament*, 2 Cor. 3. 6. *Ministers of the Gospel*, Ephes. 3. 7. Coloss. 1. 23. But not Ministers of them to whose behoof they minister. Yet might this speech, *Minister of the Church*, if rightly construed, be admitted; namely, if it be spoken by an Ellipsis, for *Minister of God for and over the Church*: so the Apostle Coloss. 1. 7. *A faithful Minister of Christ for you*, that is, Christ's Minister, not theirs; yet not for Christ, but for them. But those who use this speech commonly mean otherwise.

Hebr. 1.

Secondly, Angels are called *ministering spirits*, but not our Ministers, but God's Ministers to us-ward, or for our behalf: So *Ministers of the Gospel*, not the People's or Congregation's Ministers, but God's Ministers for their behoof.

Thirdly, This speech [*Minister of the Church*, or, of this or that Church] is so much the more incommodious, because it hath begotten (as incommodious and unapt speeches do) an erroneous conceit, not only among the vulgar, but some of better understanding; namely, That a Minister is not lawfully called, unless he be chosen by the People, because he is *their Minister*, and so to be deputed by them. And indeed if he be their *Minister* in proper relation, they are his *Masters*, and so it is good reason they should appoint him, as Masters do those who are to serve them: But if in proper relation they are God's Ministers, and not theirs, (though for them) then God is to appoint them, or such as he hath put in place to do it. It is an erroneous conceit that some maintain, That the power of *sacred Order* and of the *Keys* is given by God immediately to the Body of the Congregation; and that they depute him who is their Minister, to execute the power which is originally in them: That power is conferred by God immediately to those who are *Bishops* and *Pastors*, and by and through them belongs to the whole Body, and no otherwise. *Sed tantum potuit incommodi sermonis usus.*

\* Viz. esse Dominum  
minam.

Some perhaps will object against my whole Assertion that of S. Paul, 2 Cor. 4. 5. *We preach not our selves, but Christ Jesus \* the Lord, and our selves your servants for Jesus sake*: If the Apostles were the Churches servants, why not their *Ministers*? I answer, the Apostle says not they were the *Corinthians* servants, but that he had made himself so, in his Preaching to them. So he says expressly, 1 Cor. 9. 19. *For though I be free from all men, yet I have made my self a servant to all, that I might gain the more.* Yet he confesses the *Corinthians* began to vilifie him for this condescend,



condescend, 2 Cor. 11. 7. *Have I committed an offence in abasing my self that you might be exalted, because I have preached unto you the Gospel of God freely?* This was that wherein he carried himself toward the *Corinthians* as a *Servant*, but to other Churches he did not so. It would be a strange assertion to say the Apostle were the *Corinthians* *Servant* in a proper relation: we know he says, Gal. 1. 10. *If I pleased men, I should not be the servant of Christ;* and Rom. 6. 16. *Know ye not that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey?*

1 Cor. 4. 1.

I come now to a second Assertion, which is, That howsoever any Ecclesiastical person may be rightly called a *Minister*, (so it be in a proper relation to Godward,) yet the word *Minister* is again most unfitly used by us for a name of distinction of one Ecclesiastical Order from another: as when we call those which are *Presbyters*, *Ministers*, by way of distinction from *Deacons*; for so we speak *Ministers* and *Deacons*, in stead of *Priests* and *Deacons*.

2.

The reason we thus speak is to avoid the name *Priest*, which we conceive to signify *Sacerdos*, that is, *one that sacrificeth*, such as were those in the Law: But our Curates of holy things in the Gospel are not to offer Sacrifice, and therefore ought not to be called *sacerdotes*, and consequently not *Priests*. This is the reason. But if it be well examined, *Priest* is the English of *Presbyter*, and not of *sacerdos*; there being in our Tongue no word in use for *sacerdos*: *Priest*, which we use for both, being improperly used for a *sacrificer*; but naturally expressing a *Presbyter*, the name whereby the Apostles call both themselves and those which succeed them in their charge. For who can deny that our word *Priest* is corrupted of *Presbyter*? Our Ancestors the Saxons first used *Preoster*, whence by a farther contraction came *Preste* and *Priest*. The high and low Dutch have *Priester*, the French *Prestre*, the Italian *Prete*; but the Spaniard only speaks full *Presbytero*.

But, to come more near the point, our men in using the word [*Minister*] for a distinctive name in stead of *Priest*, incur four Solecisms; I mean, when we use the word *Minister* (not at large, but) for a distinction from the Order of *Deacons*, saying *Ministers* and *Deacons*.

First, We run into that we sought to avoid. For we would avoid to call the *Presbyters* of the Gospel by the name of the *sacrificers* of the Law; and yet run into it in such sort, that we style those of the Gospel by the *Legal* name, and those of the Law by the *Evangelical* name. The Hebrew calls them of the Law *Cohanim*, of כהן, which properly signifies to *minister*, and thence comes the Greek word *κοινω*, and *διακονέω*: but we call those of the Gospel *Cohanim*, when we style them *Ministers*. On the contrary, the Apostles style those of the Gospel, *Presbyteri*; but we transfer that name to those of the Law, when we call them *Priests*. This is counterchange;

*Incidit in Scyllam qui vult vitare Charybdim.*

Secondly, It is a confusion or Tautology, to say *Ministers* and *Deacons*, that is, *Ministers* and *Ministers*; for *Deacon* [Διάκονος] is, in Greek, a *Minister*; the one is *Minister* in Latin, the other in Greek: as if one should say, *Homo* and ἄνθρωπος, or *Diluvium* and *Cataclysmus*, and think so to distinguish things of several natures or conditions.

Thirdly, We impose upon that Order a name of a direct contrary notion to what the Apostles gave them: The Apostles gave them a name of *Eldership* and *Superiority* in calling them *Presbyteri*; we of *Inferiority* and *Subordination* in calling them *Ministri*. The Jews had no name more honourable than that of *Elders*, πρεσβύτεροι, for so they called their Magistrates: so we read of *Elders of the people*, and *Elders of the Priests and Levites*, meaning the chief in both sorts. This honourable name the Apostles gave as a name of distinction to the Evangelical Pastors; whereby they dignified them above those of the Law, whose name in the Hebrew (as I said before) is but a denomination of Ministry: And we have rejected the name of Dignity, of Fathership, of Eldership; and assumed in stead thereof a name of under-service, of subjection, of Ministry, to distinguish our Order by: I say, to distinguish our Order; for in a general sense and with reference to God, we are all his *Ministers*; and it is an honour unto us so to be, more than to be other mens *Masters*, as our Apostle in my Text intimates.

Fourthly, In the Reformed Churches beyond the Seas there is a worse Solecism by reason of this misapplied speech. They have a kind of Officers who are the Pastors assistants in Discipline, much like to our Church-wardens; these they call *Elders*, we style them *Lay-Elders*: These are but a kind of *Deacons* at the most, and of a new erection too; and yet these are dignified by the name of *Elders* and *Presbyters*, who are indeed but *Deacons* or *Ministers*; and the *Pastor* himself is called a *Minister*, who

1 Cor. 4. 1.

in the Apostles style is the only *Presbyter* or *Elder*. For so they speak, *The Minister and his Presbyters or Elders*.

To conclude, it had been to be wished that those whom the term of *Priest* displeased, as that which gave occasion by the long abuse thereof to fancy a *Sacrifice*, had rather restored the Apostolical name of *Presbyter* in the full sound, which would have been as soon and as easily learned and understood as *Minister*, and was no way subject to that supposed inconvenience. But the mis-application of the word [ *Presbyter* ] in some Churches to an Order the Apostles called not by that name, deprived those thereof to whom it was properly due. Howsoever when they call us *Ministers*, let them account of us as the *Ministers of Christ*, and not of men: not as deputed by the Congregation to execute a power originally in them, but as *Stewards of the Mysteries of God*.

## DISCOURSE VI.

S. JOHN 10. 20.

*He hath a Devil, and is mad.*



It is a matter of greater moment than perhaps every man thinks of, under what notions *Things* are conceived, and from what property or Character the *Names* we call them by are derived. For hereby not seldom it comes to pass, that the same things, presented to us under different notions, and names derived therefrom, are not taken to be the same they are: Even as he that meets a man well known unto him, in an exotick disguise or antick habit, takes him to be some other, though he knew him never so well before. For example; a man would wonder that a *Comet*, (as we call it) being so remarkable and principal a work of the Divine power, and which draws the eyes of all men with admiration towards it, should no where be found mentioned in the Old Testament: neither there where the works of God are so often recounted to magnifie him, (whenas *Hail, Snow, Rain* and *Ice*, works of far less admiration, are not pretermitted;) neither by way of allusion and figured expression, in the Prophets predictions of great calamities and changes, whereof they were taken to be presages; especially when we see them borrow so many other allusions both from heaven and earth to paint their descriptions with. Should a man therefore think there never appeared any of them in those times or to those Countries? It is incredible: Or that the Jews were so dull and heedless as not to observe them? That is not like neither. What should we say then? Surely, they conceived of them under some other notions than we do, and accordingly expressed them some other way. As what if by a *Pillar of fire*, such a one perhaps as went before the *Israelites* in the Wilderness? Or by a *Pillar of fire and smoke*? as in that of *Joel* 2. 30. *I will shew wonders in the heavens, and in the earth, Blood and Fire and Pillars of smoke*: Or by the name of an *Angel of the Lord*, (whereby no doubt they are guided?) according as it is said of that *Pillar of Fire* which went before the *Israelites*, that the *Angel of God*, when they were to pass the Red Sea, came and stood between them and the *Egyptians*, when that *Pillar* did so. And who knows whether that in the 104. *Psalms*, v. 4. may not have some meaning this way? *He maketh his Angels spirits* (or winds,) *and his Ministers a Flame of fire*, to wit, because they are wont to appear in both. It comes in, in the *Psalms*, among other Works of God, in a fit place for such a sense, both in regard of what goes before and follows after. These, I say, or some of these may be descriptions of those we call *Comets*; which because they are disguised under another notion, and not denominated from *Stella* or *Coma*, hence we know them not.

Exod. 14.

Now to come toward my Text; alike instance to this I take to be that of the *Demoniacs* so often mentioned in the Gospel. For I make no question but that now and then the same befalls other men whereof I have experience my self, to wit, to marvel how these *Demoniacs* should so abound in and about that Nation, which was the People of God; (whereas in other Nations and their writings we hear of no such;) and that too, as it should seem, about the time of our Saviour's being

on



on earth only, because in the time before we find no mention of them in Scripture. The wonder is yet the greater, because it seems notwithstanding all this, by the Story of the Gospel, not to have been accounted then by the people of the Jews any strange or extraordinary thing, but as a matter usual; nor besides is taken notice of by any forein Story. John 10. 20

To meet with all these difficulties, (which I see not how otherwise can be easily satisfied) I am perswaded (till I shall hear better reason to the contrary,) that these *Dæmoniacks* were no other than such as we call *Mad-men* and *Lunaticks*, at least that we comprehend them under those names; and that therefore they both still are, and in all times and places have been, much more frequent than we imagine. The cause of which our mistake is that disguise of another name and notion than we conceive them by; which makes us take them to be diverse, which are the same.

That you may rightly understand this my Assertion (before I acquaint you with the Reasons which induce me thereunto) you must know, That the Masters of Physick tell us of two kinds of *Deliration* or alienation of the Understanding. One *ex vi morbi*, that, namely, which is from or with a Fever, called *Delirium* or *Phrenitis* (the latter being a higher degree than the former:) Another kind *sine Febre*, when a man, having no other disease, is crazed and disturbed in his wits.

And this they say is either simple dotage, proceeding from some weakness of the Brain or Intellective faculty; or *Melancholia* and *Mania*, which they describe and distinguish thus: Both of them to be when the Understanding is so disturbed, that men imagine, speak, and do things which are most absurd and contrary to all reason, sense, and use of men: but their difference to be in this, that *Melancholia* is attended with fear, sadness, silence, retiredness, and the like Symptoms; *Mania* with rage, raving and fury, and actions sutable; which is most properly styled *Madness*. Now when I say that those *Dæmoniacks* in the Gospel were such as we call *Mad-men*, understand me to mean not of *Deliration ex vi morbi*, or of simple dotage, but of those two last kinds, *Melancholici* and *Maniaci*; whereunto add *morbis Comitialis* or falling sickness, and whatsoever is properly called *Lunacy*.

Such as these, I say, the Jews believed (and so may we) to be troubled and acted with evil Spirits, as it is said of *saul's* Melancholy, that *an evil spirit from the Lord troubled him*; and therefore, passing by all other Causes or Symptoms, they thought fit to give them their Name from this, calling them בעלי שדים or Δαιμονιζόμενοι. An occasion of the more frequent use of which expression in our Saviour's time and the ages immediately before him than formerly had been, may seem to have been given by the Sect of the *Sadducees*, which, after the time of *Hyrcaus*, had much prevailed, and affirmed (as *S. Luke* tells us) that there was no Resurrection, neither Angel, nor Spirit. To affront and cry down whose error, it is like enough the *Pharisees*, and the rest of the right-believing Jews who followed them, affected to draw their expressions (wheresoever they could) from *Angels* and *Spirits*; as presently they did, in the \* *Acts*, when *S. Paul* awakened their faction in the Council, saying, *I am a Pharisee, and the son of a Pharisee, &c. We find no evil, say they, in this man; but if a spirit or an Angel hath spoken unto him, let us not fight against God.* Acts 23. 9.

Having thus sufficiently stated and explicated my Assertion; now you shall hear what grounds I have for the same. First, therefore, I prove it out of the Gospel it self, and that in the first place from this Scripture which I have chosen for my Text, Δαιμόνιον ἔχει, καὶ μαίνεται, *He hath a Devil, and is mad.* Where I suppose the latter words to be an explication of the former. Secondly, I prove it out of *Matth. 17. 14, 15.* where it is said, *There came to our Saviour a certain man kneeling down to him, and saying, Lord, have mercy on my son, ὅτι σεδανιάζεται, because he is Lunatick and sore vexed: for oft-times he falleth into the fire, and oft into the water.* That this Lunatick was a *Dæmoniack*, it is evident both out of the 18. verse of this Chapter, where it is said, *Our Saviour rebuked the Devil, and he departed out of him, and the child was cured from that very hour:* as also out of the 9. of the Gospel of *S. Luke*, v. 39. where it is said of the self-same person, *Lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth again, and bruising him, hardly departeth from him.* By comparing of these places, you may gather what kind of men they were which the Scripture calls Δαιμονιζόμενοι, *Dæmoniacks*.

Now I come to other Testimonies. And first, take notice that the Gentiles also had the like apprehension of their *Mad-men*, whence they called them *Larvati* and *Cerviti*: where *Larvati* is as much as *Larvis*, id est, *Demonibus, ac*: so *Festus*, *Larvati*, saith he, *furiosi & mente moti, quasi Larvis exterriti.* And for *Cerviti*, they were so

John 10. 20.

called, *quasi Cereriti, hoc est, à Cerere percussit*. And therefore you may remember that when *Menæchmus* in *Plautus* feigns himself mad, and talks accordingly; the Physician who was sent for to cure him asks the old man who came to fetch him, whether he were *Larvatus* or *Cerritus*. If the Gentiles thought thus of their *Mad-men*, should we think it strange the Jews should? I could tell you here, that the *Turks* conceit of their *Mad-men* is not unlike this; but that they suppose the Spirit that works in them to be a good rather than an evil one. But I let this pass.

My next Testimony shall be out of *Justin Martyr*, who in his second Apology *ad Antoninum*, to prove (at least to a Gentile) that the Souls of men have existence and sense after death, brings for an Argument their *Necromancy* and their *callings up the spirits of the deceased*, together with other the like, and in the last place this of *Dæmoniacks*; whereby his description of them, we may easily gather what kind of people they were which were so taken to be. They also (saith he) which are seized upon by the spirits of the deceased (for such were these *Dæmonia* taken to be) and are cast and tumbled upon the ground, οὗς δαίμοι ολόπῃς καὶ μαινόμεναι καλεῖσι πάντες, which all call *Dæmoniacks* and *Mad-men*. Δαιμονόληπτοι therefore and μαινόμενοι were all one, as men then conceived. Note here, that these Δαιμόνια were taken to be the souls of men deceased, and that not among the Gentiles only, but (as may seem) among the Jews also. For *Josephus* in his seventh Book *De Bello Judaico*, Chap. 25. mentioning these Δαιμονιζόμενοι upon occasion of a certain Herb supposed to be good for them, saith expressly by way of Parenthesis, ταῦτα δ' (scil. Δαιμόνια) πονηρῶς ἔστιν ἀνθρώπων πνεύματα τοῖς ζῶσιν εἰσδύμενα, these *Dæmonia* are the spirits or souls of the worst sort of men deceased, which are gotten into the bodies of the living. I tell not this with a meaning to avouch it for true; but only that you might understand how *Justin Martyr's* argument proceeds, to prove that Souls have existence after Death, from the *Dæmoniacks*.

My last proof is taken from those *Energumeni* (which are all one with Δαιμονιζόμενοι) so often mentioned in the Church-Liturgies, in the ancient Canons, and in other Ecclesiastical writings, many Ages after our Saviour's being on earth; and that, not as any rare and unaccustomed thing, but as ordinary and usual. They were wont to send them out of the Church when the Liturgy began; as they did the *Pœnitentes*, *Auditores*, and *Catechumeni*, which might not be partakers of the Holy Mysteries. If those were not such as we now-a-days conceive of no otherwise than as *Mad-men*, surely the world must be supposed to be very well rid of Devils over it hath been; which for my part I believe not. Nay, that these *Energumēnoi* possessed with the Devil, or Δαιμονιζόμενοι *Dæmoniacks*, were such as I speak of, *Balsamon* and *Zonaras* both in their *Scholia* upon the Canons of the Church will, I think, inform us: For, to reconcile two Canons concerning these *Energumēni* or possessed, which seem contradictory; \* one (called of the Apostles) in these words, Ἐάν τις δαίμονα ἔχῃ, μὴ γι ἐξῶ κληρικός, ἀλλὰ μὴδὲ τοῖς πιστοῖς συνευχέσθω. If any hath a Devil, or is mad, let him not be made a Clergy-man, nor let him be admitted to pray with the faithful; another of *Timotheus* sometime Patriarch of *Alexandria*, speaking thus, Ἐάν τις δαίμονι ζῆται, ὀφείλει μεταλαμβάνειν τῶν ἁγίων μυστηρίων, If any of the faithful be a *Dæmoniack*, he ought to partake of the holy Mysteries: To reconcile these, I say, they affirm the former (which admits them not,) to be meant <sup>a</sup>περὶ τῷ διανεκῶς or <sup>b</sup>δὲ ὅτε μαινόμεναι, of him that is continually and always mad, namely, <sup>c</sup>ἵνα μὴ φαυλά τινα καὶ ἄσεμνα διαπραττόμενοι, &c. lest one so affected should, either by some indecent actions and foul miscarriages of his own, or by his *dæmoniacal* clamours, disturb the people of God and the Church-service; but that of *Timotheus*, that admits them, to be understood περὶ τῷ ἐκ διαλείματος μαινόμεναι, of him that is mad but by fits, and hath his *Lucida intervalla*. And thus I have acquainted you with what I have observed to confirm me in this opinion, and make no doubt but there are more passages yet to be found this way than I have met with.

\* Can. Apost. LXXIX.

<sup>a</sup> Balsamon in Can.  
<sup>b</sup> Zonar. in Can.  
<sup>c</sup> Balsamon.

Vide Chrysostomi epistol. περὶ Σταγί-  
ειον δαιμονίωντα.

Eum omnino affectum videbis prout quos nos *Melancholicos* appellamus. Vide eundem de precibus in Ecclesia pro *Energumēnis*; Hom. 4, & 5. de Incomprehensibili Dei natura, versus finem, inter Sermones ad Pop. Antioch.



## DISCOURSE VII.

PROVERBS 21. 16.

*The man that wandreth out of the way of understanding, shall remain in the Congregation of the Dead, בקהל רפאים, in coetu Gigantum.*



IT is a question sometimes moved amongst Divines, and worth resolving, How and by what name the Place and condition of the damned (which in the Gospel is called *Gehenna*) was termed or expressed in the Old Testament before the Captivity of *Babylon*, and whilst the first Temple stood. For presently after the Return the afore-mentioned name *Gehenna* began to be frequented: as appears both by the second of *Esdra*s, the Chaldee Paraphrast, and other Jewish writings, where that name is often found; as also by the Gospel, where our Saviour useth it as then vulgarly known amongst the Jews. But it is as certain that before the Captivity or second Temple (for so the Jews call the time of their state after their return) this name was not in use: both because it is no where to be found in the Canonical Scriptures of the Old Testament, which were all written within that time; and especially, because the ground and occasion thereof was not till about that time in being, which was the pollution of the valley of the sons of *Hinnom*, or *Tophet*, by King *Josiah*, and the dreadful execution of divine vengeance in that Place: Hence it became to posterity to be a Name of execration, and applied to signify the Place of eternal punishment.

For this valley of *Hinnom* (*Gehinnom*, or, as afterward they pronounced it, *Gehenna*) was a valley near *Jerusalem*, in a place whereof called *Tophet* the Children of *Israel* committed that abominable Idolatry, in making their Children pass through the fire to *Moloch*; that is, burnt them to the Devil. For an eternal detestation whereof King *Josiah* polluted it, and made it a place execrable, ordaining it to be the place whither dead Carcasses, Garbage, and other unclean things should be cast out: for consuming whereof, to prevent annoyance, a continual fire was there burning. Yea, not man only, but the Lord himself as it were consecrated this place to be a place of execration, by making it the field of his vengeance both before and after. For first, this was the place where the Angel of the Lord destroyed the host of *Sennacherib* King of *Assyria*, and where one hundred and eighty thousand of their Carcasses were burnt, according to that, *Esay* 30. 31. *Through the voice of the Lord shall the Assyrian be beaten down.* V. 33. *For Tophet* (this was a place, I told you, in the valley of *Hinnom*) *is ordained of old; yea for the King it is prepared: he hath made it deep and large, the pile thereof is fire and much wood, the breath of the Lord like a stream of brimstone doth kindle it.* This was also the place where the Idolatrous Jews were slain and massacred by the *Babylonian* armies when their City was taken, and their Carcasses left, for want of room for burial, for meat to the fowls of heaven and beasts of the field; according to the word of the Lord by the Prophet *Jeremy*, in his seventh and nineteenth Chapters, *The Children of Judah have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and daughters in the fire, which I commanded them not, neither came it into my heart. Therefore behold, the daies come, saith the Lord, that it shall be no more called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: For they shall bury in Tophet till there be no place. And the carcases of this people shall be meat for the fowls of heaven and the beasts of the field, and none shall fray them away.*

Je. 7. 31, 32, 33, and ch. 19. v. 4, 5, 6.

Hence, as I said, this place being so many wayes execrable for what had been done therein, especially having been as it were the gate to eternal destruction, by so remarkable judgments and vengeance of God there executed for sin, it came to be translated to signify the Place of the damned, as the most accursed, execrable, and abominable place of all places; the invisible valley of *Hinnom*. For such was the property of the Jewish Language, to give denominations unto things unseen from such

Prov. 21. 16.

such analogical and borrowed expressions of things visible. By all which it is apparent that this notion of that name took its beginning after the Captivity and was not in use before.

Still therefore we are left to seek, by what other name and under what other notion this place of the damned was expressed before the word *Gehenna* or *Gehinnom* came to be used. I answer, out of my Text, it seems to have been called *Domus* or *Cætus Gigantum*. *Vir qui erraverit à via intelligentiæ, in Cætu Gigantum commorabitur*, The man that wandreth out of the way of understanding, shall remain in the congregation of the Giants; in the Hebrew כְּהַר רְפָאִים in *Cætu Rephaim*, which word [ *Rephaim* ] properly signifies *Giants*, and to that sense is alwayes rendred by the Seventy, γίγαντες, γίγαντες, τιτᾶνες, or ἀσέλᾶς though we and the later Interpreters, both in this and some other places, take it for *manes* or *mortui*, the Souls of the deceased: but the ancient, I think, deserve the more credit, especially it being confessed that the word elsewhere so signifies. In *Cætu Gigantum* therefore, that is, of those *Giants* and *Rebels* against God of whom we read *Gen. 6.* those mighty men and men of renown of the old World, whose wickedness was so great in the earth, that it repented and grieved God he had made man; and to take vengeance upon whom he brought the general Deluge upon the earth, and destroyed both man and beast from the face thereof. *Vir qui erraverit à via doctriinæ [ intelligentiæ, ]* The man that wandreth out of the way of understanding, shall go and keep them company; that is, go to that accursed place and condition which they are in.

1. That this construction of *Cætus Rephaim* is not improbable, may appear, First, by the gloss of Rabbi Solomon upon this Text, *In Cætu Rephaim*, that is, saith he, כְּהַר גְּהֵנֹם, *In Cætu Gehenna*. This notion therefore is not altogether new.

2. Secondly, it is strengthened by comparing with other places of Scripture where the like expression is used; as twice more in this Book of the Proverbs. First, Chap. 2. 18. where we read according to the Vulgar, *Domus mulieris alienæ inclinata est ad mortem, & ad inferos semitæ ipsius*, The house of the strange woman inclineth unto death, and her paths unto Hell. Here for *ad inferos*, unto Hell, the Hebrew hath אֶל רְפָאִים, to the Giants; and the Seventy render it with an Exegetis, ἔστω παρὰ τῷ ἁδὲν μετὰ τῶν γίγαντων τὰς ἀβύσσους αὐτῆς, She hath put, or set, her paths in Hades, or Hell, with the Giants. Again, Chap. 9. 17, 18. *Aquæ furtivæ dulciores sunt, & panis absconditus suavior: Et ignoravit quod ibi sint Gigantes, & in profundis Inferni convivæ ejus*: stollen waters are sweeter, and hidden bread is more pleasant: but he knoweth not (namely, he that goes in to a Strange woman) that the Giants are there, and that her guests are in the depths of Hell. Here in some Editions of the Vulgar are added these words; *Qui enim applicabitur illi, descendet ad inferos; & qui abscefferit ab illa, salvabitur*: For he that is joyned to her, shall go down to Hell; but he that departs from her, shall be saved. An Argument how this place hath been understood; for the meaning of both these places seems to be no other, but, that the strange woman will bring them who frequent her, to Hell, to keep the Apostate *Giants* company.

There is another place in the *Hagiographa* where these *Rephaim* are mentioned, to wit, *Job. 26. 5, 6.* which though of a more ambiguous sense and scope, yet as it is translated by the vulgar Latin (and well enough to agree with the Hebrew) seems to be no other than a description of Hell, with the former. *Gigantes, saith he, gemunt sub aquis, & qui habitant cum eis: Nudus est infernus coram illo (idest, Deo) & nullum est operimentum perditioni*. The meaning hereof seems to be this; The place where the old *Giants* mourn or wail under the waters, and their fellow-inhabitants, the rest of the damned with them, even *infernus*, and the place of Perdition it self, is naked and open to the eyes of God, from whom nothing is hid. Which is agreeable to that, *Proverbs 15. 11.* *Hell and Destruction are before the Lord: how much more then the hearts of the children of men?* In this place the Jews take the word *Abaddon*, which we render *Destruction*, for *Gehenna*; that is, Elliptically, for *Beth Abaddon*, the House of Destruction. And why then should not the same word be so taken in that place of *Job*; and *Nullum est operimentum perditioni*, There is no covering for Destruction, be as much as, *Nullum est operimentum loco perditionis*, or *Gehenna*, There is no covering for the House or Place of Destruction, or for Hell?

Compare with these places in the *Hagiographa* two in the Prophets: One in the 14. of *Esay* v. 9, 10. where by way of a Poetical or Prophetical *hypotyposis* of the destruction or fall of *Babylon*, the King thereof is brought in coming to the *Rephaims* or *Giants* in the other world. *Hell (saith the Text) from beneath is moved for thee, to meet thee at thy coming: it stirreth up the Rephaims for thee, even all the chief ones of the*



the earth. And they shall say unto thee, Art thou also become weak as we? art thou become like unto us?

Prov. 21. 16.

The other is the 32. of Ezekiel, concerning the fall of Egypt, where their slain are bestow'd in like manner in the *nethermost parts of the earth*, with the *Gibborim*; which signifies not only *mighty men*, but *Giants*, and so is rendred in this place by the Seventy\*. And thus much from comparison of places of Scripture.

Ver. 18. & 21.

\* οι γίγαντες.

A third Argument to make this notion probable which I have represented, is this; Because all the expressions almost in Scripture whereby this place of eternal punishment is represented, relate and allude to some places or Stories remarkable for God's exemplary vengeance executed upon sinners. As that of *Gehenna* to the notorious Judgments of God in the valley of the sons of *Hinnom*, for Idolatry and Blasphemy: that of the *Lake of fire and brimstone*, so often mentioned in the Apocalyp's, to the *Lake Asphaltites*, the lasting monument of those showers of fire and brimstone from heaven, wherewith *Sodom* and *Gomorrab* with the rest of the Cities of the Plain perished for their abominable Lusts. Our Saviour's expression in his sentence of condemnation [*Go ye cursed into everlasting fire, prepared for the Devil and his Angels*] seems to relate to the punishment of the *Apostate-Angels*, who for their rebellion were delivered unto chains of darkness against that great day.

And was not the destruction of the old world by the general *Deluge of water* as famous as any of these? yea, not to be parallel'd by any but that second *Deluge of fire* at the last Judgment? How improbable is it then, that this should not lend a denomination to the place or state of eternal punishment as well as the rest?

Nay, which is more, S. Peter in his second Epistle and second Chapter recites these last three together, as if they had been intended as *Patterns* of the eternal Judgment and punishment of sinful men. V. 4. *For (saith he) if God spared not the Angels that sinned, but cast them down to Hell, and delivered them to chains of darkness, to be reserved unto judgment;* 5. *and spared not the old world, but saved Noah the eighth person, a Preacher of righteousness, bringing in the Flood upon the world of the* \* *ungodly,* (that is, of the *Rephaim*; for so the Seventy sometimes turn it;) 6. *And turning the Cities of Sodom and Gomorrab into ashes, condemned them with an overthrow, making them an Ensample or Pattern (mark it well) μελλόντων ἀσεβῆν, (i. e.) τὴν ποταμῶν τῶν μελλόντων ἀσεβεῖν, of the punishment of such as should after live ungodly;* (Hence, as I told you, was the *Lake Asphaltites*, or the *Lake of fire and brimstone*, borrowed by S. John for a denomination of Hell) 7. *And he delivered just Lot, vexed with the filthy conversation of the wicked:* (If God did this) 9. *He knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of Judgment, to be punished.* Ye see the application or reddition; and accordingly how prone the destruction of the world of the *Rephaim* or ungodly by the *Deluge* is to give denomination to the punishment of *Hell*, as well as the other two.

\* ἀπὸ τῶν.

And now, I suppose, you look for my Application and putting of the whole Text together; which I shall dispatch quickly, but wish it may be laid to heart often. He that goeth astray from the way of understanding, that is, He that wandreth from the Law and Discipline of God: (for that indeed is the true Wisdom, *Timor Domini principium sapientiae*, The fear of God is the prime Wisdom, (that's the meaning) or, to speak after our Academical notion, the chief Philosophy; whence, through all this Book of the *Proverbs*, the wicked man who hath no skill in this Divine Philosophy or Discipline of God, goeth for a Fool, and so is called) *must one day go even to his Fellow-giants; who, as Baruch says in his third Chapter, v. 28. were destroyed because they had no wisdom, and perished through their own foolishness. Vir qui erraverit à via Doctrinae, in Coetu Gigantum commorabitur.* Are there then any of these Fools amongst us, who profess the study of wisdom, but who shake off the yoke of Discipline, giving themselves to debauched courses, and neglecting the fear of the Lord? Here they may see whither they must one day go; even to those *Rephaims* of the old World, whose true sons they are, that is, unto the place of everlasting punishment: From which God deliver us.

## DISCOURSE VIII.

GENESIS 49. 10.

*The Scepter shall not depart from Judah, nor a Law-giver from between his feet, until SHILOH come, and unto him shall the gathering of the People be, וְלוֹ יִקְרָה עַמִּים*



It is a Propheſie of the coming of Chriſt and the time thereof; namely, when the *Scepter ſhould depart from Judah*, then ſhould the coming, reign and *Scepter of Meſſiah* begin, and not till then: the end of the one ſhould be the beginning of the other. Whence ariſeth our Demonſtration againſt the Jew; If the *Scepter* be already departed from *Judah*, as we know it is many hundred years ſince, then muſt Chriſt needs be come. For the *Scepter* was not to depart from *Judah*, nor a *Law-giver* from between his feet, until *Shiloh* came.

For, that *Shiloh* here is the name of *Meſſiah*, appears by the ſubjunction annexed, *that the People or Nations* (for it is עַמִּים in the plural number) *ſhould be gathered, or be obedient, unto him: Ergo, He is to be a King of the Nations; and who ſhould this be but Chriſt?*

That the ancient Jews ſo underſtood it, appears by all the three Targums or Chaldeę Paraphraſts. The Targum called of *Jeruſalem* renders expreſſly, *Until the time when מלכה משיחא King Meſſiah ſhall come*. Jonathan, *Until the time when Meſſiah ſhall come, a little one of his ſons*, that is, of *Judah's ſons*; which one of the late Rabbies (ſaith Euxtorf) expounds, *Rex Meſſiah, qui venit ex David, &c. The King Meſſiah, who came of David, who was the leaſt among the ſons of Jeſſe his father*. Onkelos, *Until Meſſiah come, whoſe is the Kingdom*. Likewise in their Talmud, *Shiloh* is reckoned among the names of *Meſſiah*.

Thus we and the ancient Jews agree about the aim and purport of this Scripture. But we Chriſtians believe further, that it is long ſince fulfilled; howſoever for the very *Point of Time* when this *Scepter* departed from *Judah*, we vary in our opinions. Some will have it to have been when *Pompey* firſt brought the *Jewiſh State* under the Roman ſubjection. Others a little after, when *Herod*, an *Idumean* ſtranger, yet formerly incorporated into the *Jewiſh State* and blood, was by the *Romans* inveſted to be their King, and the *Haſmonean* or *Maccabean* race (which till then had born the chief rule) by him extinguiſhed. Others, not till the deſtruction and final diſſolution of the *Jewiſh State* by *Titus*.

Theſe are principal moments of time to be pitched upon. But againſt the firſt, the ſubjecting of the *Jewiſh State* to the *Romans*, is objected, Firſt, That it anticipates the time of Chriſt's birth too much, being ſixty years before it. Secondly, That it might as well be affirmed, that the *Scepter* departed from *Judah*, when *Nebuchadnezzar* carried them captive to *Babylon*, or when they were ſubject to the *Perſian* and *Greek* Monarchies, as when they were made ſubject to the *Romans*.

Againſt the ſecond, of *Herod*, lies the ſame exception that did againſt the former, That it was too early, being thirty years and more before the birth of Chriſt; and more than twice as much more before his Paſſion and Aſcenſion, at what time he began his Kingdom. Secondly, That under the reign of *Herod* the *Scepter* of *Judah* might ſeem rather to be advanced than departed, forasmuch as they had then a King of their own reigning over them; and though not of *Jewiſh* original, yet a *Proſelyte*, and ſo one of their own body. And if the *Scepter* were departed from *Judah*, becauſe one not of their own Tribe had the ſovereign rule over them; why was it not departed all the time the *Haſmonean* or *Maccabean* families, who were *Levites*, reigned? No man would ſay that the *Scepter* were departed from *Poland*, though the *Polanders* ſhould chuſe a *Swede*, a *German*, or a *Frenchman* for their King: So neither from *Judah*, though a *Levite*, or *Idumean* *Proſelyte* were their Prince.

Againſt the laſt point of time, the diſſolution of the *Jewiſh State* by *Titus*, is excepted,



excepted, That it is as much too long after either the Nativity or the Passion of Christ, as the other two were before it, to wit, seventy years after the one, and near forty after the other. Gen. 49. 10.

I mean not to enlarge my self any further, in acquainting you with each particular passage agitated concerning these differing opinions, or alledged in the disputing of them; lest I should confound rather than instruct the yonger sort, who I desire might have some smack of these speculations betimes, lest all their life-time after they neglect them, as many do. I have therefore selected only so much as I thought requisite for the understanding of what I aim at, which is, to shew you such a construction of these words, with but a little alteration of the common translating, as, being admitted, will leave no more place for those difficulties wherewith this Question is entangled.

FOR the handling whereof, I will divide the remainder of my Discourse into these two parts: First, I will unfold the words of my Text which seem to have any difficulty or obscurity in them; secondly, I will apply them to the time wherein they were fulfilled.

For the first; I begin with the word *Scepter*: which is not to be restrained to *Kingly Dominion* only, but signifies any *Power* or *Majesty of Government*, under what form or name soever; whereof a *Rod* or *Staffe* was anciently the ensign; whence every Tribe is called שבט (by the word here used) as being united together under one staffe or power of Government. The meaning therefore is not, that *Judah* should never cease from having a *King*, or being a *Kingdom*; but that it should not cease from being a *State*, a body Politick, or Common-wealth, having a power of Government and Jurisdiction within it self, until *Messiah* came: wherefore the Seventy here for *Sceptrum* or שבט, translate "Ἀρχων a Ruler, not βασιλεὺς a King; Οὐκ ἐκλείψει, say they, Ἀρχων ἐκ Ἰουδα, There shall not fail a Ruler from Judah. For it is certain that *Judah* was so far from being a continued *Kingdom* until *Messiah* should come, that there was no *Kingly Royalty* in that Tribe for more than two third parts of that time, namely, not till *David*, nor after *Zedekiah*, saving that of the *Maccabees* (who were *Levites*) and of *Herod* (by original an *Edomite*,) which both put together will not make eighty years; yet were they never without some *Ruler* or *Rulers* of their own all that time.

The next word I consider is *Law-giver*; which it will not be hard to understand, if we mark well what is implied by *Scepter*: for מַחֲזִיק, the word here translated *Law-giver*, signifies not only a *maker of Laws*, but *qui jus dicit*, he that exerciseth Jurisdiction; and so differs not much from the former, if they be not altogether Synonymous.

As for the phrase, *from between his feet*, it means nothing else but of *his posterity*: for so the Scripture modestly expresseth the place of generation; as it doth also by the word ירך, the thigh. For where we read in *Genesis* 46. 26. and again in *Exodus* 1. 5. All the souls that came out of the loins of Jacob, were seventy souls, in the Hebrew it is, All the souls that came out of his thigh: whence, by the way, you may observe the occasion of that Fable, that *Bacchus* or *Dionysius* was born ex femore Jovis, out of Jupiter's thigh, which according to the Oriental expression (whence that whole story of *Bacchus* came) implied no more than that he was Jupiter's son; but the Greeks, not understanding the meaning, converted it into that Fable which you all know.

Now for the word *Shiloh*, if we derive it as I think we should, it will signify a *Peace-maker*, or *Saviour*, of the verb שָׁלַח, which signifies *Tranquillus*, *Pacificus*, or *salvus fuit*. And if the *Masorites* had so pleas'd, they might have pointed it שִׁלְה, which was the name of the eldest son of *Judah* that surviv'd; in the Hebrew Etymology can signify nothing else but *Peaceable* or *Peace-maker*. And whether the Patriarch *Jacob*, or the holy Ghost directing him, might not chuse this name before any other, to design *Messiah* in this Prophecy, in respect of the allusion it had to one of *Judah's* sons, I will not affirm, but leave to your better consideration. Others, following the Jewish Rabbies, go farther about, to bring the word *Shiloh* to signify *Filius ejus*, his son, that is, *Judah's*; construing the Prophecy thus; The Scepter shall not depart from Judah, till his son (namely, *Messiah*) come. For ה they will have put for the affix Van, as sometimes it is elsewhere; שִׁי to be for שִׁלְה, secundina, (that wherein the Infant is wrapped in the womb) and so by a Metonymie to signify here the Child it self. In a word, they will have שִׁלְה to be for שִׁלְהוֹ, secundina ejus; and that to mean *Filius ejus*. But this, methinks, is somewhat too ambiguous, and therefore less probable: but let every one follow his own judgment.

AND now I am come to the Application, to shew at what Point of Time this Prediction

Gen. 49. 10.

Prediction was fulfilled. To make the way plain whereunto, I must first alter a little the construction of the remaining words, namely, *And unto him shall the gathering of the People, or the Nations, be.* For here the word [*shall, or shall be*] is not in the Hebrew, but added in translating, and so may be left out; the words in the Original being only, *וְלִי יִקְרָה עַמִּי* *Et ei aggregatio, or obedientia, populorum, And to him the gathering, or the obedience, of the people.* I construe therefore the word *כִּי* or *Until* ἀπὸ κοινῆς, as common to this with the former sentence, namely thus; *The Scepter shall not depart from Judah, &c. until shiloh come, and the gathering of the people be to him;* that is, *Until Messiah come, and the People or Nations be gathered unto him, the Scepter shall not depart from Judah, &c.* Where note, that two things are specified to come to pass before the Scepter depart from Judah, or Judah ceases from being a Commonwealth: First, The coming of Christ or *shiloh* into the world; Secondly, The gathering of the Nations or Gentiles unto him. For I construe the word *Until*, as I told you, as common to both sentences, *Until shiloh come, and, Until the Nations be gathered unto him.*

And now methinks, your thoughts might almost prevent me in designing the Time when this Prediction was fulfilled. Namely, neither when the Jews came first under the Roman subjection; for then *shiloh* was not yet come: nor under Herod, or (as some will) seven years after him, when, his son *Archelaus* being banished, *Judaea* was reduced into a Province; for though Christ was then born, to wit, in the end of Herod's reign, yet were not the Nations or Gentiles yet gathered unto him. But at the destruction of the Jewish State by *Titus*, when both these things were come to pass, (Christ being come, and the Gentiles converted unto his obedience,) then did the *scepter depart from Judah*, and they cease from being any more a Commonwealth.

Ch. 24. 14.

That this is the true Application of this Prediction, besides the evidence of the Event, appears by our Saviour's Prophecy of this Destruction of the Jewish State in the Gospel of *S. Matthew*; where, after he had named some other things to precede it, he adds this for the last Sign, *And this Gospel of the Kingdom (saith he) shall be preached in all the world for a witness unto all Nations, and then shall the End come,* that is, the end of the Jewish State. When the Gentiles, by the preaching of the Apostles, should be gathered unto Christ, then should the Jewish Church and Commonwealth be utterly dissolved; which till then had continued united under some Polity and form of Government from its first beginning. For so it pleased the wisdom of Almighty God, when he would reject the *Jews*, not to dissolve their State, till he had created him anew among the *Gentiles*.

## DISCOURSE IX.

### PSALM 8. 2.

*Out of the mouth of Babes and Sucklings thou hast ordained strength, because of thine Enemies; that thou mightest quell the Enemy and the Avenger.*



THESE words are alledged by our Blessed Saviour, *Matth. 21. 16.* and three more of the verses following this by *S. Paul*, to prove that Christ must reign till he had subdued all his enemies under his feet: As *Heb. 2. 6. &c. fully; v. 4. What is man, that thou art mindful of him? or the son of man, that thou visitest him?* 5. *For thou hast made him little lower than the Angels, and hast crowned him with glory and honour.* 6. *Thou hast made him to have dominion over the works of thine hands; thou hast put all things under his feet.* Again, *1 Cor. 15. 24. Christ (saith he) shall deliver up the Kingdom to God the Father, when he shall have put down all rule and all authority and power.* 25. *For he must reign till he hath put all enemies*



*enemies under his feet.* 26. *The last enemy that shall be destroyed is Death.* 27. *For he hath put all things under his feet.* This is the quotation; for it follows presently, *When he saith, All things are put under him, it is manifest that he is excepted which did put all things under him.* Psalm. 8. 2.

How principal a part of the Argument of this Psalm, what is in these two places cited by S. Paul contains, every man may see that reads and compares them. But how it should be consonant to the meaning of the Psalm, seems very difficult to apprehend. For he that reads the whole Psalm, would think it were nothing else but a description of *Man's* excellency, whom God had made next to the Angels in Dignity, and given him dominion over all things he had made. For so after those words, *Thou hast put all things under his feet*, it follows immediately, *All sheep and oxen, yea and the beasts of the field, the fowls of the Air, and the fishes of the Sea, and whatsoever passeth through the paths of the Sea.* But what is the dominion over these to *subduing of Enemies*, which the Apostle cites it for? or how is that which is a description of *man-kind* in general, a Prophecy of *Christ* in special?

Some therefore, as in other citations of the Old Testament, so here also, betake themselves to the covert of an *Allusion*; namely, That the Apostle only borrows the words of the Psalmist, to express his own, and not the Psalmist's meaning. But howsoever this may have place in some other allegations of the Old Testament, which are for Illustration or Exornation only; yet when the Testimony is brought for proof and Demonstration, as this is, it can in no wise be admitted. For how can that Testimony be of force to conclude any thing, where not the Author's meaning is brought, but his words only made use of? Others therefore say, That whatsoever is spoken of the Dignity and Excellency of *Man* in general, is to be understood by way of eminency of *Christ*, the chief of the sons of men. This indeed is something, but not enough. For what is the Dignity of man in regard of his Dominion and Lordship over the creature, to conquering and *subduing of Enemies*? which is that the Apostle seeks to demonstrate thence.

Well, to hold you no longer in suspense, the Key of the interpretation of this Psalm, and the ground of S. Paul's accommodation of that passage [ *Thou hast put all things under his feet* ] to Christ's victory, is to be sought in the words I have now chosen; *Out of the mouth of Babes and Sucklings, &c.* which being first alledged by our Saviour in the Gospel, in defence of that acclamation given unto him by his followers, *Hosanna*, (that is, *save now*) *to the son of David*; (which the Pharisees thought too high an attribute to be deferred to flesh and blood) this application thereof by Christ himself gave the Apostle good warrant to interpret the Psalm as he did, and to ground a Demonstration thereon.

I shall therefore divide my Discourse into two parts: First, I will shew the meaning of the words as they stand in the Psalm; and secondly, make it appear that our Saviour in the Gospel cites them according to that meaning.

The whole drift therefore of the Psalm is to praise and glorify God for the dignity wherewith he hath invested *Man*: *What is man* (saith he) *that thou art mindful of him? or the son of man, that thou visitest him? For thou hast made him a little (or not much) lower than the Angels, and hast crowned him with glory and honour.* This glory and honour is exemplified in two particulars: First, in that God hath ordained *Man*, even that weak and feeble creature, *Man*, to subdue and conquer his Enemies; which is that my Text expresses in the words before named, *Out of the mouth of Babes and Sucklings thou hast ordained strength, because of thine Enemies, that thou mightest quell the Enemy and the Avenger.* Secondly, in that he hath made man the Lord of all his Creatures; *Thou hast made him* (saith he) *to have dominion over the works of thine hands*: then follows, as it were the summing up of both, In a word, *Thou hast put all things under his feet.* For having ordained him both the Champion to conquer thine Enemies, and made him at his Creation the Lord and Ruler of the works of thine hands, *Quid reliquum est?* what honour couldst thou have given him which thou hast not? Lord, (therefore) *what is man, that thou art mindful of him? or the son of man, that thou visitest him?* Where is to be observed, that the Corollarie, *Thou hast put all things under his feet*, comes in before his time, namely, before the description of this exemplification of man's dominion over the creature was fully ended; as if the Prophet out of admiration, could hold no longer from telling us the sum of that Dignity wherewith man was invested. *Thou hast made him* (saith he) *to have Dominion over the works of thine hands*, and so, one way or other, *Thou hast put all things under his feet.* Then follows the other part of the Description,

Psal. 8. 2.

*All sheep and Oxen, over these thou hast made him have Dominion, the Beasts of the field, the Fowls of the Aire, and the Fishes of the Sea: whereas in direct order it should have stood thus; Thou hast made him have Dominion over the works of thine hands, over all sheep and Oxen, the Beasts of the Field, and Fowls of the Air, and Fishes of the Sea; and so in the upshot, Thou hast put all things under his feet.*

For this last particular of man's Dignity, to have Dominion over the Creatures, it is so plainly and evidently intended in the Psalm, that I shall need speak no more of it: I return therefore to the former, to make it clear also, That God ordained man, not only to exercise Dominion over the visible creatures, but to be the Champion to conquer and subdue his Enemies: Which is the drift of the words I have chosen for my Text.

*Out of the mouth of Babes and Sucklings* (saith he) that is, of Mankind, who springs from so weak and poor a beginning as of Babes and Sucklings; namely, out of the mouths of Babes, not in *sensu composito*, but *diviso*, of such whose condition is to be Babes and Sucklings: Not that they should exercise this strength he speaks of, to quell the Enemy and the Avenger, while they were Babes; but that this power should be given to such whose condition was to be such. And this is marvellous enough, that God should advance so weak a creature, and of so despicable a beginning, to such a power, as to grapple with the Enemy and overcome him. But behold, there is yet something more admirable, namely, that this should not be done by the strength of his Arm, but by the breath and power of his Mouth; *Out of the mouth of Babes and Sucklings thou hast ordained strength, because of thine Enemies, &c.* What Enemies? Thine, saith the Psalmist, and such too as are *Ultiores, Avengers*, the Enemies of both God and Mankind. And who are those but Satan and his Angels, those Principalities and Powers of the Air, those *Κοσμοκράτορες*, and Rulers of the Darknes of this world, as S. Paul speaks? For when Mankind is the one party, what can the other be but some Power that is not of Mankind? Besides, who are the Enemies both of God and Mankind but these? and of mankind especially; *I will put Enmity* (saith God to the Serpent) *between thee and the woman, and between thy seed and her seed*: hence he is called *satan*, the Adversary or Fiend, and the Enemy *κατ' ἐχθρὴν*. Behold I give you power, (saith our Saviour to the seventy Disciples, Luke 10. 19.) *to tread on serpents and scorpions, and over all the power of the Enemy; Your Adversary the Devil* (saith S. Peter.) And this is he (as I conceive) who is here called the *אויב ומתנקם* the Enemy and the Avenger; man's tormentor: which words being found again in the 44. Psalm v. 16. may, for ought I know, by warrant of this place, be taken for the same Enemy, and the usual distinction altered, and the place read thus, *By reason of the Enemy and the Avenger, all this* (to wit, the Calamity and confusion he spake of before) *is come upon us*; that is, by the malice of Satan. Now that such Enemies as these should be subdued by an Arm, yea, by a Mouth of flesh, is a thing which might justly make the Prophet cry out, *Lord, what is man, &c.*

1 Ep. 5. 8.

Now that this which I have given is the true meaning of this place, may be gathered from S. Paul's inculcating the word *Enemy*, when (1 Cor. 15. 24. &c.) he demonstrates out of this Psalm, that Christ, before the end, shall abolish *πᾶσαν ἀρχὴν, καὶ πᾶσαν ἐξουσίαν, καὶ δύναμιν*, all rule, and all authority, and power; For he must reign, saith he, *till he hath put all Enemies under his feet*: The last Enemy which shall be destroyed is Death: and then he alledges for his proof that Corollary in this Psalm, *For he hath put all things under his feet*. But in all this Psalm there is no mention of Enemies, or subduing them, but only in the Verse I have in hand; which unless it be thus expounded, S. Paul's allegation from hence will be too narrow to prove what he intendeth.

HAVING thus cleared the words I chose for my Theme, I shall not need spend much time to shew you how directly and literally the purport of them was fulfilled in our Blessed Saviour's Incarnation: You have, in part, heard such Scriptures already as do evince it. The sum is this: The Devil by sin brought mankind under thralldom, and became the Prince of this world, himself with his Angels being worshipped and served every where as Gods; and the service and honour due to the great God, the Creator of heaven and earth, cast off and abandoned: and all this to receive at last, for reward, eternal woe and everlasting death. To vanquish and exterminate this Enemy, and redeem the world from this miserable thralldom, the Son of God took upon him, not the nature of Angels, (which might have been the Enemies matches) but the nature of weak and despicable Man, that grows from a babe and suckling. *Who* (saith *Esay*, in that famous Prophecy of Messiah) *hath*

*believed*



believed our report? and to whom is the Arm of the Lord revealed? (namely, that works such powerful things by weak means: ) For he shall grow [בִּינוֹק] as a tender plant or sucker; (it is the very word here used in my Text for a sucking child, and translated by the Seventy ως παιδίον) and as a root out of a dry ground, that is, a small and little one. Psal. 8. 2.  
Chap. 53. 1, 2.

This is that whereof S. Paul discourses so divinely in the Epistle to the Hebrews: To which of the Angels said he at any time, Sit thou on my right hand, till I make thine enemies thy footstool? For unto the Angels hath he not put in subjection the world to come, whereof we speak: but unto him of whom it is said, What is man, that thou art mindful of him, &c? Again, We see Jesus, who was made little lower than the Angels, (that is, was made man, that's the meaning) for the suffering of death, crowned with Glory and Honour: what can be so plain as this? It is the Son of man by whom in part we are, and more fully shall be, delivered out of the hands of our enemies, that we might serve the true God without fear; as Zachary says in his Benediculus. It is the Son of man that delivered us from the power of darkness, Col. 1. 13. The Son of man, that spoiled Principalities and Powers, and made a shew of them openly, Col. 2. 15. It was no Angel that did all this, but the Son of man; even as was prophesied from the beginning, when the Devil first got his Dominion, that the seed of the Woman should break the serpent's head. Heb. 1. 13.  
Chap. 2. v. 5.  
V. 6.  
V. 9.  
Luke 1. 74.

Nor is this all; For this Son of man enables also other Sons of men, his Disciples and Ministers, to do the like in his name. The seventy Disciples in the Gospel returned with joy, saying, Lord, even the Devils are subject to us through thy name: Yea, not these only, but as many as fight under his Banner against these Enemies have promise they shall at length quell and utterly subdue them; yea, at that great Day shall sit with their Lord and Master, to judge and condemn them. Do ye not know, saith S. Paul, that the Saints shall judge the world? know ye not that we shall judge Angels? Luke 10. 17.  
1 Cor. 6. 2, 3.

Lastly, This victory, as for the event, so for the manner of achieving it, is agreeable to our Prophecy: Forasmuch as Christ our General nor fights nor conquers by force of Arms, but by the power of his Word and Spirit, which is the power of his Mouth, according to my Text, Out of the mouth of Babes, &c. Hence, in the \* Apocalyps, Christ appears with a sword going out of his mouth: In the 2 Theff. 2. 8. it is said, He shall consume that wicked one (that is, Antichrist) with the Spirit of his mouth: Esay prophesies, Chap. 11. 4. that the Branch of Jesse should smite the earth with the rod of his mouth, and with the breath of his lips should slay the wicked; that is, he does all *nutu & verbo*, by his word and command, as God made the world: By the word of the Lord were the Heavens made, and all the Host of them by the breath of his mouth, Psal. 33. 6. So doth Christ vanquish his enemies, and enable his Ministers to vanquish them, *Verbo & spiritu oris*, by his Word and the Spirit of his mouth, according to that Hof. 6. 5. I have hewed them by my Prophets, and slain them by the words of my mouth. \* Chap. 1. 16.  
& chap. 19.  
15, 21.

I come now to the Second thing I propounded; namely, to shew that our Saviour in the Gospel, when he cited this place, alledged it for and according to this, and no other, meaning. The Evangelist relates it thus; When the chief Priests and Scribes saw the wonderful things that Jesus did, and the children in the Temple crying, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? how they ascribe the power of salvation (which is God's peculiar) to thee who art a Son of man? Is that solemn acclamation of *Save now*, wherewith we are wont to glorify God, fit to be given to thee? Our Saviour answers, Yes; For have ye not read, (saith he) Out of the mouth of Babes and sucklings thou hast ordained strength? Consider what that means: You will wonder perhaps, that a thing so plain could be taken in a differing meaning; for it is commonly supposed to be alledged only to prove that children should glorify Christ, whilst the great ones of the world despised him. And there are two things which have occasioned this mistake, and drawn the sense awry. The first is, because the Seventy (according to which the Evangelist reads this place) in stead of strength translate here αἶνον praise, Out of the mouth of Babes and sucklings thou hast ordained praise. Secondly, because those that made this acclamation are said to have been παῖδες Children, When they saw the wonderful things which Jesus did, καὶ τὸς παῖδας καὶ ἄρτους ἐν τῷ ἱερῷ, and the Children crying in the Temple. To the first I answer, Our Saviour alledged not the words of the Psalm in Greek, but in Hebrew; where it is נַחַץ, Strength, which is the constant signification thereof through the whole Bible, and never Praise: nor do the Seventy themselves ever translate it otherwise, save, as it seems, in this place. But whatsoever the use of the word αἶνος be otherwise, it must be here Matth. 21.  
15, 16.

Pfal. 8. 2.

1.

2.

3.

4.

Mark 11. 9.

Luke 19. 37.

\* V. 39.

Christ calls his

Disciples παῖδες

John 21. 5.

regulated by the Hebrew verity, according to which our Saviour alledged it, and must signifie not simply *Praise*, but *Robur prædicandum*, or *Robur laude dignum*, *Robur celebrandum*, *Strength worthy to be celebrated or praised*, or the like. To the second, That they are called παῖδες *Children* who made this acclamation of *Hosanna* to our Saviour, I answer, Be it so; yet I am sure they were no *Babes and Sucklings*, but of reasonable years: How then would our Saviour's quotation have in such a sense been pertinent? Besides, *Young children* are not properly called παῖδες, but παῖδια. Again, the Pharisees found no fault with the speakers, but with the thing spoken, which they thought too much for a man; and therefore our Saviour, when he alledged this Scripture, answered to that, and intended not to apologize for the speakers. Fourthly, In all reason, those who cried here *Hosanna* in the Temple, were the same company that brought him crying *Hosanna* all the way thither: But these (saith S. Mark) were of the *multitude* which followed him; as S. Luke, of the *multitude of the Disciples*; who also tells us, that the \* Pharisees, who were offended thereat, bad him rebuke his Disciples. Παῖδες therefore here signifies either Christ's Disciples, or the retinue which followed him, and brought him up thither as a King: Take which you will, you shall not fasten upon παῖδες any notion other than usual. I shall not need to tell you, that the *Disciples* of the Prophets are called the *Sons* of the Prophets, that is, οἱ υἱοὶ προφητῶν παῖδες; or that *Herod's Courtiers*, Matth. 14. 2. are termed his παῖδες. He said τοῖς παισὶν αὐτοῦ, *This is John the Baptist*, &c.

## DISCOURSE X.

## ZACHARIAH 4. 10.

*These Seven are the eyes of the Lord, which run to and fro through the whole earth.*



It is hard to keep a mean; which as it appears in many things else, so in the *Doctrine and Speculation of Angels*, whereunto men were heretofore so much addicted, as they pursued it not only to vain and ungrounded Theories, but even to Idolatry and Superstition. There were in the Apostles times who intruded into things they had not seen: There were then who beguiled men with a voluntary humility in worshipping of Angels, Col. 2. 18. What after-times brought forth, I shall not need speak.

That ancient and high-soaring (though counterfeit) *Dionysius* describes the Hierarchy of Angels as exactly as if he had dwelt amongst them, delivering unto us *nine Orders* of them out of *nine words*, found partly in the Old, partly in the New Testament; *Seraphims, Cherubims, and Thrones; Powers, Hosts, and Dominions; Principalities, Arch-angels, and Angels*; and tells us the several natures, distinctions, and properties of them all. Whereas it cannot be shewn out of Scripture, either that some of these names concur not, (as *Angels* not to be a common name to all the rest, especially to comprehend *Arch-angels*) or that these are denominations of the *natures* of Angels, and not of their *offices* and *charges* only: yet have these *nine Orders* passed for current through so many Ages of the Church.

But we, who together with divers Superstitions have justly rejected also these vain and ungrounded curiosities, are fallen into the other extreme, having buried the *Doctrine of Angels* in silence, making little or no enquiry at all, what God in his Word hath revealed concerning them: which yet would make not a little for the understanding of Scripture, wherein are so many passages having reference to them, and therefore questionless something revealed concerning them.

I shall not therefore do amiss, if I chuse for my Discourse at this time a particular of that kind which *Dionysius* in all his Speculations hath not a word of, and yet seems to have strong footing in Scripture: It is this.

The



## Discourse X. *The number of Seven Arch-angels asserted from Scripture.* 41

The Jews have an ancient Tradition, that there are *seven* principal Angels which minister before the Throne of God, and are therefore called *Arch-angels*; some of whose names we have in Scripture, as *Michael, Gabriel, Raphael*, and in the second Book of \* *Esdra*s mention is made of *Jeremiel* the Arch-angel. This Tradition we shall find recorded in the Book of *Tobit* (whose antiquity is before the Birth of our Saviour:) For there the Angel who in the shape of *Azariah* had accompanied his son into *Media*, when he discovers himself, speaks in this manner, *I am Raphael, one of the seven Angels which stand and minister before the Holy Blessed One*, (that is, God.) The Greek hath *οἱ προστάται αἱρεται τὰς προσευχὰς τῷ ἁγίῳ*, &c. which present the Prayers of the Saints, and go in and out before the Glory of the Holy One. But neither S. *Hierome*, who translated it out of the Chaldee, nor the ancient Hebrew Copy set forth by *Paulus Fagius*, (and in likelihood translated out of the same Chaldee Original) hath any such matter, but read as I first quoted. And therefore it seems to be an addition, or liberty of the greek Translator, who thought their Ministry to consist in presenting the Prayers of the Saints, and so translated accordingly.

This Tradition is farther testified by *Jonathan ben Uzziel* the Chaldee Paraphrast, *Gen. 11. 7.* where the Lord's words, spoken in the plural number, *Go to, let us go down, and let us confound their language*, are paraphrased in this manner: *The Lord spake unto the seven Angels which stand before him, Go to now let us go down*, &c. Whether rightly or fitly in this place, it matters not: the Testimony is sufficient for the Jewish Tradition of *seven Arch-angels* that stand before the Throne of God.

This Tradition *Junius* saith is Magical, and not a little triumphs therein, as an undoubted Argument to evince the Book of *Tobit* not to be Canonical. But what so ever the Book of *Tobit* be, I hope to shew this Tradition to have firm ground and footing in Scripture, and not so rashly to be rejected.

The chief and most clear place is this I have now read, which gives us to understand that these *seven Angels* were represented by that Candlestick of *seven Lamps* which continually burned in the Temple, before the Veil, over against the Mercy-seat, which was the Throne of God. For in the beginning of the Chapter the Prophet being shewed this *seven lamped Candlestick* in a Vision, and *two Olive-branches* on each side ministering oyl to the Lamps thereof; the Angel asketh him (ver. 5.) if he knew what these meant. The Prophet answers, *No, my Lord*. Then the Angel, discoursing a little by way of Preface, tells him what they were; *These seven*, saith he, that is, the *seven Lamps*, are the *seven Eyes of the Lord, which run to and fro through the whole earth*; that is, those *seven Vigils*, or prime Ministers of his Providence, the *seven Arch-angels*. As for the *two Olive-trees* on each-side, *These are*, saith he, the *two anointed ones, which stand before the Lord of the whole earth*, (v. 14.) that is, *Zorobabel* and *Jesua*, the Prince and Priest of that time; which should be God's two Instruments on earth, whereby his Church (signified by the Candlestick) should be re-established, and his Temple builded: and that *not by force or strength*, (as he saith in his Preface v. 6.) *but by the spirit of God* working with them; as the Olive-trees here conveyed oyl to the Candlestick, not after a natural and usual, but a supernatural and secret manner. This interpretation of the latter hath the suffrage of the best Expositors, both Jews and Christians; and so I shall need say no more of it, but betake my self to make good the first, concerning the words I chose for my Text, *That those seven Eyes of God, signified by the seven Lamps, are seven Angels*.

That this is so, I prove out of two places of the Apocalyps derived from hence; where as well the *seven Lamps* before the Throne, as the Lamb's *seven Eyes*, are said to be the *seven Spirits of God*: *I saw* (saith S. *John* Ch. 4. 5.) *seven Lamps before the Throne, which are the seven Spirits of God*. And again, Ch. 5. 6. *I saw in the midst of the Throne, and of the four Beasts*, (as we translate it) *and of the four and twenty Elders, a Lamb, as if he had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth*. Here, first, we have *Zacharie's* very words, *seven eyes sent forth into all the earth*: secondly, that these *seven eyes* are the *seven Spirits of God*: thirdly, that these *seven Spirits* were represented by the *seven Lamps* burning before the Throne. If this be not sufficient to make my interpretation of *Zacharie's* good, I know not what can be. For who can now but think that the Jews derived their Tradition of these *seven Angels* from this place of *Zachary*, and the Apocalyps from them both?

And that indeed the Jews supposed some such thing meant by the *seven Lamps* in the Temple, appears by the report of *Josephus*, though depraved and fashioned unto the capacity of the Gentiles. For he tells us (both in his *Antiquities*,

Zach. 4. 10.

\* Chap. 4. 36.

Et respondit

Jonathan

Arch-angelus,

&c.

Chap. 12. 15.

Vol. Cy. 4.

adversus

Jerosol. 20

lib. 1. in Pf.

129. vel 130.

Angeli dicitur

tur etiam in

de Zach. 4. 10.

magis in Ps.

Phil. in Lib.

de Sennacherib.

Vide & 2

Chron. 16. 9.

Zach. 4. 10.

\* Antiq. 3.  
cap. 7.

1 Rom. 15.

Rev. 1. 4, 5.

Heb. 4. 14.

1 Tim. 5. 21.

Lib. 3. cap. 7. and in his *De Bello Judaico*, Lib. 6. cap. 6. Gr. 18<sup>a</sup>. ) that the Seven Lamps signified the seven Planets, and the most holy place within the veil, ( *Antiq. l. 3. cap. 5.* ) the Heaven of God or Heaven of Glory; and that therefore the Lamps stood \* slope-wise, as it were to express the obliquity of the Zodiack. Now it is true that the Jewish Astrologians, favouring of Gentilisme, make these Seven Angels the Prefects of the Seven Planets; which they seem to have learned in part from the Greek Philosophy: which conceit, howsoever it be vain and groundless, yet may be as a Key to understand the meaning of this of *Josephus*. And one thing more; If the visible things of God may be learned, as *S. Paul* says, from the Creation of the world, why may not the Invisible and Intelligible World be learned from the Fabrick of the Visible? the one (it may be) being the Pattern of the other. But to let this pass, and return again to the Apocalyps:

Where concerning the places alledged, there may be two things objected. First, That the *seven spirits* there mentioned are, and may be, expounded of the *Holy Ghost*, thus represented in respect of those *seven-fold* (that is, manifold) Graces he communicates unto the Church. I answer, that many indeed have so taken it: but, besides the uncouthness of expressing one Spirit by *seven*, there is a reason in the Text why they cannot be so taken; namely, because not only the *seven Lamps* are said to be those *seven spirits* of God, but the *seven eyes* and *seven Horns* of the Lamb also to be the same. Now it will be very hard and harsh to make the *Holy Ghost* the Horns and Eyes of Christ, as he is the Lamb of God that taketh away the sins of the world, that is, as he is Man: Above Angels indeed the Man *Jesus* is exalted, and that too for the suffering of death, that is, as the Lamb; but not above the *Holy Ghost*. This made not only *Drusus*, but even *Beza* himself, in his Notes upon this place to affirm, it could not be meant of the *Holy Ghost*, but of *Seven created Spirits*.

A second scruple is, How (if they be *created Spirits*) *John* could pray for *Grace and Peace* from them: *Grace be unto you*, (saith he) *and peace from him which is, which was, and is to come*; and from the *seven spirits which are before his Throne*, and from *Jesus Christ the faithful witness*, &c. Would he pray for *Grace and Peace* from Angels? I answer, Why not? For first, He praies not to them; but unto God, unto whom such votes are tendered. Secondly, He praies for *Grace and Peace* from them, not as *Authors*, but as the *Instruments* of God in the dispensation thereof. Are they not λειτουργικά πνεύματα *ministering spirits, sent forth to minister for them who shall be heirs of Salvation*? And, if it be no Idolatry to pray unto God to give *Grace and Peace* from the outward Ministry of his Word; no more is it to pray unto him for it from the invisible Ministry. For certainly it is lawful to pray unto God for a blessing from an Instrument, which he is wont to give us by an Instrument. Secondly, It may be said, it being a Salutation, that the words [ *Grace and Peace* ] need not be taken in that special and strict sense, but in the large and general, wherein *Grace* sounds favour at large, and *Peace* all manner of prosperity. In which sense no man will deny but the blessed Angels have an interest in the dispensation of the favours and blessings of God to his Church; and so God may be prayed to to give them, as he is wont, by their Ministry. *Grace and Peace from him which is, which was, and is to come*, as the Author and Giver; and from the *Seven Spirits*, as the Instruments; and from *Jesus Christ*, as the Mediator.

There is yet one place more in the Apocalyps to confirm this Tradition, Chap. 8. 2. *I saw*, saith *S. John*, τὰς ἑπτὰ Ἀγγέλους οἱ ἑνώπιον τοῦ Θεοῦ ἑστῆκασιν, the *Seven Angels which stood before God*. Is not this as plain as *Tobit*? Why should then the one be accounted Magical rather than the other?

I add moreover, that these Angels are those שריים הראשונים, *Principes primarii* or chief Princes, mentioned in the 10. of *Daniel* 13. *Michael* one of the chief Princes (saith the Angel there) *came to help me*: Now *Michael*, we know, is one of the Arch-angels; and why therefore may not these chief Princes be those Ἀγγελοι ἀλεκτοί, whereof *S. Paul* speaks in his adjuration to *Timothy*? I charge thee (saith he) before God, and the Lord *Jesus Christ*, and the *Elect Angels*; not the good Angels at large, but those *Angeli eximii*, the Seven Arch-angels which stand before the Throne of God.

And it may, not without reason, be conjectured, that those *Seven chief Princes* famed in the *Persian* Monarchie took their beginning from hence; namely, that *Daniel* (who in respect of his account for wisdom, and of his power under *Darius* the *Mede*, had a main stroke in the moulding and framing the Government of that



that State) caused the Persian Court to resemble that of Heaven, ordaining *seven chief Princes* to stand before the King. Of which we find twice mention in Scripture: as in the Book of *Esther*, where they are recorded by name, and styled the *seven Princes of Media and Persia, who saw the King's face, and sate first in the kingdom*: and in the Commission granted to *Ezra* by *Artaxerxes*, *Ezra* 7. 14. they are called the *King's seven Counsellors*; Forasmuch as thou art sent by the King, and his seven Counsellors, &c. And, it may be, the Church of Jerusalem, when they chose *seven Deacons* to minister unto their Bishop, had an eye the same way.

HITHERTO of the Number of these Arch-angels; now a word or two of their Office. And that is, First, to be the universal Inspectors of the whole world, and the Rulers and Princes of the whole Angelical host: which appears in that they are called *Principes primarii*, ראשונים *chief Princes*, and Αρχάγγελοι *Arch-angels* (i.) ἄρχοντες ἁγίων Ἀγγέλων, *Chief of the Angels*: their universal jurisdiction is meant by the words [*sent forth into the whole world*,] whereas the rest are limited to certain places. Secondly, to have the peculiar Charge and Guardianship of the Church and affairs thereof, whilst the rest of the world, with their Politics, Kingdoms and Governments, is committed to the care of \* *subordinate Angels*, who, according to their several charges, may seem to carry those names of a *Thrones, Principalities, Powers and Dominions*. That the charge of the Church, *quà talis*, belongs thus peculiarly and immediately to the *seven Arch-angels*, may appear by *S. John's* saluting the Churches with a Benediction of *Grace and Peace* from their ministry; and the typing of them by the *seven Eyes* and *Horns* of the Lamb, as Powers which the Father, since he exalted Him to be Head of his Church, hath annexed to his Jurisdiction. Hence it comes to pass, that we find these Angels peculiarly, both before and in the Gospel, to have been employed about the Church-affairs. In the Old Testament, the Angel *Gabriel* (one of the *seven*) revealed to *Daniel* the time of the restoration of the Jewish State, and coming of *Messiah*: and the Angel *Michael* (one of the chief Princes) was his assistant, when he strengthened *Darius* the Mede who founded the Monarchy which should restore them, and is in special termed (*Dan.* 12. 1.) *the Prince that stood for Daniel's people*. In the Gospel, we find the same Angel *Gabriel* employed both to *Zachary* and the *Blessed Virgin* with the Evangelical Tidings; and that *Zachary* might take notice that he was one of the *seven*, he says unto him, *I am Gabriel that stand in the presence of God*. Likewise in the Churches combat with the Dragon, *Apocal.* 12. 7, &c. *Michael* and his Angels are said to be her Champions, and in her quarrel to have cast the Dragon and his Angels down to the Earth. And in this Prophecy of \* *Zachary* it is said, that these *seven eyes* of the Lord took care of one stone, which *Zorobabel* laid for the foundation of the Temple; and therefore the work could not be disappointed, but should certainly at length be finished. So as by this time we may guess the meaning of that which *Hananî* the Seer told King *Asa* (*2 Chron.* 16. 9.) *The Eyes of the Lord* (that is, these *Seven Eyes*) *run to and fro through the whole Earth, to shew themselves strong in the behalf of those whose hearts are perfect towards him*.

Zach. 4. 10.  
Chap. 1. 14.

\* Clemens Alex. Strom. lib. 7. Οὐ πῶς ἐστὶν (scil. Filius Dei) ὁ διδῶν καὶ τοῖς ἑλλήσι φιλοσοφίαν διὰ τῶν ὑποδεστέρων Ἀγγέλων, εἰσι δὲ συνδιανενομένοιαι περὶ τὰς θεῖας τε καὶ ἀνθρώπων Ἀγγελίας καὶ ἐθνῶν. Νοτῶν διὰ τῶν ὑποδεστέρων Ἀγγέλων, by the subordinate Angels. Vide & Clementem Romanum Epist. ad Corinth. ubi citat Deut. 32. 8, 9. secundum versionem ἑβραίων LXX. ἐξουσίαν θεῖα ἐθνῶν κατ' ἀειδιῶν Ἀγγέλων Θεῶν· qui non בני ישראל, sed בני שרי אר, legisse videntur. Vide & Irenaeum, l. 3. cap. 12.

a Origen seems to acknowledge but four Orders, Θεζουροι, Κουετόντες, Ἐξουσία, Ἀρχαί· Contra Cel. l. 4.

Luke 1. 19.

\* Chap. 3. 9.

## DISCOURSE XI.

S. MARK II. 17.

*Is it not written, My House shall be called a House of Prayer*  
*καὶ τοῖς ἔθνεσι to all [the] Nations?*



HEY are the words of our Blessed Saviour, when he cast the Buyers and Sellers and Money-changers out of the Temple, and forbid to carry any vessels through it. Concerning which story it is worth observation, that our Saviour whilst he was upon earth never exercised any Kingly or coactive Jurisdiction, but in vindicating his Father's House from prophanation. And this he did two several times: Once at the first Passover, after he began his Prophecie, whereof you may read *John 2. 14, &c.* and now again at his last Passover, when he came to give his soul a sacrifice for sin. This is that which *S. Mark* relates in this place, as do also two other of the Evangelists, *S. Matthew* and *S. Luke*. The vindication of God's House from Prophanation (how little account soever we are wont to make thereof) was with our Blessed Saviour *Alpha* and *Omega*, the first and last of his care; *ubi incipit, ibi desinit*. The consideration of which, how momentous it is, I leave to your selves to judge. Thus much by way of Preface.

*Matth. 21. 13.*  
*Luke 19. 46.*

NOW for understanding the words I have chosen, I will divide my Discourse into a *Question* and an *Observation*. The *Question* is, *In what part of the Temple this Market was kept*. A thing not commonly by Expositors enquired after, much less defined. The *Observation* is, *That this fact of our Saviour more particularly concerns us of the Gentiles than we take notice of*.

I. For the first, [*In what part of the Temple this Market was kept*;] The Jews Religion and scrupulosity to keep their Temple from prophanation was such as might seem to make this story incredible. Those who were so chary that no uncircumcised or unclean person should come therein, who trod the pavement thereof with so much religious observance and curiosity, who would not suffer (as *Josephus* relates) any other building, no not the Palace of *Agrippa* their King, to have any prospect into it, lest it should be polluted by a prophane look; how unlikely is it they would endure it to be made a place of buying, selling, and bartering, yea a Market for sheep and oxen, as *John 2. 14.* it is expressly said to have been? Neither will it serve the turn to excuse it by saying, it was to furnish such as came thither with offerings: For the sheep and oxen, whilst they were yet to be bought to that purpose, were not sacred, but prophane; and so not to come within the sacred limits. You see the difficulty.

*Antiq. l. 20. c. 7*

But I answer, that this Market was kept in the Third or *Gentiles Court*, which was the outmost of the Temple. For the Temple in our Saviour's time had Three Courts, each surrounding one another. First, the inmost or *Priests Court*, wherein stood the Temple and the Altar of burnt-offering: Into this none but the Priests and Levites came. Secondly, the middle or *great Court*, which surrounded that of the Priests: whereinto the Jews of all sorts and circumcised Profelytes came to worship. Without this was a third Court for the *Gentiles*, which surrounded the *Israelites Court*, as that did the Court of the Priests. The two first Courts they accounted sacred, calling them τὸ Ἅγιον into which therefore none might enter but such as were circumcised and clean according to the Law. The third was without the sacred limits, and so accounted prophane and common: which may be learned out of *Josephus*, who tells us of certain little pillars or columns, placed by the *Lorica* or *septum*, which severed this Court from the rest, whereon was inscribed in Greek and Latin, Μὴ δὲν ἀλλόφυλον εἰς τὸς τῷ Ἁγίῳ παρεῖναι, *In Atrium sanctum transire alienigenam non debere*, That no stranger pass within the sacred limits; τὸ δὲ δεύτερον ἱερόν, saith he, Ἅγιον ἐκαλεῖτο, for the second part of the Temple was called Holy; implying that the Outmost was not so.

*Lib. 5. de*  
*Bello Jud. cap.*  
*5. Gr. 13.*

Into this Court therefore, which had no legal sanctity and was without the sacred limits, the *Gentiles* were admitted, and had their station, together with such of the Jews as were in their uncleanness; further they might not go. By *Gentiles* here I mean

mean



mean such, which though uncircumcised, yet worshipped the God of *Israel*, and were called Σεβόμενοι. For (as I have told you \* heretofore) the Jews had two sorts of Profelytes which worshipped their God and frequented his Temple. One of such as were circumcised, and took upon them the observation of the whole Law of *Moses*: These were accounted as *Jews*, bound to the same observances, and partakers of the same priviledges with them; they worshipped together in the same Court, and differed nothing from *Jews*, but that they were not so born. But besides these, there was a second sort of Gentiles which embraced the worship of the God of *Israel* and the hope of the life to come, which were not circumcised, nor conformed to the Ordinances of the *Mosaical* Law; but were tied only to the observation of those commandments which the Jewish Doctors call \* *The Precepts of the Sons of Noah*. Of this Order was *Cornelius* and divers other mentioned in the Acts of the Apostles, where they are known by the name of Σεβόμενοι or *Worshippers*: and though they were true worshippers, yet were they still but *Gentiles*, and such as no Jew might converse with; as we see in the example of *Cornelius*. These were those that came no further than the *Outmost Court*, not accounted within the limits of the τὸ Ἅγιον or *Sacred Septs*; as themselves were accounted *Unclean*, because Uncircumcised, and so no members of the Commonwealth of *Israel*.

Mark 11.17.

\* See Discourse 3.

\* See the Seven Precepts of the Sons of Noah, in Discourse 3.

In this Court therefore the *Jews* made no scruple of doing prophane and secular acts, being in their opinion no better than a common place. Nay, it is very probable, that to shew their despiency of the poor *Gentiles*, (according to that in the Apocalyps, ἐξω οἱ κύνες, *without are Dogs*) and to pride themselves in their prerogative and discretion from them, they affected to have such acts there done. And hence it came to pass that they permitted a Market of Oxen and Sheep, Doves and other barmery, to be kept there, for the use of the Temple and those who came thither to worship. And thus the poor *Gentiles* or Σεβόμενοι were stabled amongst Oxen, Sheep, and stalls of Money-changers, and in that tumultuous place fain to offer up their devotions and prayers unto the most High God whom they had chosen.

Rev. 22.15.

But our Blessed Saviour, who came to redeem not the *Jews* only, but the *Gentiles* also, and to make them a principal part of his fold, would not suffer them to be thus neglected; but in this act of his gave them a *prælude* of his further favour intended toward them: and he that was to vindicate their Souls from death, and take away the \* *partition-wall* between them and the Jews, first vindicates their Oratory from prophanation; alledging for his warrant this place of the Prophet *Esaï* concerning the same Oratory, *My House shall be called a House of Prayer* πᾶσι τοῖς ἔθνεσι. He did not say, My Father's House is holy; for the Jews would soon have replied, that the Gentiles Court was without the sacred limits: But, *It is written*, saith he, *My House shall be called a House of Prayer for all the Nations*; Ergo, The place of Prayer for all Nations is a part of my Father's House. If my Father's House, then holy, and not to be thus prophaned. For whatsoever is his, is holy; Relative Holiness being nothing else but the peculiarity a thing hath to God-ward. Of this if any man doubt, that Quotation by S. *Luke* concerning that which *first openeth the womb*, will put him out of doubt. For whenas the Law saith, *Every male that openeth the womb is mine*, (that is, the Lord's;) S. *Luke* utters it, chap. 2. v. 23. *Every male that openeth the womb shall be called Holy unto the Lord*: Ergo, *To be the Lord's and to be Holy*, are Synonyma's.

\* Ephes. 2.14.

Though therefore the Gentiles Court had no sanctity of legal distinction, yet had it the sanctity of peculiarity to God-ward, and therefore not to be used as a common place. The Illation proceeds by way of Conversion; *My House shall be called the House of Prayer to \* all Nations or People*; Ergo, The House of Prayer for all Nations is my Father's House. And the Emphasis lies in the words [πᾶσι τοῖς ἔθνεσι] which our Translators were not so well advised of, when, following *Beza* too close, they render the words thus, *My House shall be called of all Nations the House of Prayer*; as if the Dative Case here [τοῖς ἔθνεσι] were not Acquisitive, but (as it is sometimes with passive verbs) in stead of the Ablative of the Agent, for παρὰ τῶν ἔθνων. Which sense is clean from the scope and purpose of the place whence it is taken; as he that compares them will easily see, and I shall make fully to appear in the next part of my Discourse, which I tendred by the name of an *Observation*.

\* 1 Kings 8. 41, 42, 43.

To wit, *That this fact of our Saviour more particularly concerns us of the Gentiles than we take notice of*. Namely, we are taught thereby what reverent esteem we ought to have of our Gentile Oratories and Churches; howsoever not endued with such legal sanctity, in every respect, as was the Temple of the Jews; yet Houses of Prayer as well

II.

well as theirs. This *Observation* will be made good by a threefold Consideration: *Mark 11.17.* First, of the Story, as I have related it; secondly, from the Text here alledged for warrant thereof; and thirdly, from the circumstance of Time.

1. For the Story, I have shewed it was acted in the Gentiles Court, and not in that of the Jews; because it is not credible that was thus prophaned. It cannot therefore be alledged, that this was a place of *legal sanctity*; for according to *legal sanctity* it was held by the Jews as common: only it was the place for the Gentiles to worship the God of *Israel* in; and seems to have been proper to the second Temple, the Gentiles in the first worshipping without at the Temple-door in the holy Mountain only.

2. Secondly, The place alledged to avow the Fact speaks expressly of Gentile-worshippers; not in the words *τοῖς ἔθνεσι* only, but in the whole body of the context. Hear the Prophet speak, *Esay* chap. 56. ver. 6, 7. and then judge: *The sons of the stranger, that joyn themselves to the Lord to serve him, and to love the Name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant, (namely, that I alone shall be his God;) Even them will I bring to my holy Mountain, and make them joyfull in my House of Prayer; their burnt-offerings and sacrifices accepted upon mine Altar.* Then follow the words of my Text, *For my House shall be called (that is, shall be; it is an Hebraism) a House of Prayer for all People.*

What is this but a Description of the *Σεβόμενοι* or Gentile-worshippers? And this place alone makes good all that I have said before, *viz.* That this vindication was of the Gentiles Court: Otherwise the allegation of this Scripture had been impertinent; for the Gentiles (of whom the Prophet speaks) worshipped in no place but this. Hence also appears to what purpose our Evangelist expressed the words [*πᾶσι τοῖς ἔθνεσι*,] namely, as that which shewed wherein the force of the accommodation to this occasion lay; which the rest of the Evangelists omitted, as referring to the place of the Prophet whence it was taken; those who heard it being not ignorant of whom the Prophet spake.

3. Thirdly, the circumstance of Time argues the same thing; if we consider that this was done but a few days before our Saviour suffered, to wit, when he came to his last Passover. How unreasonable had it been to vindicate the violation of Legal and typical sanctity, which within so few days after he was utterly to abolish by his Cross; unless he had meant thereby to leave his Church a lasting lesson, what reverence and respect he would have accounted due to such places as this was which he vindicated?

## DISCOURSE XII.

S. JOHN 4. 23.

*But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and Truth: For the Father seeketh such to worship him.*



Jud. 9. 7. The Evangelist here calls it *Sichar*, ver. 5 alias *Shechem*, or *Sichem*.

THEY are the words of our Blessed Saviour to the Woman of *samaria*, who perceiving him by his discourse to be a Prophet, desired to be resolved by him of that great controverted point between the *Jews* and *Samaritans*, Whether Mount *Garizim*, by *Sichem*, (where the *samaritans* sacrificed) or *Jerusalem*, were the true place of worship. Our Saviour tells her, that this Question was not now of much moment: For that the hour or time was near at hand, when they should neither worship the Father in Mount *Garizim*, nor at *Jerusalem*. But that there was a greater difference between the *Jews* and them than this of Place; namely, even about *That which was worshipped*: For ye (saith he) worship that ye know not; but we (Jews) worship that we know. Then follow the words premised, *But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and Truth.*

It



It is an abused Text, being commonly alledged to prove that God now in the Gospel either requires not, or regards not *External* worship, but that of the *Spirit* only: John 4.23. and this to be a characteristical difference between the worship of the Old Testament and the New. If at any time we talk of *external* decency in rites and bodily expressions as fit to be used in the service of God, this is the usual Buckler to repel whatsoever may be said in that kind. It is true, indeed, that the worship of the Gospel is much more *spiritual* than that of the Law: But that the worship of the Gospel should be *only spiritual* and no *external* worship required therein, (as the Text according to some mens sense and allegation thereof would imply,) is repugnant not only to the practice and experience of the Christian Religion in all Ages, but also to the express Ordinances of the Gospel it self. For what are the *sacraments* of the New Testament? are they not Rites wherein and wherewith God is served and worshipped? The consideration of the holy Eucharist alone will confute this Gloss: For is not the commemoration of the Sacrifice of Christ's death upon the Cross unto his Father, in the Symbols of Bread and Wine, an *external* worship? And yet with this Rite hath the Church in all Ages used to make her solemn address of Prayer and Supplication unto the Divine Majesty, as the Jews in the Old Testament did by Sacrifice. When I say, in all Ages, I include also that of the Apostles: For so much S. Luke testifieth of that first Christian society, Acts 2.42. Ἦσαν ὃ προσηκόντων τῇ κλάσει τῶ ἀγίου, καὶ ταῖς προσευχαῖς, *They continued in breaking of Bread, and in Prayers.*

As for bodily expressions by gestures and postures, as standing, kneeling, bowing, and the like; our Blessed Saviour himself lift up his sacred eyes to heaven when he prayed for Lazarus; fell on his face, when he prayed in his agony. S. Paul (as himself saith) *bowed his knees to the Father of our Lord Jesus Christ*: He and S. Peter, and the rest of the Believers, do the like more than once in the Acts of the Apostles. What was *Imposition of hands* but an external gesture in an act of invocation for conferring a blessing? and that perhaps sometimes without any vocal expression joyned therewith. Besides, I cannot conceive any reason why, in this point of Evangelical worship, *Gesture* should be more scrupled at than *Voice*. Is not confessing, praising, praying, and glorifying God by *Voice*, an external and bodily worship, as well as that of *Gesture*? why should then the one derogate from the worship of the Father in *Spirit and Truth*, and not the other? To conclude, There was never any society of men in the world that *worshipped the Father* in such a manner as this interpretation would imply: and therefore cannot this be our Saviour's meaning, but some other. Let us see if we can find out what it is. Eph. 3.14.

There may be two senses given of these words; both of them agreeable to Reason and the analogy of Scripture: let us take our choice. The one is, That to worship God in *Spirit and Truth*, is to worship him not with Types and shadows of things to come, as in the Old Testament, but according to the verity of the things exhibited in Christ; according to that, *The Law was given by Moses, but Grace and Truth came by Jesus Christ*. Whence the Mystery of the Gospel is elsewhere by our Saviour, in this Evangelist, termed *Truth*, as Chap. 17. ver. 17. and the Doctrine thereof, by S. Paul, *the word of Truth*: See Ephes. Chap. 1. ver. 13. Rom. 15. 8. The time therefore is now at hand, said our Saviour, when the true worshippers shall worship the Father no longer with bloody Sacrifices, and the Rites and Ordinances depending thereon; but in and according to the verity of that which these Ordinances figured. For all these were Types of Christ, in whom, being now exhibited, the true worshippers shall henceforth worship the Father. John 1.17.

This sense hath good warrant from the state of the Question between the Jews and Samaritans, to which our Saviour here makes answer: which was not about worship in general, but about the kind of worship in special, which was confessed by both sides to be tied to one certain place only; that is, of worship by *Sacrifice* and the appendages; in a word, of the Typical worship proper to the first Covenant, of which see a description Heb. 9. This Josephus expressly testifies, Lib. 12. Antiq. cap. 1. speaking of the Jews and Samaritans which dwelt together at Alexandria: \* They lived, saith he, in perpetual discord one with the other, whilst each laboured to maintain their Country customs: those of Jerusalem affirming their Temple to be the sacred place whither sacrifices were to be sent; the Samaritans, on the other side, contending they ought to be sent to Mount Garizim. For otherwise, who knows not that both Jews and Samaritans had other places of worship besides either of these? namely their *Proseucha's* and *Synagogues*, wherein they worshipped God, not with internal only, but external worship; though not with *Sacrifice*, which might be offered but in one place only. And this also may \* Περὶ ἀλλή-  
λους ἐπὶ ἀλλήλων  
ἔσσαν.

John 4.23.

John 2.19, 21.

may seem to have been a Type of Christ as well as the rest, namely, that he was to be that *one* and *only* Mediator of the Church, in the Temple of whose sacred body we have access unto the Father, and in whom he accepts our service and devotions: according to that, *Destroy this Temple, and I will rear it up again in three days: He spake, saith the Text, of the Temple of his Body.* This sense divers of the Ancients hit upon. *Eusebius Demon. Evang. Lib. 1. Cap. 6.* Οὐ διὰ συμβόλων καὶ τύπων, ἀλλ', ἣ φησιν ὁ Σωτήρ, ἐν πνεύματι καὶ ἀληθείᾳ. *Not by Symbols and Types, but, as our Saviour saith, in Spirit and Truth.* Not that in the New Testament men should worship God without all external services: For the New Testament was to have external and visible services as well as the Old, but such as should imply the verity of the promises already exhibited, not be Types and shadows of them yet to come. We know the Holy Ghost is wont to call the figured Face of the Law the *Letter*, and the Verity thereby signified, the *Spirit*. As for ἐν πνεύματι καὶ ἀληθείᾳ, *in Spirit and Truth*, both together, they are ἀπαξ λεγόμενοι, but once found in holy Writ; to wit, only in this place: and so, no light can be borrowed by comparing of the like expression any where else to expound them. Besides, nothing hinders but they may be here taken one for the exposition of the other; namely, that to worship the Father ἐν πνεύματι, is the same with to worship him ἐν ἀληθείᾳ.

Verse 24.

But howsoever this exposition be fair and plausible, yet, methinks, the reason which our Saviour gives in the words following should argue another meaning. *God (saith he) is a Spirit; therefore they that worship him, must worship in Spirit and Truth:* But God was a *spirit* from the beginning: If therefore for this reason he must be worshipped *in Spirit and Truth*, he was so to be worshipped in the Old Testament as well as in the New.

\* Chap. 17.

Let us therefore seek another meaning: For the finding whereof, let us take notice that the *Samaritans*, at whom our Saviour here aimeth, were the off-spring of those Nations which the King of *Assyria* placed in the Cities of *Samaria*, when he had carried away the Ten Tribes captive. These, as we may read in the \* second Book of the Kings, at their first coming thither worshipped not the God of *Israel*, but the gods of the Nations from whence they came: wherefore he sent Lions amongst them, which slew them. Which they apprehending, either from the information of some *Israelite*, or otherwise, to be because they knew not the worship of the God of the Country, they informed the King of *Assyria* thereof, desiring that some of the captiv'd Priests might be sent unto them, to teach them the manner and rites of his worship; which being accordingly done, they thenceforth (as the Text tells us) *worshipped the Lord*, yet *feared their own Gods* too, and so did ἀμικτὰ μίγνυναι, as *S. Chrysostome* speaks, *mingle things not to be mingled.*

In this medley they continued about three hundred years, till toward the end of the *Persian* Monarchy. At what time it chanced that *Manasse*, brother to *Jaddo* the High Priest of the returned Jews, married the daughter of *Sanballat* then Governour of *Samaria*: for which being expelled from *Jerusalem* by *Nehemiah*, he fled to *Sanballat* his Father in Law; and after his example many other of the Jews of the best rank, having married strange wives likewise, and loth to forgo them, betook themselves thither also. *Sanballat* willingly entertains them, and makes his son-in-Law *Manasse* their Priest. For whose greater reputation and state, when *Alexander* the Great subdued the *Persian* Monarchy, he obtained leave of him to build a Temple upon Mount *Garizim*, where his son-in-Law exercised the office of High Priest. This was exceedingly prejudicial to the Jews, and the occasion of a continual Schism, whilst those that were discontented or excommunicated at *Jerusalem* were wont to betake themselves thither: Yet by this means the *Samaritans* (having now one of the sons of *Aaron* to be their Chief Priest, and so many other of the Jews, both Priests and others, mingled amongst them) were brought at length to cast off all their false gods, and to worship the Lord the God of *Israel* only. Yet so, that howsoever they seemed to themselves to be true worshippers, and altogether free from Idolatry; nevertheless they retained a smack thereof, inasmuch as they worshipped the true God under a visible representation, to wit, of a *Dove*, and circumcised their Children in the name thereof, as the Jewish Tradition tells us; who therefore always branded their worship with עבירה or spiritual Fornication: Just as their predecessors, the Ten Tribes, worshipped the same God of *Israel* under the similitude of a *Calf*.

י"ע, id est, Cultus externus; sic Idolatriam appellam.

This was the condition of the *Samaritan* Religion in our Saviour's time: and if we weigh the matter well, we shall find his words here to the woman very pliable to be construed with reference thereunto. You ask, saith he, of the true place of worship,



ship, whether Mount *Garizim*, or *Jerusalem*: which is not now greatly material; forasmuch as the time is at hand when men shall worship the Father at neither. But there is a greater difference between you and us than of *Place*, though you take no notice of it; namely, even about the *Object of worship* it self: *For ye worship what ye know not, but we (Jews) worship what we know.* How is that? Thus; Ye worship indeed the Father, the God of *Israel*, as we do; but you worship him under a corporeal representation; wherein you shew you know him not: *But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and Truth.* In *Spirit*, that is, conceiving of him no otherwise than in *Spirit*; and in *Truth*, that is, not under any corporeal or visible shape: *For God is a Spirit, and they that worship him must worship him in Spirit and Truth;* ἀνεπαύτως καὶ ἀληθῶς, not fancying him as a *Body*, but, as indeed he is, a *spirit*. For those who worship him under a corporeal similitude, do *believe* him: according as the Apostle speaks, *Rom. i. 23.* of such as *changed the glory of the Incorruptible God into an Image made like to corruptible Man, Birds or Beasts;* They changed, saith he, the truth of God into a lie, and served the creature, *παρὰ τὴν ἑликаρτίαν, juxta Creatorem, as or with the Creator who is blessed for ever, v. 25.* Hence *Idols* in Scripture are termed *Lies*; as *Amos 2. 4.* *Their Lies have caused them to erre, after which their Fathers walked:* The Vulgar hath, *Seduxerunt eos Idola ipsorum, Their Idols have caused them to erre.* And *Esay 28. 15.* *We have made Lies our refuge.* And *Jer. 16. 19, 20.* *The Gentiles shall come from the ends of the earth, and shall say, Surely our Fathers have possessed (the Chaldee hath פלח have worshipped) a lie; vanity, wherein there is no profit. Shall a man make Gods unto himself, and they are no Gods?*

John 4. 23.

Jer. 3. 10.

This therefore I take to be the genuine meaning of this place, and not that which is commonly supposed against *external worship*; which I think this Demonstration will evince: *To worship what they know,* (as the Jews are said to do) and *to worship in Spirit and Truth,* are taken by our Saviour for one and the same thing, (else the whole sense will be inconsequent:) But the Jews worshipped not God without Rites and Ceremonies, (who yet are supposed to worship him *in Spirit and Truth*;) Ergo, To worship God without Rites and Ceremonies, is not to worship him *in Spirit and Truth*, according to the meaning here intended.

See the Homily against the peril of Idolatry. p. 3. where the Text is peculiarly applied against worshipping of God in an Image.

## DISCOURSE XIII.

S. LUKE 24. 45, 46.

*Then opened he their understanding, that they might understand the Scriptures: And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.*



OUR Blessed Saviour, after he was risen from the dead, told his Disciples, not only that his *Suffering of death* and *Rising again the third day* was foretold in the Scriptures, but also pointed out those Scriptures unto them, and *opened their understanding, that they might understand them*; that is, he expounded or explained them unto them: Certain it is therefore, that somewhere in the Old Testament these things were foretold should befall Messiah. Yea S. Paul, *1 Cor. 15. 3, 4.* will further assure us that they are; *I delivered unto you, saith he, first of all, that which I also received, how that Christ died for our sins, according to the Scriptures: And that he was buried, and that he rose again the third day, according to the Scriptures.* Both of them therefore are somewhere foretold in the Scriptures; and it becomes not us to be so ignorant as commonly we are, which those Scriptures be which foretell them. It is a main point of our Faith, and that which the Jews most stumble at, because their Doctors had not observed any such thing foretold of Messiah. The more they were ignorant thereof, the more it concerns us to be confirmed therein. I thought good therefore to make this the Argument of my Discourse at this time, to inform both you and my self where these things are foretold,

foretold, and, if I can, to point out those very Scriptures which our Saviour here expounded to his Disciples.

Which that I may the better do, I will make the words fore-going my Text to be as the Pole-star in this my search: *These are the things* (saith our Saviour) *which I spake unto you while I was yet with you, That all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me.* Then follow the words I read, *Then opened he their understanding, &c.* These two events therefore, of Messiah's death and rising again the third day, were foretold in these Three parts of Scripture, *In the Law of Moses or Pentateuch, in the Nebiim or Prophets, and in the Psalms*; and in these Three we must search for them. And first for the First, *That Messiah should suffer death.*

I. This was fore-signified in the Law or Pentateuch, First in the story of Abraham, where he was commanded to offer his son Isaac, the son wherein his seed should be called, and to whom the promise was entailed, *That in it should all the Nations of the world be blessed.* What was here acted else but the Mystery of Christ's Passion? to wit, That the promised seed should make all the Nations of the world blessed, by becoming a sacrifice for sin? which that it might be the more evident, the Place is also designed, the region of Mount Moriah; there Abraham was bid to offer his son Isaac, even where Messiah, who was then in the loins of Isaac, was one day to be offered upon the Cross.

The Second prediction in the Law of Messiah's suffering death, was by the slaying of Beasts, for atonement of sin, in their Sacrifices; which were nothing else but shadows and representations of that Offering upon the Cross which Messiah was one day to make of himself for the sins of the world. Which Mystery of the end of those Legal sacrifices was shewed in the former story of Abraham's offering Isaac: For when he had now brought his son to the place appointed, and had built an Altar, and was now ready to slay him, as he was commanded; the Angel of the Lord stayed his hand, and shewed him a Ram caught in a thicket by the horns; which Ram Abraham took, and offered for a burnt-offering in stead of his son; to signify, that the offering of the Blessed seed was yet to be suspended, and that God in the mean while would accept the offerings of Bulls and Rams, as a pledge of that expiation which the Blessed seed of Abraham in the loins of Isaac should one day make.

2. And thus much for the Law. Now I come to the Prophets, wherein I find Three evident Prophecies, *That Messiah should suffer death.* The first is that famous one, the 53. of *Esay*, the whole Chapter through; I will not repeat it all, but some two or three passages thereof. Verse 5. *He was wounded, saith the Prophet, for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.* Ver. 7. *He was oppressed, he was afflicted, yet he opened not his mouth; he was brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.* Ver. 8. *He was cut off out of the land of the living; for the transgression of my people was he stricken.* Now that this Prophecy was one of those by which the Apostles used to prove this Verity, appears by the story of the conversion of the Eunuch, *Acts* 8. unto whom Philip coming, whilst he was in his Chariot, reading this place of Scripture, and he thereupon asking Philip, of whom the Prophet spake these words; the \* Text tells us, that *Philip began at the same Scripture, and preached unto him Jesus.*

The Second place in the Prophets which foretells *That Christ should suffer*, is that in the ninth of *Daniel*, who pointing out the time of Messiah's coming by Seventy weeks, limits his count, not at his Birth, but at his Suffering, as the most principal moment of his story. *From the going out of the commandment, saith he, to restore and build Jerusalem, unto Messiah the Prince, shall be seven weeks, and sixty two weeks — And after sixty two weeks shall Messiah be cut off.* What can be more plain than this?

A Third place in the Prophets is to be found *Zachary* 12. 10. where, at the time when the Jews shall be converted, Christ is brought in speaking in this manner; *I will pour out, saith he, upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look upon me whom they have pierced.* Hence it follows, that the Jews should have pierced Messiah before they received him to be their Redeemer. And that this place also was one of those applied by the Apostles to this purpose, appears by *S. John's* twice alledging it: Once in his Gospel, when a Souldier with a Spear pierced our Saviours side; Then, saith he, *was fulfilled that Scripture which saith, They shall look upon him whom they pierced:* Again, in the beginning

Luke, 24. 45.

I.

Gen. 22. 18.

\* Verse 35.

Verse 25. 26.

John 19. 37.



ginning of his *Revelation*, Behold (saith he) he cometh in the clouds, and every eye shall see him, and they also which pierced him. Luke 24.45.

Now for the Third division of Scripture, the *Psalms*, the chief, at least, and principal place there which I dare warrant is that of the 16. *Psalm*, v. 9, 10. quoted both by S. Peter and S. Paul in the *Acts* of the Apostles: *My flesh shall rest in hope; For thou wilt not leave my soul in the grave, neither suffer thine Holy One to see corruption.* For David, as S. Peter and S. Paul say, was buried, and his body saw corruption; therefore it cannot be spoken of him, but of *Messiah* in the person of *David*, as a Type in whose loyns *Messiah* was. Now then if *Messiah's* body were to be laid in the grave, it follows he was to die, and to be in the state of the dead.

AND thus I have done the First part of my task, and proved That *Messiah* was to suffer death, according to the Scriptures, namely, foretold in that Threefold division of Scripture mentioned here by our Saviour, the Law, the Prophets, and the *Psalms*. Now I come to prove the other part, That it behoved him also to rise again the third day, according to the Scriptures.

And this was first foreshewn in the same story of *Isaac*, wherein his sacrifice or suffering was acted. For from the time that God commanded *Isaac* to be offered for a burnt-offering, *Isaac* was a dead man; but the third day he was released from death. This the Text tells us expressly, that it was the third day when *Abraham* came to Mount *Moriab*, and had his son, as it were, restored to him again; which circumstance there was no need nor use at all to have noted, had it not been for some Mystery. For had there been nothing intended but the naked story, what did it concern us to know whether it were the third or the fifth day that *Abraham* came to *Moriab*, where he received his son from death? Now, that I have not misapplied this figure, S. Paul is my witness, who expressly makes this release of *Isaac* from slaughter a figure of the Resurrection: For thus he speaks of this whole story, *Hebrews* 11. 17, 18, 19. By faith *Abraham* when he was tried, offered up *Isaac*; and he that had received the promises, offered up his only-begotten Son, Of whom it was said, That in *Isaac* shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. I.

The same was foreshewed by the Law of Sacrifices, which were to be eaten before the third day; some Sacrifices were to be eaten the same day they were offered, but those which were deferred longest, as the *Peace-offerings*, were to be eaten before the third day. The third day no sacrifice might be eaten, but was to be burnt: If it were eaten, it was not accepted for an atonement, but counted an abomination: namely, to shew that the Sacrifice of *Messiah*, which these Sacrifices represented, was to be finished the third day by his rising from the dead; and therefore the Type thereof determined within that time, beyond which time it was not accepted for atonement of sin, because then it was no longer a Type of him.

Thus far the Law. As for the Prophets, I find no express Prediction in them for the time of Christ's rising (For that of the case of the Prophet *Jonah*, I take to be rather an Allusion than a Prophecy:) only in general, That Christ should rise again, is implied both in that famous Prophecy of *Esay* the 53. and that of *Zachary* 12. In the former, forasmuch as it is said, that after he had made his soul a sacrifice for sin, he should see his seed, and prolong his days, and the pleasure of the Lord should prosper in his hand: And again, that the Lord should divide him a portion with the great, and that he should divide the spoil with the strong, because he had poured out his soul unto death: Which argues that he should not only live again, but be victorious after he had died. In that of *Zachary* it is said, the Jews should look upon, or see, him whom they had formerly pierced; and, that in that day he would pour upon them the spirit of grace and supplication: therefore he was to live again after they had pierced him. 2.

I come to the *Psalms*, where not only his Rising again is prophesied of, but the Time thereof determined; though at first sight it appears not so: namely, in that fore-aldged passage of the sixteenth *Psalm*, Thou wilt not leave my soul in Hell, nor suffer thine Holy One to see corruption. All men shall rise again, but their bodies must first return to dust, and see corruption. But *Messiah* was to rise again before he saw corruption: If before, then the third day at farthest; for then the Body naturally begins to see corruption. This may be gathered by the story of *Lazarus* in the Gospel, where Jesus commanding the stone to be rolled from his Grave, \* *Martha* his sister answered, Lord, by this time he stinketh; for he hath been dead four days. Also by that Rule given by the Masters of Physick, That those who die of the Apoplexie, suffocation of the Mother, or like sudden deaths, should not be buried till seventy two hours were past; 3.

Luke. 24. 45.

past; because within that time they might revive; and Examples are given of those who have done so. They give also a reason of it in nature: Because, say they, in that time the *Humors* of the Body make their revolution; the *Phlegm* in one day or twenty four hours, the *Choler* in two days or forty eight hours, the *Melancholy* in three days, which is seventy two hours; and this to be the reason why an *Ague* founded in an inflammation of *Phlegm* returns every day, an *Ague* which comes from *Choler* every other day, an *Ague* from *Melancholy* every third day. Now if a Body may be kept so long *unburied*, it is supposed it may continue so long *uncorrupted*; (namely where a corruption is not begun before death, as in some diseases) but longer it will not continue. When therefore it is so often inculcated in the New Testament, that our Saviour should *rise again the third day*; the Holy Ghost, in so speaking, respects not so much the number of days, as the fulfilling of Scripture, That *Messiah's* body should not see corruption, but should rise before the time wherein dead bodies begin to corrupt: and indeed our Saviour rose again within forty hours after he gave up the Ghost, and was not two full days in the grave. Therefore, if there be any other Scripture which implies *Messiah* should rise before his Body should see corruption, that Scripture, whatsoever it be, shews he should rise again *within three days*.

## DISCOURSE XIV.

EXODUS 4. 25.

Then Zipporah took a sharp stone, and cut off the fore-skin of her Son, and cast it at his feet, and said, כִּי חַתָּן רָמִים אֶתָּה לִי. *Sponsus sanguinum tu mihi es.*



HEN; that is, when she saw the Angel of the Lord ready to kill *Moses* her husband in the *Inne*, because his son was not circumcised; she took a sharp stone, (צֶרֶךְ) that is, she took a knife, which, according to the custom then, was made of stone sharpened. This we may learn out of *Joshuah* 5. 2. where the Lord says to *Joshuah*, Make thee חֲרִיבוֹת צֶרֶם, (sharp knives, say we) according to the Hebrew, knives of stones, and circumcise again the children of Israel. The Chaldee Paraphrast hath, Make thee sharp razors: the Septuagint, μαχαίρας πετρίνας stone-knives.

Thus far all is clear; but for the rest we are to seek: First, on whom the fault lay, and what was the reason of this omission of Circumcision: then, who and what is meant, when it is said, she cast, or made the fore-skin to touch his feet: and above all, what is meant by *Sponsus sanguinum*.

*Zipporah* is commonly reputed to have been a perverse and froward woman; and *Moses*, the meekest man on earth, to have had that mishap in his choice which many a good man hath. The reason, because she not only hindered her child from being circumcised, out of some nicety and averfation thereof, as a cruel Ceremony: but also, when she saw there was no remedy, but she must do it to save her husband's life, yet she did it with an upbraiding indignation, telling him, that he was a bloody husband, who must have such a thing done unto his poor child. But I see no ground either for the one, or the other.

For that the Circumcision of the child was not deferred out of any averfation of hers of that Ceremony, may be gathered, First, because she was a *Midianitess*, and so a daughter of *Abraham* by *Keturah*, and therefore well enough acquainted with and inured to that Rite, which not only her Nation, the *Midianites*, but all the Nations descended of *Abraham* observed; as may be seen in the *Ismaelites* or *Saracens*, who learned not this Ceremony first from *Mahomet*, but retained it as an ancient custom of their Nation. Secondly, She had suffered already her elder son *Gershom* to be circumcised; wherefore then should we think she was averf from the circumcision of this? For that this child, for whom *Moses* was now in danger, was *Eliezer* his youngest son, it cannot be denied; forasmuch as it is evident that *Moses* at this time was the Father of two sons, which, by reason (as may seem) of this disturbance he



he sent back with his wife unto her Father *Jethro*, as we may read in the 18. Chapter of this Book. By which it may be gathered, that the cause of this *omission of Circumcision* was not any *averseness* in *Zipporah* from that Rite; but rather, because they were in their journey when the child was born; and so having no convenient time or place to rest in till the wound might be healed, and thinking it might endanger the infant's life, to be tossed up and down whilst the wound was green, in so long and tedious a voyage, they resolved to defer the circumcision. And that *Zipporah* was delivered of this child when they had begun this journey for *Egypt*, may be gathered by this, because *Moses*, before God's sending him, hath but one child mentioned, namely *Gershom*: For what reason can be given, why, if *Eliezer* had been then born, he should not have been mentioned also? But howsoever this case of travel afterward excused the *Israelites* in the Wilderness, for deferring the circumcision of their children then; yet could it not excuse *Moses* here, in regard it was *necessitas accersita*, he being not forced to take his wife and children with him, (especially his wife being in that case) but might have sent her and them back presently to her Father; as upon this admonition he did. Nor was it indeed fit, when God sent him upon such a business, to carry such an encumbrance with him.

Thus have we freed *Zipporah* from the first charge, of being the cause of this omission out of any *averseness* to the Divine Ordinance. Now I come to shew likewise, that the words she spake at the time of circumcision, *Sponsus sanguinum tu mihi es*, were no words of *upbraiding indignation* to her husband, (as I supposed) but have a far other meaning.

For I believe not she spake these words to *Moses*, but to her Child whom she circumcised, as the *Formula* then used in Circumcision; namely, that as the fore-skin fell down at her Child's feet, (not *Moses*, or the Angel's feet) she pronounced the *Verba solennia*, the solemn formal words then in use, *Tu mihi sponsus sanguinum*.

My Reasons are, First, Because a Husband is not wont to be called *sponsus* after the wedding solemnity is past; nor can there any such example be shewn in Scripture: Ergo, it is not like that *Zipporah*, after she was the mother of two children, should say to her Husband, *sponsus sanguinum tu mihi es*.

Secondly, Because *חתן*, the word here translated *sponsus*, properly signifies *Gener*, a Son-in-law, and *sponsus* only by way of equivalence or coincidence, (because to be made Son-in-law to the Parents, is by being the daughter's *sponsus*.) My meaning is, that *חתן*, the word used, signifies not the relation of the Bridegroom to his Bride; but his relation to his Bride's Parents, by taking their daughter to wife. And therefore in the whole Scripture we shall never find it relatively used, or with an affix, but only in respect to the wives Father or Mother. And of the same condition is the word *כלה* which we often by equivalence translate a Bride, but properly signifies *Nurus*, a daughter-in-law. Wherefore we shall never find the Bridegroom calls the Bride his *כלה*, nor the Bride the Bridegroom her *חתן*, or that they are called so by others; but only the Husband his Father and Mother-in-laws *חתן*, and the Wife her Father and Mother-in-laws *כלה*. In a word, there is no word in the Hebrew Tongue which signifies a Bridegroom and Bride, as they stand in relation each to other, but as to each others Parents only. Whence it is remarkable that in the *Canticles*, when this relation comes to be expressed on the Bride's behalf, it is always done by addition of the word *אחותי*, that is, *my sister*, as *אחותי כלה*, the Callah or *Nurus my sister*, which we translate by equivalence, *Soror mea sponsa*, *my sister, my spouse*. Now if this be true, I see not how *Zipporah* could call *Moses* here her *חתן*, by saying to him *חתן sanguinum tu mihi es*: For she should have called him her Son-in-law, and not her Husband: Ergo, She spake the words to the Child, and not to Him.

Thirdly, For a farther probability hereof, the Jewish Rabbins tell us, *מנהג חתן* *הנשים לקרא לכן כאשר ימול חתן*, That it was the custom of women to call their child when he was circumcised, *חתן*, (the word here turned *sponsus*.) So *Aben Ezra* upon this place. *Rabbi Levi*, *חתן in principio connubii vocatur*, &c. In the beginning of marriage he is called *חתן* that is promised or contracted to another: Thence is the word translated and borrowed to signify the beginning of other things; as when the Infant newly circumcised is called by the women *חתן*, for then the child begins first to be initiated in the service of God. The like hath *Rabbi David Kimchi* in his Lexicon, who conjectures withal, that *חתן* should have some signification of causing new joy, and thence to be used both at the day of Marriage, and day of Circumcision.

Fourthly, From this custom to call a child at his circumcision *חתן*, with the *Arabians* (who are of *Abraham's* posterity, and still use, and anciently used, this Rite)

Exod. 4.25.

Chatan is to circumcise, Chiten Circumcision, מחתן Machtun, circumcised, as is ordinarily to be seen in their Translation of the New Testament. Whence comes this, but from the manner of calling a child חתן when he was circumcised? (Even as we, because a child in Baptism is made a Christian, use the word Christen for to Baptize, and Christened for Baptized.) And Zipporah was an Arabiss, and the Arabian tongue of near affinity with the Hebrew.

• Verse 25.

Fifthly, This exposition is agreeable to the following words \*, וַיִּרְפּוּ מִמֶּנּוּ אִזּוֹ, אִמְרָהּ חַתָּן רָמִים לְמִיּוֹלוֹת, And he let him go, when she had said, Sponsus sanguinum, hoc est, circumcissionis; that is, The Angel let Moses go, as soon as those solennia verba, Sponsus sanguinum, were out of Zipporah's mouth. So the Vulgar rightly translates it; Et dimisit eum, postquam dixerat, Sponsus sanguinum, ob circumcissionem. For אִזּוֹ is here (as elsewhere) for מֵאִז, extunc, ab eo tempore, postquam, from the time, after that, not simply tunc, then, as we translate it. Namely, as the destroying Angel, Exod. 12.23. when he saw the blood of the Paschal Lamb upon the lintels and side-posts of the Israelites doors, passed by them, and destroyed them not: So the Angel here, when he saw the blood of the Circumcision upon Moses his child, let Moses go, and slew him not. In these words, if you mark it, the Holy Ghost expounds what Zipporah meant by those words, Sponsus sanguinum, that is, Sponsus circumcissionis: Et dimisit eum postquam dixit, חַתָּן רָמִים לְמִיּוֹלוֹת, Sponsus sanguinum, id est, circumcissionis. But if Sanguis here be Circumcision, and so Sponsus sanguinum be Sponsus Circumcissionis, then are not these words spoken of or to Moses, but unto the Child.

HAVING thus proved what I took in hand, That these words were not spoken by Zipporah to Moses, but as solennia verba in that Case to her Child whom she circumcised; it remains, I should now tell you how they are so construed. I say therefore, Tu mihi sponsus sanguinum, in Zipporah's meaning, is as much as sis mihi initiatus circumcissione, Be thou my Blood-son, or the like. It is well known how Tropically those words of relation of kindred, Father, Mother, sister, Son, are used in the Hebrew Tongue; and son, besides other notions, to be often the circumlocution of our vox concreta; as Filius percussione, the Son of striking, is he that is stricken, or, worthy to be beaten; Filius fœderis, the Son of the Covenant, is he that is in Covenant, or, to whom the Covenant belongs; Filius mortis, the Son of death, he that is condemned to die, or worthy of death; and the like. And why may not then חַתָּן רָמִים, Gener sanguinum, that is (as the Holy Ghost expounds it) circumcissionis, be as much as circumciscus, and Gener sanguinum tu mihi es (for so I told you חַתָּן signifies) be as much as, I pronounce thee circumcised? As if the circumcised person, by being married to Circumcision, were made the Circumciser's Son-in-law, and Circumcision's Bridegroom; as Es, or Sis, mihi in generum, desponsatus circumcissioni, Now thou art, or Be thou, my Son-in-law, being espoused to Circumcision.

Or if Blood or Circumcision note the Instrument, the Formula may be thus explicated; That the person circumcised becomes God's Son-in-law, as being wedded and joyned to his Church by the Blood of Circumcision, as with a Ring: and then the pronoun mihi must not be taken relatively to Zipporah, as before, but efficienter only in this sense, Per me factus es gener Deo per sanguinem circumcissionis, By me thou art made God's Son-in-law by the blood of Circumcision; or Feci te generum Deo, I have made thee God's Son-in-law; or, (if you like better the notion of Sponsus) I have espoused thee to the Church of God, by this rite of Circumcision; or, Thou art, or, Be thou, espoused to the Church of God, &c. Thus, as you see, may the Formula be either way explicated to one and the same sense. But the first I like the best, because of mihi the relative to Zipporah, Tu mihi in generum es, desponsatus circumcissioni, Now thou art my Son-in-law, being espoused to Circumcision.

Now lastly, to free my Interpretation from novelty, the sense I have given of these words is that which both the Septuagint and the Chaldee Paraphrast directly aim at: the Paraphrast expounding it thus, In sanguine circumcissionis istius datus est sponsus, or gener, mihi; the Septuagint, as we now read, thus, Ἐστὶ τὸ αἷμα τὸ περιτομῆς τῷ πατρὶ μου, Stetit sanguis circumcissionis filii mei: where the Text is corrupted, and I believe the Septuagint translated not Ἐστὶ, but Ἐστῶ, Sit hic sanguis circumcissionis Filii mei; a Periphrastical, but evident sense, with the change of one letter only.

From the sense of this place thus proved, I will point at two Observations, and so conclude.

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Thus in  
Dent. 25. 2.  
בן הכות  
is by the LXX.  
rendred ἀξίος  
παις.



The First is, That it is lawful to use some fitting form of words in the exhibition of a Sacrament, though not expressly ordained by God at the institution thereof; as appears by this Form that *Zipporah* used, no doubt *ex more*, according to the custom then, whatsoever the Form were after that time.

Exod. 4. 25.

The Second is, That the neglect of the Circumcision of a child then, and so consequently of Baptizing it now, makes not so much the Child as the Parents liable to the wrath of God: As here the Angel sought not to kill the Child, who was uncircumcised, but *Moses* the Father, who should have circumcised it. Both which Observations I mean to amplify no farther, but leave them to your exacter meditations; and so I conclude.

## DISCOURSE XV.

EZEKIEL 20. 20.

*Hallow my Sabbaths; and they shall be a sign between me and you, to acknowledge that I Jehovah am your God.*



HIS Commandment, with the End thereof, the Lord bids *Ezekiel* tell the Elders of *Israel*, that he gave it to their Fathers in the Wilderness. And it is recorded in the *Law*; so that I might have taken it thence: But I rather chose to make these words in *Ezekiel* my Text, as expressed more plainly, and so a Comment to those in the *Law*. The place there is *Exod. 31. 13.* where this which my Text containeth is expressed thus, *Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, to acknowledge that I Jehovah am your sanctifier, that is, your God; as the expression in Ezekiel tells us: For to be the Sanctifier of a People, and to be their God, is all one: whence also the Lord is so often called in Scripture the Holy One of Israel, that is, their Sanctifier and their God.*

That which I intend at this time to observe from these words is, the *End why God commanded this Observation of the sabbath to the Israelites*; to wit, That thereby, as by a *symbolum* or Sign, they might testify and profess what God they worshipped. Secondly, out of this ground to shew *How far, and in what manner, the like Observation binds us Christians*, who are worshippers of the same God whom the Jews worshipped, though not under the same relation altogether wherein they worshipped him.

All Nations had something in their Ceremonies whereby they signified the God they worshipped. So in those of the *Celestial Gods*, (as they termed them,) and those which were *Deified souls of men*, were differing Rites, whereby the one was known from the other: Those Gods which were made of men, having *Funeral* rites in their services, as Cognisances that they were *souls deceased*; and each of them some imitation of some remarkable passage of the Legend of their lives, either of some action done by them, or some accident which befel them; as in the ceremonies of *Osyris* and *Bacchus* is obvious to any that reads them. And indeed it is a natural *Decorum* for servants and vassals, by some mark or cognisance to testify who is their Lord and Master. In the *Revelation*, the worshippers of the Beast receive his mark, and the worshippers of the Lamb carry his mark and his Father's in their Fore-heads. Hence came the first use of the *Cross in Baptism*, as the mark of Christ, the Deity to whom we are initiated; and the same afterwards used in all Benedictions, Prayers and Thanksgivings, in token they were done in the name and merits of Christ crucified: So that in the Primitive Church this Rite was no more but that wherewith we conclude all our Prayers and Thanksgivings, when we say, *Through Jesus Christ our Lord and saviour*; though afterward it came to be abused, as almost all other Rites of Christianity, to abominable Superstition.

To return therefore unto my Text. Agreeably to this Principle, and this Custom of all Religions, of all Nations, of all Vassals, the Lord *Jehovah*, Creator of Hea-

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Ezek. 20. 20.

ven and Earth, ordained to his people this Observation of the *sabbath-day*, for a *sign* and *Cognisance* that he should be their God, and no other. *It is for a sign*, saith he, *between me and you, that I Jehovah am your God.* And besides in the place I quoted before, the 31. of *Exod.* 16, 17. are these words; *The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual Covenant. It is a sign between me and the children of Israel for ever: for in six dayes the Lord made heaven and earth, and on the seventh day he rested:* As if he had said, It is a Sign that the Creator of heaven and earth is your God.

But for the more distinct understanding of this signification, we must know that the *sabbath* includes two respects of time: First, the *quotum*, one day of seven, or the Seventh day after six days labour; Secondly, the *designation* or pitching that Seventh upon the day we call *saturday*. In both, the *sabbatical* observation was a *sign* and *profession* that *Jehovah*, and no other, was the God of *Israel*: the first, according to his attribute of *Creator*, the second, of *Deliverer of Israel out of Egypt*. For by sanctifying the *seventh* day, after they had laboured six, they professed themselves vassals and worshippers of that only God who created the Heaven and the Earth, and having spent six days in that great work, rested the *seventh* day; and therefore commanded them to observe this sutable distribution of their time, as a *badge and livery* that their Religious service was appropriate to him alone. And this is that which the Fourth Commandment in the reason given from the *Creation* intendeth, and no more but this.

But seeing they might profess this acknowledgment as well by any other six dayes working, and a seventh's resting, as by those they pitched upon, there being still (what six dayes soever they had laboured, and what seventh soever they had rested) the same conformity with their Creator; let us see the reason why they pitched upon *those six dayes* wherein they laboured, for labouring dayes, rather than any other; and why they chose *that seventh day*, namely *saturday*, to hallow and rest in, rather than any other.

Exod. 14. 24.  
27, 30.

And this was, that they might profess themselves servants of *Jehovah* their God in a relation and respect peculiar and proper to themselves; to wit, that they were the servants of that God which *redeemed Israel out of the Land of Egypt* and out of the house of bondage: and upon the morning-watch of *that very day* which they kept for their *sabbath*, he overwhelmed *Pharaoh* and all his Host in the Red Sea, and saved *Israel* that day out of the hand of the *Egyptians*. This I gather from the repetition of the Decalogue, *Deut.* 5. where that reason from the *world's Creation* (in the Decalogue given at *Horeb*) being left out, *Moses* inserts this other of the *Redemption of Israel out of Egypt* in stead thereof; namely, as the reason why *those six dayes* rather than any other six for work, and *that seventh day* rather than any other seventh for rest, were pitched upon, as *Israel* observed them. Remember, saith he, *V. 15. thou wert a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and a stretched-out arm: Therefore the Lord thy God commanded thee to keep the Sabbath-day:* Namely, not for the *quotum* of one day of seven, (for of that another reason was given, the example of God in the Creation) but for the *designation* of the day.

But whether *this day* were in order *the seventh* from the Creation or not, the Scripture is silent; for where it is called in the Commandment *the seventh day*, that is in respect of the six dayes of labour, and not otherwise: and therefore, whensoever it is so called, those six dayes of labour are mentioned with it. The *seventh* day therefore is the seventh after the six dayes of labour, nor can any more be inferred from it: the example of the Creation is brought for the *quotum*, one day of seven, as I have shewed, and not for the *designation* of any certain day for that seventh. Nevertheless, it might fall out so, by disposition of Divine Providence, that the Jews designed Seventh day was both the seventh in order from the Creation, and also the day of their deliverance out of *Egypt*. But the Scripture no where tells us it was so, (howsoever most men take it for granted) and therefore it may as well be not so. Certain I am, the Jews kept not that day for a Sabbath till the raining of Manna: For that which should have been their *sabbath* the week before, had they then kept the day which afterward they kept, was the fifteenth day of the second moneth; and which day we read, in the 16, of *Exod.* that they marched a wearisome march, and came at night into the wilderness of *Sin*, where they murmured for their poor entertainment, and wished they had died in *Egypt*: that night the Lord sent them Quails, the next morning it rained Manna, which was the sixteenth day, and so six dayes together; the



the seventh, which was the twenty second day, it rained none, and that day they were commanded to keep for their *sabbath*. Now if the twenty second day of the moneth were the *sabbath*, the fifteenth should have been, if that day had been kept before; but the Text tells us expressely, they marcht that day: and, which is strange, the day of the moneth is never named, unless it be once, for any station but this where the Sabbath was ordained; otherwise it could not have been known that that day was ordained for a *day of rest*, which before was none. And why might not their *day of holy rest* be altered, as well as the *beginning of the year* was\*, for a memorial of their coming out of *Egypt*? I can see no reason why it might not, nor find any testimony to assure me it was not.

Ezek. 20. 20.

Numb. 10.

\* Exod. 12. 2.

And thus much of the *Jews Sabbath*, How and wherein it was a Sign whereby they professed themselves the servants of *Jehovah*, and no other God.

Now I come to the Second thing I propounded, to shew *How far, and in what manner, the like observation binds us Christians.*

II.

I say therefore, that the *Christian*, as well as the *Jew*, after six dayes spent in his own works, is to sanctifie the *seventh*, that he may profess himself thereby a servant of God, the *Creator* of Heaven and Earth, as well as the *Jew*. For the *quorum* therefore, the *Jew* and *Christian* agree; but in *designation* of the day they differ. For the *Christian* chuseth for his Holy Day that which with the *Jews* was the *First* day of the week, and calls it *Dominicam the Lord's Day*, that he might thereby profess himself a servant of that God who on the morning of that day vanquished *Satan*, the *spiritual Pharaoh*, and redeemed us from our *Spiritual* thralldom, by raising *Jesus Christ* our Lord from the dead, begetting us, in stead of an earthly *Canaan*, to an inheritance incorruptible in the *Heavens*. In a word, the *Christian*, by the day he hallowes, professes himself a *Christian*, that is, as *S. Paul* speaks, *To believe on him that raised up Jesus from the dead*. So that the *Jew* and *Christian* both, though they fall not upon the same day, yet make their *designation* of their day upon the like ground: the *Jews*, the memorial-day of their deliverance from the *temporal Egypt* and *temporal Pharaoh*; the *Christians*, the memorial-day of their deliverance from the *spiritual Egypt* and *spiritual Pharaoh*.

Rom. 4. 24.  
1 Pet. 1. 4.

But might not (will you say) the *Christian* as well have observed the *Jewish* for his seventh day, as the day he doth? I answer, No; he might not: For in so doing he should seem not to acknowledge his *Redemption* to be already performed, but still expected. For the *deliverance of Israel out of Egypt* by the Ministry of *Moses* was intended for a Type and pledge of the *spiritual deliverance* which was to come by *Christ*: their *Canaan* also, to which they marched, being a Type of that Heavenly inheritance which the redeemed by *Christ* do look for. Since therefore the Shadow is now made void by the coming of the Substance, the Relation is changed, and God is no longer to be worshipped and believed in as a God fore-shewing and assuring by Types, but as a God who hath performed the Substance of what he promised. And this is that which *S. Paul* means, *Colossians* 2. 16, 17. when he saith, *Let no man judge you [henceforth] in respect of a Feast-day, New-moon, or Sabbath-dayes: Which were a shadow of things to come, but the body is of Christ.*

## DISCOURSE XVI.

I COR. II. 5.

Πᾶσα γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῃ τῇ κεφαλῇ, καὶ αἰσχύνει τὴν κεφαλὴν αὐτῆς. *Every woman praying or prophefying with her head uncovered, dishonoureth her head.*



HAVE chosen this of the *woman*, rather than that of the *man* going before it, for the Theme of my Discourse; First, Because I conceive the Fault, at the reformation whereof the Apostle here aimeth, in the Church of *Corinth*, was the *women's* only, not the *men's*. That which the Apostle speaks of a *man* praying or prophefying, being by way of supposition, and for illustration of the unseemliness of that guise which the *women* used. Secondly, Because the condition of the Sex in the words read, makes something for the better understanding of that which is

spoken of both; as we shall see presently.

The Discourse I intend to make upon the Text shall consist of these two parts. First, of an Enquiry, What is here meant by *Prophefying*, a thing attributed to *women*, and therefore undoubtedly some such thing as they were capable of. Secondly, What was this Fault, for *matter* and *manner*, of the *women of the Church of Corinth*, which the Apostle here reproveth.

I.

To begin with the First, and which I am like to dwell longest upon: Some take *Prophefying* here, in the *stricter* sense, to be *foretelling of things to come*, as that which in those Primitive times both *men* and *women* did, by the pouring out of the Holy Ghost upon them; according to that of the Prophet *Joel*, applied by *S. Peter* to the sending of the Holy Ghost at the first promulgation of the Gospel, *I will pour out my Spirit upon all flesh, and your sons and daughters shall prophefy, and your young men shall see visions*. And that such *Prophetesses* as these were those four Daughters of *Philip* the Evangelist, whereof we read *Acts* 21. 9.

Joel 2. 28.  
Acts 2. 17.

Others take *Prophefying* here in a *more large* notion, namely, for the gift of *interpreting and opening Divine mysteries contained in Holy Scripture*, for the instruction and edification of the Hearers; especially, as it was then inspired and suggested in extraordinary manner by the Holy Spirit, as *Prophecy* was given of old; according to that of *S. Peter*, *Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost*. So because many in the beginning of the Gospel were guided by a like instinct in the interpretation and application of Scripture, they were said to *Prophefy*. Thus the Apostle useth it in the fourteenth Chapter of this Epistle, where he discourses of spiritual Gifts, and before all prefers that of *Prophecy*; because *he that Prophefeth* (saith he) *speaketh unto men to edification, and exhortation, and comfort*.

2 Pet. 1. 21.

1 Cor. 14. 3.

Verse 34, 35.

But neither of these kinds of *Prophecy* suits with the person in my Text, which is a *woman*. For it is certain the Apostle speaks here of *Prophefying* in the *Church* or *Congregation*; but in the *Church* a *woman* might not speak, no not so much as ask a question for her better instruction, much less teach and instruct others, and those *men*. This the Apostle teacheth us in this very Epistle, Chapter the fourteenth, even there where he discourseth so largely of those kinds of *Prophecy*. *Let your women* (saith he) *keep silence in the Churches: For it is not permitted unto them to speak, ἀλλ' ὑποτάσσεται, but to be subject. And if they will learn, let them ask their husbands at home*. Again in *1 Tim.* 2. 11, 12. *Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence*.

Note here, that to speak in a Church-Assembly, by way of teaching or instructing others, is an act of *superiority*, which therefore a *woman* might not do; because her sex was to be in *subjection*, and so to appear before God in garb and posture which consisted therewith; that is, she might not speak to *instruct* men in the Church, but to God she might.

To



To avoid this difficulty, ſome would have the word προφητεύουσα, in my Text, to be taken *paſſively*, namely, for *to hear* or *be preſent at Prophecy*, which is an acception without example either in Scripture or any where elſe. It is true, the Congregation is ſaid to *pray*, when the Prieſt only ſpeaks; but that they ſhould be ſaid to *preach*, who are preſent only at the hearing of a Sermon, is a Trope without example. For the reaſon is not alike: In *prayer* the Prieſt is the mouth of the Congregation, and does what he does in their names, and they aſſent to it by ſaying *Amen*. But he that *preaches* or *propheſies*, is not the mouth of the Church, to ſpeak ought in their names, that ſo they might be ſaid to ſpeak too; but he is the mouth of God ſpeaking to them. It is not likely therefore that thoſe who only *hear* another ſpeaking or *propheſying* to them, ſhould be ſaid προφητεύειν to *propheſy*; no more, as I ſaid, than that all they ſhould be ſaid to *preach*, who were at the *hearing* of a Sermon.

What ſhall we do then? Is there any other acception of the word [*Propheſying*] left us, which may fit our turn? Yes, there is a Fourth acception, which, if it can be made good, will ſute our Text better (I think) than any of the former; to wit, that *Propheſying* here ſhould be taken for *praiſing God in Hymns and Pſalms*: For ſo it is fitly coupled with *praying*; *Praying* and *Praiſing* being the parts of the Chriſtian Liturgie. Beſides, our Apoſtle alſo in the fourteenth Chapter of this Epiſtle joyns them both together; *I will pray* (ſaith he) *with the ſpirit, and will pray with underſtanding alſo: I will ſing with the ſpirit, and I will ſing*, that is, *propheſie, with underſtanding alſo*. For, becauſe *Prophets* of old did Three things; firſt, *foretel things to come*; ſecondly, *notifie the will of God unto the People*; and thirdly, *utter themſelves in Muſical wiſe, and, as I may ſo ſpeak, in a Poetical ſtrain and compoſure*: hence it comes to paſs that *to propheſie* in Scripture ſignifies the doing of any of theſe Three things, and amongſt the reſt, *to praiſe God in Verſe or Muſical compoſure*.

This to be ſo as I ſay, I ſhall prove unto you out of two places of Scripture: and firſt out of the firſt of *Chronicles*, Chap. 25. where the word *Propheſie* is three ſeveral times thus uſed. I will alledge the words of the Text at large, becauſe I cannot well abbreviate them. Thus therefore it ſpeaks; Verſ. 1. *Moreover, David and the Captains of the Hoſt ſeparated to the ſervice of the ſons of Aſaph, and of Heman, and of Jeduthun, who ſhould propheſie with Harps, with Pſalteries, and with Cymbals: and the number of the men of Office, according to their ſervice, was, 2. Of the ſons of Aſaph; Zaccur, and Joſeph, and Nethaniah, and Aſarelah, the ſons of Aſaph, under the hands of Aſaph, which propheſied according to the order of the King. 3. Of Jeduthun; the ſons of Jeduthun, Gedaliah, and Zeri, and Jeſhaiah, Haſhabiah, and Mattithiah (and Schimei) ſix, under the hands of their father Jeduthun, who propheſied with a Harp, to give thanks and to praiſe the Lord. Lo here, to propheſie, and to give thanks (or confeſs) and to praiſe the Lord with ſpiritual ſongs, made all one. Nor needs ſuch a Notion ſeem ſtrange, whenas even among the Latins the word *Vates* ſignifieth both him that foretels things to come, and a Poet; for that the Gentiles Oracles were given like- wiſe in Verſe: And S. Paul to Titus calls the Cretian Poet, Epimenides, a Prophet; as one, ſaith he, of their own Prophets ſaid,*

Κρητες αει ψευται, κακα ερετα, γαρτες αργαι.

And the *Arabians* (whoſe language comes the neareſt both in words and notions to the Hebrew) call a chief Poet of theirs (Princeps omnium Poetarum (ſaith Erpenius) quos unquam vidit mundus) *Mutenabbi*, that is, *Prophetizans*, or the Prophet κατ' ἐξουσιαν.

Now then if *Aſaph, Jeduthun* and *Heman* propheſied, when they praiſed God in ſuch *Pſalms* as are entituled unto their ſeveral Quires, and as we find them in the *Pſalm-Book*; (for know that all the *Pſalms* entituled *To the ſons of Korah*, belonged to the Quire of *Heman* who deſcended from *Korah*) why may not we, when we ſing the ſame *Pſalms*, be ſaid to *propheſie* likewise? namely, As he that uſeth a prayer compoſed by another, prayeth; and that according to the ſpirit of him that compoſed it: ſo he that praiſeth God with theſe ſpiritual and prophetical compoſures, may be ſaid to *propheſie* according to that ſpirit which ſpeaketh in them.

And that Almighty God is well pleaſed with ſuch Service as this, may appear by that one ſtory of King *Jehoſaphat*, in the ſecond of *Chronicles*, who when he march- ed forth againſt that great confederate Army of the children of *Ammon, Moab*, and mount *Seir*, the Text tells us, that having conſulted with his people, he appointed ſingers unto the Lord, that ſhould praiſe the Beauty of holineſs, as they went out before the Army; and to ſay, *Praiſe the Lord, for his mercy endureth for ever*; (that is, they ſhould ſing the one hundred and ſixth *Pſalm*, or one hundred and thirty ſixth *Pſalm*, which begin

1 Cor. 11. 5.

Verſ. 15, 15.

Expende etiam  
2 Chron. 29.  
30. & cap. 35.  
15.

Tit. 1. 12.

2 Chron. 20.  
21.

1 Cor. 11. 5.  
Ver. 22.

in this manner, and were both of them not unfit for fuch an occafion.) And when they began to fing and praife, (faith the Text) the Lord fet ambufhments againft the children of Ammon, Moab, and Mount Seir, which were come againft Judah; and they were fmitten.

1 Sam. 10. 5.  
10.

A fecond place where fuch kind of Prophefies and Prophefying as we fpeak of are mentioned, is that in the ftory of Samuel, in the ftory of Saul's election, where we read, that when he came to a certain place called The Hill of God, he met a company of Prophets coming down from the Highplace, (or Oratory there.) with a Pfalltery, and a Tabret, and a Pipe, and a Harp before them; and they prophefied, and he with them.

Their Instruments argue what kind of Prophecy this was, namely, Praifing of God with fpiritual fongs and melody: In what manner, is not fo eafie to define or fpecifie; but with an extemporary rapture, I eafily believe. And if we may conjecture by other examples, One of them fhould feem to have been the Praecentor, and to utter the Verfe or Ditty; the reft to have answered τα ἀκροτελεύτια, the extremes or laft words of the Verfe: For after this manner we are told by Philo Judæus, that the Effeni (who were of the Jewifh Nation) were wont to fing their Hymns in their Σευνεία or worshipping-places. And after the felf-fame manner, Eufebius tells us, did the Primitive Chriftians; having in all likelihood learnt it from the Jews who'e manner it was. The fame is witneffed by the Author Constitutionum Apoftolicarum, in his fecond Book and fifty feventh Chapter, where defcribing the manner of the Chriftian Service, after the reading of the Leffons of the Old Testament, (faith he)

Note, to fing.  
ἀντιφωνοῦντες.  
i. alternis cho-  
ris, and to an-  
fwer ἀπεκτι-  
νάζοντες, are di-  
verfe.

ἑτέρους τι τῆς τοῦ Δαβὶδ ψαλλέτω ὑμνοῦ, καὶ ὁ λαὸς τὰ ἀκροτελεύτια ὑποψαλλέτω. Let another fing the Pfalms of David, and the people fuccinere, or anfwer. τα ἀκροτελεύτια, (i. e.) ἀκρὰ τῶν εἰχών, the extremes of the verfes. Some footfteps of which Custom remain ftill with us, (though perhaps in fomewhat a different way,) when in thofe fhort Verfcles of Liturgie, being Sentences taken out of the Pfalms, the Prieft fays or fings the firft half, and the People anfwer the latter, *quafi*, τα ἀκροτελεύτια. As for ex-ample, in that taken out of Pfalm 51. 15. the Prieft fays, O Lord, open thou our lips; the People or Chorus answers, And our mouth fhall fhew forth thy praife. But whatfoever the ancient manner of answering was, thus much we are fure of, That the Jews in their Divine Lauds were wont to praife God after this manner, in Antiphons or Refponfories; as (to let pafs other Testimonies, and the ufe of their Synagogues to this day derived from their Anceftors) we may learn by two fpecial Arguments. One from the Seraphims finging, Eſay 6. 3. where it is faid that the Seraphims cryed one unto another, ſaying, Holy, Holy, Holy Lord God of Hofts, the whole Earth is full of his Glory. Note, They cryed one unto another. Secondly, from the ufe of the Hebrew verb עָנָה, which in the proper and native fignification thereof being to anfwer, is alfo ufed for to fing: as in Pfalm 147. 7. where we tranſlate, Sing unto the Lord with thanksgiving, ſing praife upon the Harp unto our God; in the Hebrew it is עָנָה. Anfwer unto the Lord in thanksgiving, ſing praife upon the Harp unto our God. And Eſay 27. 2. In that day ſing ye unto her, a vineyard of red wine: in the Hebrew, עָנָה-לָהּ Anfwer ye unto her. And Numbers 21. 17. in Iſrael's ſong of the Well, Spring up, O Well, ſing unto it: in the Hebrew it is, עָנָה-לָהּ Anfwer unto it. And Moſes ſpeaking of thoſe that were worshipping the golden Calf, Exodus 32. 18. It is not the voice of them that ſhout for maſtery, nor the voice of them that cry for being overcome; but the noiſe of them that ſing do I hear: In the Hebrew, קוֹל עָנָה the voice of them that anfwer one another. And ſoin other places. But to put all out of doubt, look Ezra 3. 11. where it is expreſſly ſaid, The Levites, the ſons of Aſaph, ſung together by courſe, in praifing and giving thanks unto the Lord, Becauſe he is good, for his mercy endureth for ever. Hence was derived the manner of Praying and Praifing God in the Chriftian Service, alternis, in a Mulical way, and, as it were, by way of prophefying and verſifying; even though we do but ſpeak it only; as you know the Poet ſayes, — Amant alterna Camæna. Thus I have taken occaſion fomewhat to enlarge upon this particular; that we our ſelves might the better underſtand the reaſon of what we do, and what precedents and whole example we follow therein. And thus much of Prophefying.

I COME now to the Second thing I propounded to ſpeak of; namely, What was that Fault among the Corinthians which the Apoſtle here taxeth. For the right underſtanding whereof, I ſay two things. Firſt, For the Offenders, that they were the women, and not the men: That which the Apoſtle ſpeaketh concerning men, being by way of ſuppoſition only, and to illuſtrate his Argument againſt the uncomely guiſe of the women, à pari. This appears, becauſe his Concluſion ſpeaks of women only, and nothing at all of men. Secondly, For the quality of the Fault, it was this;

That



That the *women* at the time of *praying* and *prophefying* were *unveiled* in the Church; notwithstanding it was then accounted an unseemly and immodest guise for *women* to appear open and bare-faced in publick. How then, will you say, should it come to pass that Christian women should so much forget themselves, as to transgress this *Decorum* in God's House and Service, which they observed elsewhere? I answer, From a phantastical imitation of the manner of the *She-Priests and Prophetesses* of the Gentiles, when they served their Idols; as their *Pythia, Bacchæ or Menades*, and the like; who used, when they uttered their Oracles, or celebrated rites and sacrifices to their Gods, to put themselves into a wild and extatical guise, having their faces discovered, their hair disshevelled and hanging about their ears. This these *Corinthian women* (conceiting themselves when they *prayed or prophefied* in the Church, to be acting the parts of *She-Priests*, uttering Oracles like the *Pythia* or *Sibylla*, or celebrating sacrifice as the *Menades* or *Bacchæ*) were so fond as to imitate (as that sex is prone to follow the fashion) and accordingly cast off their veils, and discovered their faces immodestly in the congregation, and thereby (as the Apostle speaks) *dishonoured their heads*, that is, were unseemly accoutred and dressed on their head.

Which he proveth by three Arguments. Partly *from Nature*, which having given *women* their Hair for a covering, taught them to be covered, as a Sign of subjection; the manner of this covering being to be measured by the custome of the Nation. Partly by an Argument *à pari*, from *men*; for whom, even themselves being Judges, it would be an uncomely thing to wear a *veil*, that is, a *womans* habit: so, by the like reason, was it as uncomely and absurd for a *woman* to be without a *veil*, that is, in the guise and dress of a *man*. And howsoever the Devils of the Gentiles sometimes took pleasure in uncomeliness and absurd garbs and gestures; yet the God whom they worshipped, and his holy Angels who were present at their devotions, loved a comely accomodation, agreeable to Nature and Custome, in such as worshipped him. *For this cause therefore* (saith he\*) *ought a woman to have a covering on her Head, because of the Angels.* Lastly, he concludes it from the Example and Custome both of the *Jewish and Christian Churches*; neither of which had any such use, for their *women* to be *unveiled* in their sacred assemblies: *If any man* (saith he\*) *be contentious,* (that is, will not be satisfied with these reasons) *let him know that we* (that is we of the Circumcision) *have no such custome, nor the Churches of God.* For so, with S. *Ambrose, Anselme*, and some of the Ancients, I take the meaning of the Apostle to be in those words.

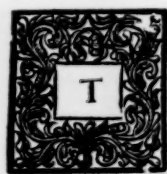
Thus you have heard briefly, What was the Fault of these *Corinthian Dames*, which the Apostle here taxeth. From which we our selves may learn thus much, That God requires a decent and comely accomodation in his House in the act of his worship and service: For if in their habit and dress, surely much more in their gestures and deportment, he loves nothing that is unseemly in the one or in the other: Which I doubt some of us, at least of the younger sort, are not so observant of in this place as we should; and therefore with those whom it concerns would amend it. And thus I conclude my Discourse.

## DISCOURSE XVII.

## TITUS 3. 5.

Διὰ λουτρῶν παλιγγευσίας, καὶ ἀκακιστικῆς Πνεύματος ἁγίου.

*By the washing of Regeneration, and renewing of the Holy Ghost.*



THESE words (as it is easie to conceive upon the first hearing) are spoken of *Baptism*; of which I intend not by this choice to make any full or accurate Tractation, but only to acquaint you (as I am wont) with my Thoughts concerning two Particulars therein, both of them mentioned in the words of my Text: One, from what propriety, analogy, or use of *Water*, the washing therewith was instituted for a *Sign of new Birth*, according as it is here called *λουτρὸν παλιγγευσίας*, the washing of regeneration: The other, What is the proper Counter-type, or thing which the *Water* figureth in this Sacrament.

I will begin with the last first, because the knowledge thereof must be supposed for the explication and more distinct understanding of the other. In every Sacrament, as ye well know, there is the outward Symbole or Sign, *Res terrena*; and the *Signatum* figured and represented thereby, *Res celestis*. In this of *Baptism*, the Sign or *Res terrena* is Washing with water. The Question is, what is the *Signatum*, the invisible and celestial thing, which answers thereunto. In our Catechetical explications of this Mystery, it was wont to be affirmed to be the *Bloud of Christ*; namely, That as *Water* washeth away the filth of the Body, so the *Bloud of Christ* cleanseth us from the guilt and pollution of Sin. And there is no question but the *Bloud of Christ* is the Fountain of all the grace and good communicated unto us, either in this or any other Sacrament or Myltery of the Gospel. But that this should be the ἀντίστοιχον, the Counter-part or thing figured by the *Water* in *Baptism*, I believe not; Because the Scripture, which must be our guide and direction in this case, makes it another thing, to wit, the *Spirit* or *Holy Ghost*; this to be that whereby the Soul is cleansed and renewed within, as the Body with *Water* is without. So saith our Saviour to *Nicodemus*, *John* 3. 5. *Except a man be born of Water and the Spirit, he cannot enter into the Kingdom of God.* And the Apostle, in the words I have read, parallels the washing of regeneration and the renewing of the *Holy Ghost*, as Type and Counter-type: God (saith he) hath saved us (that is, brought us into the state of salvation,) by the washing of regeneration, and the renewing of the *Holy Ghost*; where none, I trow, will deny that he speaks of *Baptism*. The same was represented by that Vision at our Saviour's *Baptism*, of the *Holy Ghost*'s descending upon him, as he came out of the water, in the similitude of a Dove: For I suppose that in that *Baptism* of his, the Mystery of all our *Baptisms* was visibly acted; and that God sayes to every one truly baptized, as he said to him, (in a proportionable sense) *Thou art my Son, in whom I am well pleased.*

Vid. Constitut.  
Apost. l. 2. cap.  
35. Gr. 23.

Esay 44. 3.

And how pliable the Analogy of *Water* is to typifie the *Spirit*, well appears by the figuring of the *Spirit* thereby in other places of Scripture. As in that of *Esay*, *I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine off-spring*; where the latter expounds the former. Also by the discourse of our Saviour with the Samaritan woman *John* 4. 14. *Whosoever (saith he) drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a Well of water springing up to everlasting life.* By that also, *John* 7. 37. where on the last day of the great Feast *Jesus* stood and said, *If any man thirst, let him come unto me, and drink: He that believeth on me, as the Scripture saith, (that is, as the Scripture is wont to express it, for otherwise there is no such place of Scripture to be found in all the Bible,) out of his belly shall flow rivers of living water. But this (saith the Evangelist V. 39.) he spake of the Spirit, which they that believe on him should receive.*

Nor did the Fathers or ancient Church, as far as I can find, suppose any other Correlative to the Element in *Baptism* but this; of this they speak often, of the

Bloud



*Bloud of Christ* they are altogether silent in their Explications of this Mystery. Many are the Allusions they seek out for the illustration thereof, and some perhaps forced; but this of the *Water* signifying, or having relation to, the *Bloud of Christ*, never comes amongst them: which were impossible, if they had not supposed some other thing figured by the *Water* than it, which barred them from falling to that conceit.

The like silence is to be observed in our Liturgy, where the *Holy Ghost* is more than once parallel'd with the *Water of Baptism*, washing and regeneration attributed thereunto; but no such notion of the *Bloud of Christ*. And that the opinion thereof is novel, may be gathered, because some *Lutheran* Divines make it peculiar and proper to the followers of *Calvin*.

Whatsoever it be, it hath no foundation in Scripture: and we must not of our own heads assign significations to Sacramental types without some warrant thence. For whereas some conceive those two expressions of *παντισμοῦς* or *sprinkling of the bloud of Christ*, and of our being washed from our sins in (or by) his bloud, do intimate some such matter; they are surely mistaken. For those expressions have reference not to the *Water of Baptism* in the New Testament, but to the rite and manner of sacrificing in the Old; where the Altar was wont to be sprinkled with the bloud of the sacrifices which are offered; and that which was unclean, purified with the same bloud: whence is that elegant discourse of *S. Paul* (*Heb. 9.*) comparing the Sacrifices of the Law with that of *Christ* upon the Crols as much the better. And that whereas in the Law, *χεδὸν ἐν αἵματι πάντα καθαρίζεται*, Almost all things were purified with bloud, *V. 22.* so much more the bloud of *Christ*, who offered himself without spot to God, cleanseth our consciences from dead works, *V. 14.* But that this washing, that is, cleansing by the bloud of *Christ*, should have reference to Baptism; where is that to be found? I suppose they will not alledge the water and bloud which came out of our Saviour's side, when they pierced him; for that is taken to signifie the Two Sacraments ordained by *Christ*, that of *Bloud* the Eucharist, of *Water* Baptism; and not both to be referred to Baptism. I adde (because perhaps some mens fancies are corrupted therewith,) that there was no such thing as sprinkling, or *παντισμοῦς*, used in Baptism in the Apostles times, nor many ages after them; and that therefore it is no way probable that *παντισμοῦς αἵματος Χριστοῦ*, *Sprinkling of the Bloud of Christ*, in *S. Peter*, should have any reference to the Laver of Baptism.

Let this then be our Conclusion; That the *Bloud of Christ* concurs in the Mystery of Baptism by way of efficacy and merit, but not as the thing there figured; which the Scripture tells us not to be the *Bloud of Christ*, but the *Spirit*.

AND so I come to my other Quere, From what property or use of *Water*, the washing therewith is a Sacrament of our new Birth: for so it is here called the washing of regeneration; and our Saviour saies to *Nicodemus*, Except a man be born of *Water* and of the *Spirit*, he cannot enter into the Kingdom of God. For in every Sacrament there is some analogy between what is outwardly done and what is thereby signified; therefore in this. But what should it be? It is a thing of some moment, and yet in the Tractates of this Mystery but little or seldom enquired after; and therefore deserves the more consideration. I answer, This analogy between the Washing with water and Regeneration lies in that custome of washing Infants from the pollutions of the womb when they are first born. For this is the first office done unto them when they come out of the womb, if they purpose to nourish and bring them up. As therefore in our natural birth the Body is washed with water from the pollutions wherewith it comes besmeared out of the matrix; so in our second birth from above, the Soul is purified by the Spirit from the guilt and pollution of sin, to begin a new life to God-ward.

The analogy you see is apt and proper, if that be true of the custome, whereof there is no cause to make question. For the use at present, any man (I think) knows how to inform himself. For that of elder times, I can produce two pregnant and notable testimonies; one of the Jews and people of God, another of the Gentiles. The first you shall find in the sixteenth Chapter of *Ezekiel*, where God describes the poor and forlorn condition of *Jerusalem* when he first took her to himself, under the parable of an exposed Infant. As for thy nativity saith he in the day thou wast born, thy navel was not cut, neither wast thou washed in water, to supple thee; thou wast not salted at all, nor swaddled at all; no eye pitied thee, none to do any of these things unto thee, to have compassion on thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. Here you may learn what was wont to be done unto Infants at their nativity, by that which was not done to *Israel*, till

Titus 3.5.

1 Pet. 1. 2.  
Apoc. 1. 5.

Ezek. 16. 4, 5.

Titus 3. 5.

God himself took pity on her; cutting off the navel-string, washing, salting, swadling. Upon this place S. Hierome takes notice (but scarce any body else, for ought I can yet find) that our Saviour, when speaking of Baptism he sayes [Except a man be born of Water and the Spirit, he cannot enter into the Kingdom of God] alludes to the custome here mentioned of washing Infants at their nativity.

The other Testimony (and that most pertinent to the application we make) I find in a story related by Plutarch in his *Questiones Romanae*, not far from the beginning, in this manner: Among the Greeks, if one that were living were reported to be dead, and funeral obsequies performed for him; if afterward he returned alive, he was of all men abominated as a prophane and unlucky person; no man would come in his company, and (which was the highest degree of calamity) they excluded him from their Temples and the Sacrifices of their Gods. It chanced that one *Aristinus* being fallen into such a disaster, and not knowing which way to expiate himself therefrom, sent to the Oracle at Delphos, to Apollo, beseeching him to shew him the means whereby he might be freed and discharged thereof: Pythia gave him this answer,

Ὅσα περὶ ὧν ληχέεσι γυνὴ τίχεται τελέται,  
Ταῦτα πάλιν τελέσαντα θίειν μακάρεσι θεοῖσι.  
What women do, when one in childbed lies,  
That do again, so maist thou sacrifice.

*Aristinus* rightly apprehending what the Oracle meant, offered himself to women, as one newly brought forth, to be washed again with water. From which example it grew a custome among the Greeks, when the like misfortune befel any man, after this manner to expiate them. They called them *Hysteropotmi*, or *Postliminio nati*. How well doth this besit the Mystery of Baptism! where those who were dead to God through sin are, like *Hysteropotmi*, regenerate and born again by Water and the Holy Ghost.

These two passages discover sufficiently the analogy of the washing with water in Baptism to Regeneration or New birth; according as the Text I have chosen for the scope of my Discourse expresseth it: namely, That washing with water is a Sign of spiritual Infancy, forasmuch as Infants are wont to be washed when they come first into the world.

Esay 7. 14, 15.

Hence the Jews, before John the Baptist came amongst them, were wont by this rite to initiate such as they made Proselytes, (to wit,) as becoming Infants again, and entring into a new life and being, which before they had not. That which here I have affirmed will be yet more evident, if we consider those other rites anciently added and used in the celebration of this Myltery, which had the self-same end we speak of, viz. to signifie spiritual Infancy. I will name them, and so conclude. As That of giving the new-baptized milk and honey, *ad Infantandum*, as Tertullian speaks, *ad infantie significationem*, so S. Hierome, because the like was used to Infants new-born; according to that in the 7. of Esay, of Immanuel's infancy, A Virgin shall conceive and bear a son: Butter and honey shall he eat, that he may know to refuse evil and chuse good. Secondly, That of salt, as is implied in that of Ezekiel, Thou wast not washed with water, nor salted with salt. Thirdly, That of putting on the white garment, to resemble swadling. All these were anciently (especially the first) used in the Sacrament of our spiritual birth, out of reference to that which was done to Infants at their Natural birth. Who then can doubt but the principal rite of washing with water (the only one ordained by our Blessed Saviour) was chosen for the same reason, to be the element of our initiation; and that those who brought in the other, did so conceive of this, and from thence derived those imitations?



## DISCOURSE XVIII.

JOSHUA 24. 26.

*And Joshua took a great stone, and set it up there (viz. in Sichem) under the Oak which was in the Sanctuary of the Lord: Alii, by the Sanctuary. Heb. במקדש*



THE Story whereupon these Words depend is this: *Joshua* a little before his death assembled all the Tribes of *Israel* at *shechem* or *sichem*, there to make a solemn Covenant between them and the Lord, *To have him alone for their God, and to serve no other Gods besides him*: Which they having solemnly promised to do, saying, *The Lord our God will we serve, and his voice will we obey*; *Joshua* for a testimony and monument of this their stipulation, erects in the place a great *Stone* or *Pillar* under an *Oak* which was *by* (or, as the Hebrew hath it, *in*) *the Sanctuary of the Lord*. Of this *Oak*, or rather collectively *Quercetum* or *Oaken-holt*, of *sichem*, is twice mention made elsewhere in Scripture. For this was the place where *Abram* first sat down, and where the Lord appearing unto him, he erected his first Altar in the Land of *Canaan*, after he came out of *Haran* thither, as we read *Gen.* 12. 6. in these words, *And Abram passed through the Land unto the place of Sichem, unto the Oak or Oak-grove of Moreh, where the Lord appeared unto him, saying, Unto thy seed will I give this Land: and there he builded an Altar unto the Lord who appeared unto him.* And what place more fit for *Abraham's* posterity to renew a Covenant with their God, than that where their God first made his Covenant with *Abraham* their Father? Again, it was this place where, in the after-times of the Judges, one hundred and seventy years after the death of *Joshua*, the *Sichemites* made *Abimelech*, the base son of *Jerubbaal* or *Gideon*, King, as we read *Judg.* 9. 6. that *all the men of Sichem gathered together, and all the house of Millo, and went and made Abimelech King, by the Oak of the Pillar which was in Sichem.* The words are אֵלֶּן מִצֶּבֶן, even the Oak where *Joshua* (here in my Text) set up this great Stone for a witness to *Israel*. For the word אֵלֶּה here, and אֵלֶּן or אֵלֶּן in the other two places, signifie one and the same thing, to wit, either an *Oak*, *Terebinth*, or some other kind of Tree; as the Seventy perpetually render them.

Yea, that of *Judges* must of necessity so be rendred, by comparing it with this of my Text, to which it hath reference. Nevertheless our last Translation in the first of these places, *Gen.* 12. concerning *Abram*, chose rather (I know not wherefore) to follow *S. Hierome*, who follows not himself, and translates it a *Plain*, not an *Oak*, to wit, *the Plain of Moreh*? by which Translation the identity of that place with the other two, where it is translated *Oak*, is obscured and made the less observable. If there be any difference between the words אֵלֶּן and אֵלֶּה, it should rather be this, that אֵלֶּה should signifie a *Tree*, and אֵלֶּן a *Grove*, *Holt* or *Wood of such Trees*; as the Seventy in that place of the ninth of *Judges* have expressly rendred it, namely, Βαλανώτη ἢ ἑσσεως ἐν Σικίμοις, the *Quercetum*, *Oak-toft* or *Holt of Sichem*. And so, I believe, it ought to be understood in the other places, that is, to be taken collectively; of which we shall hear more hereafter.

But this is no great matter of difficulty; that which follows is, namely, How this *Oak*, or *Oaken-holt*, of *sichem* is said here in my Text to have been *in* (for the Hebrew is במקדש) or *by*, *the Sanctuary of the Lord*. For how comes the *Sanctuary* of the Lord to be at *sichem*, whenas the *Tabernacle* and the *Ark of the Testimony* were at *shiloh*, there set up by *Joshua* himself, and so remained (as the Scripture \* else-<sup>31.</sup> where tells us) *until the time of the Captivity of the Land*? which without question<sup>31.</sup> was not till after *Joshua* was dead and buried, and is usually understood of that time<sup>1 Sam. 4.</sup> when the *Ark* was taken captive by the *Philistines*. And yet is not only here a *Sanctuary* mentioned at *sichem*, but in the beginning of the Chapter, the *Elders* and *Officers* of the Tribes are said, upon *Joshua's* summons, to have *presented themselves* <sup>Jef. 24. 1.</sup> *there before the Lord*; which speech useth to imply as much.

Jof. 24. 26.

Deut. 16. 21.  
22.

If we say the *Ark of God* was taken out of its place at *shiloh*, and brought to *sichem* by the Levites, upon occasion of this general Assembly; yet the difficulty will not be removed. For first, How could the *Ark* alone give denomination to the place where it stood, to be called the *Sanctuary of the Lord*; Or secondly, If the *Altar* were there with it, how was the Law of God observed, which saith, *Thou shalt not plant a Grove of any trees (or any tree) near unto the Altar of the Lord thy God, which thou shalt make thee; Neither shalt thou set up a Pillar, which the Lord thy God hateth*: whenas here are both, an *Oak* or *Quercetum* in the *Sanctuary* of God, and a *Pillar* or *Statue* erected under it? Thirdly, *This Sanctuary*, whatsoever it was, must be something which had a constant and fixed station, and was not temporary and mutable; and that, because the *Oak*, under which this *Pillar* was erected by *Joshua*, is here designed and pointed out by it as by a constant and standing mark: else to what purpose had it been to sign out the *Oak* by it, if it were such as would be here to day and not to morrow?

For these reasons it appears that *this Sanctuary* could not be the *Tabernacle* where the *Ark* and *Altar* for *Israel* were, but that it was something else: And what that should be, is to be enquired.

I answer, It was a *Proseucha* or praying-place, which the *Israelites* (at least those of *Ephraim*, in whose lot it was) after the Countrey was subdued unto them, had erected in that very place at *Sichem* where God first appeared to *Abram*, and where he built his first *Altar* after he was come into the Land of *Canaan*; the place where God said unto him, *Unto thy seed will I give this Land*.

For the understanding whereof, you must take notice, that the Jews besides their *Tabernacle* or *Temple*, which was the only place for sacrifice, had (first or last) two sorts of Places for religious duties; the one called *Proseucha*, the other *Synagogues*. The difference between which was this: *Proseucha* was a plot of ground encompassed with a wall or some other like mound or inclosure, and open above; much like to our Courts: the use properly for Prayer, as the name *Proseucha* importeth: A *Synagogue* was *edificium tectum*, a covered edifice, as our Houses and Churches are, where the Law and Prophets were read and expounded, and the people instructed in divine matters; according to that *Acts 15. 21. Moses of old time hath in every City them that preach him, being read in the Synagogues every Sabbath-day*. From whence also you may gather, that *Synagogues* were within the Cities, as *Proseucha's* were without; which was another difference between them, as you shall hear confirmed.

That *Proseucha's* were such places as I have described them to be, I prove out of a notable place of *Epiphanius*, a Jew bred and born in *Palestine*; who in his Tract against the *Massalian Hereticks*, after he hath told us that the *Massaliani* built themselves *τινάς οἰκας ἢ τόπους πλατείς, φόρων δ' ἰχθυ*, &c. certain houses or large places, like the ancients places of market, which they called *Proseucha*; he goes on thus, *And that the Jews of old (as also the Samaritans) had certain places without the Cities for prayer, which they call'd Proseucha's, appears out of the acts of the Apostles, where Lydia a seller of purple is said to have met with the Apostle Paul, and to have heard him preaching in that place, of which the Scripture saith, ἔδρακε τόπος προσευχῆς ἐν*, it seemed to be a place of prayer, (of which I shall say more anon:) He goes on still, *There is also at Sichem (saith he) which is now called Neapolis, above a mile without the City a Proseucha or place of prayer, like a Theatre, which was built in the open air, and without a roof, by the Samaritans, who affected to imitate the Jews in all things*. Out of these words you may collect every part of my Description. First, That *Proseucha* were out of the Cities in the fields. Secondly, that they were *φόρων δ' ἰχθυ*, like the Ancients *Fora* or places of market, and *ἐν ἀέρι καὶ ἀστέφῳ*, under the open air, and without roof, such as the Courts of the Temple also were, whither the people came to pray; so that they were as it were a kind of disjoyned and remoter Courts unto the Temple, whither they turned themselves when they prayed in them. Thirdly, That they were ordained for places of Prayer. All these are in this passage of *Epiphanius*; and moreover, that such a one was in his time remaining at *Sichem*, the place my Text speaks of, there erected by the *Samaritans*, in that, as in all things else, imitators of the Jews. What better Testimony could be desired?

These *Proseucha's* of the Jews, both name and thing, were not unknown to the Poet *Juvenal*; when describing in his third Satyre in what manner proud and insolent fellows in the City of *Rome* used, in their drunken humours, to abuse and quarrel with those they met in the streets in the night-time, whom they took to be of mean condition, he brings them in speaking thus, *Ede ubi consistas; in qua te quero Proseucha?*

Where

The like he  
hath a few lines  
after of the Sa-  
maritani; τὴ  
ἰσάειν ἱερὰ  
θεῶν ἐκείνη  
οὐκ ἔστι τὸ  
ἐν ἀέρι καὶ  
ἀστέφῳ.



Where dwell you? in what *Proseucha* should I seek or enquire for you? intimating that he was some poor fellow, either that dwelt in an house that could not keep out wind and weather, but was like a Jew's *Proseucha*, all open above; or he alludes to the banishment of the Jews out of Rome by *Domitian*, in his own time, and then fresh, as who had no where else to bestow themselves but in their *Proseucha's* out of the City; or who used to assemble in the *Proseucha's*. According to some of these senses is *Juvenal* to be understood.

Jos. 24. 26.

For that the Jews had *Proseucha's* about the City of Rome, appears by *Philo Judæus* in his *Delegatione ad Caium*, where commending the clemency and moderation of *Augustus Cæsar*, he saith, ἡπίστατο καὶ τὰς προσευχὰς ἔχοντας, καὶ συνιόντας εἰς αὐτὰς, καὶ μά-  
λιστα ταῖς ἑβραϊαῖς ἐβδόμας, That he knew the Jews of Rome had their *Proseucha's*, and that they used to assemble in them, especially on the Sabbath-days; and yet never molested them, as *Caius* did. The same *Philo* mentioneth *Proseucha's* elsewhere; though it be not to be dissembled, that he seems to comprehend *Synagogues* also properly so called under that name, as being better known to the Gentiles, who called both by that name. *Josephus* in his Life tells us of a *Proseucha* at *Tiberias* in *Galilee*, in these words, Κατὰ τὴν ἑπόμεναι ἡμέραν πάντες συνάγονται εἰς τὴν Προσευχήν, On the next day, which was the Sabbath-day, the whole people were gathered together in the *Proseucha*; which is (saith he) μέγιστον οἶκον, πολλὸν ὄχλον ὅπως ἐξάδει δύναμις, a large edifice, fit to receive a great multitude. He afterward tells us of a publick fast and supplication appointed to be had the Monday following in the *Proseucha*, whither himself and others assembled ποιῆν τὰ νόμιμα, &c. to perform their devotions.

Vide de Vita  
Mosis, lib. 3.

In the New Testament the name of *Synagogue* is frequent, but that of *Proseucha* seldom; whence may be conjectured that both are comprehended under that name, as in *Philo* both are termed *Proseucha*. Yet once or twice, as learned Interpreters think, we read of *Proseucha's* in the New Testament. As namely, *Acts* 16. 13. (which *Epiphanius* even now alledged to that purpose) where *S. Luke* tells us, that *S. Paul* being come to *Philippi* in *Macedonia* on the Sabbath-day, they went out of the City to a river side, ὃ ἐνομιζέτο προσευχὴ εἶναι, where there was taken to be a *Proseucha*, or where was famed to be a *Proseucha*; προσευχὴ ἐνομιζέτο εἶναι, will bear both. The Syriack hath, Quia ibi conspiciebatur Domus orationis; the Arabick, Locus orationis. For if προσευχὴ were taken here for Prayer it self, as if the sense were, where Prayer was used to be made, it should rather have been said, ὃ ἐνομιζέτο προσευχὴ γινέσθαι, and not εἶναι. Yet, if it were so taken, it would still argue no less than that there was here an appointed place for Prayer, and that out of the City; which is all one as to say, there was a *Proseucha*. So I take προσευχὴ, in the 16. verse of the same Chapter, where it is said, It came to pass, πορευομένων ἡμῶν εἰς προσευχὴν, as we went to the *Proseucha*; especially since we read not in the Text that *S. Paul* went thither to pray, but to preach, where he deemed there was an assembly that day according to custom: And we sat down. (saith *S. Luke*) and spake unto the women which were come together there.

A second place where a *Proseucha* is mentioned in the New Testament, may be that *Luke* 6. 12. where it is said, that our Saviour went out into a Mountain to pray, and continued all night, ἐν τῇ προσευχῇ τῷ Θεῷ, in *Proseuchâ Dei*, in an Oratory or Prayer-house of God; so *Drusus* thinks προσευχὴ is here to be taken, for a place, and the Article helps the sense: Otherwise it seems an odd and unaccustomed expression for ἐν τῇ προσευχῇ τῷ Θεῷ to mean in Prayer made unto God. And why should it not be as likely that our Saviour might sometimes pray in their *Proseucha's*, as teach in their *Synagogues*.

Thus we have seen the Testimonies for *Proseucha's*, their use, and difference from *Synagogues*. Now for *Synagogues*, the common opinion is, that they were not before the Captivity of *Babylon*; and that Necessity first taught the Jews the use of them in that Captivity, which afterward they brought with them at their return into their own Country. The reason why men so think is, I suppose, the absolute silence of them in Scripture until the time of the second Temple. But though the name were not, it is possible the thing might be. Howsoever, because it is most received, that they were not, we will let it pass for current. But as for *Proseucha's*, such as we have described them, none, that I know, have affirmed or determined ought of their antiquity; it may be, not taken it into consideration, either because they had no occasion to think of any such matter, or because they confounded them altogether with *Synagogues*.

The matter therefore being yet free and undecided, I will make bold to affirm, That if *Synagogues* were not, yet *Proseucha's*, that is, open places for Prayer, were a long

Jof. 24. 26.

long time before the Captivity, yea even from the days of *Joshua* the son of *Nun* : And though the Jews had, or were to have, but one Altar or place of Sacrifice, that namely which the Lord should chuse to place the Ark of his Covenant there, the *Tabernacle* or *Temple* ; yet had they other places for devotion and religious use.

And that *this Sanctuary of God*, here mentioned in my Text, at *Sichem* ( which was a *Levitical City* ) was such a one, my reasons are these. First, Because it is incredible, that the *Israelites* having but *one Temple* for the whole Nation, whereat they were bound to appear, and those the males only, but thrice a year, should have no other *Places of Prayer* nearer their dwellings whither they might resort on Sabbath-days ; the *Temple* or *Tabernacle* being from some of them above an hundred miles distant at the least. Secondly, Because ( as I have already shewed ) *this Sanctuary* at *Sichem* could not be the *Tabernacle* ( which was then at *Shiloh*, not at *Sichem* ) and yet must have some stable and fixed place, because the situation of the *Oak* is designed by it : yea must have been still there, when this story of *Joshua* was written ; which is thought to have been long after his death : surely this Chapter was written after it, where both his death and burial are recorded. Wherefore to say the Ark was brought thither upon this occasion, will not serve turn. Thirdly, This place should be a *Proseucha*, because of that circumstance of *Trees* growing in it ; which, as it proves it not to have been the *Tabernacle*, ( where no such thing was lawful to be ) so seems it to be a Characteristical note of a *Proseucha*.

For though it were not lawful to have *Trees* near the Altar of God, that is, in or about the Court of the *Tabernacle* ; yet was it not so with *Proseucha's*, yea they seem to have been ordinarily garnished and beset with them. This may be gathered from a passage of *Philo Judæus*, where relating the barbarous outrage of the Gentiles at *Alexandria* against the Jews there dwelling, in the time of *Caius*, τῶν προσευχῶν, saith he, τὰς μὲν ἐν ἐνδορτόμῳ, τὰς δ' αὐτοῖς θεμελίοις κατέσκαψαν, Of some of the *Proseucha's* they cut down the Trees, others they demolished to the very Foundations. Mark here, ἐν ἐνδορτόμῳ τὰς Προσευχὰς, They dis-tree'd the *Proseucha's*.

The same is implied by that of the Poet, speaking of a Jewish Wizard or Fortune-teller, — *conducta sub arbore conjux*. And *Juvenal* in his sixth Satyr,

*Arcanum Judæa tremens mendicat in aurem,  
Interpres legum Solymarum, magna sacerdos  
Arboris, ac summi fida internuncia cæli.*

*Interpres legum Solymarum*, that is, of *Moses Laws* ; *magna sacerdos Arboris*, because of the *Trees* in their *Proseucha's* or *Places of worship*. The same appears also out of those Verses of his third Satyr, complaining that the once sacred Grove of *Fons Capenus*, where *Numa* used to meet with the Goddess *Ageria*, was then let out to the beggarly Jews for a *Proseucha*, and that every *Tree* ( such were the times ) must pay rent to the people ; by which means the Woods, which formerly had been the habitation of the Muses, were become dens for beggarly Jews to mutter their Orizons in. Hear his words :

*Hic ubi nocturnæ Numa constitnebat amice,  
Nunc sacri Fontis nemus & delubra locantur  
Judæis ; quorum cophinus sænumque supellex.  
Omnis enim populo mercedem pendere jussa est  
Arbor, & ejectis mendicat sylva Camenis.*

a Pl. d. 52. 8. 1  
am like a green  
olive-tree in  
the House of  
God. Is not  
House of God  
here a *Proseu-  
cha* ?  
b Which seems  
to be the reason  
why these three  
places are cal-  
led by the LXX.  
1 Sam. 7. 16.  
τόπου ἡγιασ-  
μένων, sancti-  
fied places,  
though in the  
Original there  
be no such  
thing. 'Tis  
worth the ob-  
serving.

Whence comes this connexion between *Jews* and <sup>a</sup> *Trees*, but from their having *Trees* in their *Proseucha's* ? unto which their situation without the Cities conduced ; as also it did for privacy and retirement.

Thus you see how well the description and mark of a *Proseucha* agrees to *this Sanctuary* in my Text. And that the Jews had many other such in other places, as well as at *Sichem*, even in those elder times, as at <sup>b</sup> *Mispeh*, *Bethel*, and *Gilgal*, I make little doubt ; which we read to have been places of Assembly of the people, and the two last sanctified of old by Divine apparition, as *Sichem* was. Of *Mispeh* the Author of the first of *Maccabees*, chap. 3. vers. 46. if I understand him, testifieth as much, when he tells us, that whilst the holy City lay desolate, and the Sanctuary was trodden down by the tyranny of *Antiochus Epiphanes* ; *Judas Maccabeus*, and those of the people which adhered unto their God, assembled together at *Maspha*, to make there their supplications unto their God, ὅτι τὸ πρῶτον προσευχῆς αἱ Μάσφα τὸ πρότερον τῷ Ἰσραὴλ, because at *Maspha*, or *Mispeh*, had been a place of prayer in former time for *Israel* ; as much as to say, there had been a *Proseucha* of old. And do we not read in that story of the *Benjamitical* war in the Book of *Judges*, that the *Tabernacle* being

at



at *Shiloh*, (as appears by the last Chapter) yet (in the Chapter going before) it is said, that *the whole Congregation of Israel was gathered together, as one man, unto the Lord in Misphah*; and that in *vers. 26.* is mention made of *an House of God* there, where the people prayed and fasted? True, it is said the *Ark of the Covenant* was upon that extraordinary occasion brought thither; but it being certain, out of the next Chapter, that the *Tabernacle* was still at *Shiloh*, this *House of God* could be none of it. Nay, perhaps, we may hence learn, that when the *Ark* upon occasion of such a general and extraordinary assembly was to be removed, they used to bring it to such places as these, which were as holy Courts ready prepared for it; and that then it was lawful, but not else, to sacrifice in them.

*Jos. 24. 26.*  
*Chap. 20. 1.*

Of these Courts for prayer we may understand that also in *Psalms 74. 7.* *They have cast Fire into thy Sanctuary, they have burnt up all the Conventicula Dei in the Land*, namely, in the captivity by *Nebuchadnezzar*, who destroyed both their Temple and their *Proseucha's*. For we understand it of the persecution of *Antiochus*, as some do; it must then follow, that some Canonical Scripture was written after *Malachi* and the ceasing of Prophecy, that is, in the time of the *Maccabees*; which will not easily be granted: Besides that we read not that *Antiochus* cast any fire into the Temple. Now if it speak of the vastation by *Nebuchadnezzar*, then had the Jews before that time, not only a *Sanctuary* for sacrifice, but also *מוֹעֲדֵי אֵל*, *Conventicula Dei*, that is, either *Proseucha's*, or *Synagogues*; for either will serve my purpose.

But now you will say, What profit is there of this long Discourse? were it so, or were it not so, as I have endeavoured to prove, of what use is the knowledge thereof to us? Yes, to know it was so, is useful in a threefold respect.

First, for the right understanding of such places of the Old Testament, where a *House of God* and *Assembling before the Lord* are often mentioned there, where neither the *Ark of the Covenant*, nor the *Tabernacle* at such time were: as (besides the places before alledged) we read in *1 Sam. 10. 3.* of *Saul's meeting with three men going up to God to Bethel*, and in *verse 5.* of a place called *The Hill of God*, whence a company of Prophets came from the high place there, prophesying with a *Tabret, Pipe, and Harp* before them: in neither of which places can we find that ever the *Tabernacle* was. And as for the *Ark*, we are sure it was all this time at *Kiriath-jearim*, till *David* solemnly fetcht it thence: and if at any time the *Ark* might (as now it was not) be transferred to any of them upon occasion of some general Assembly of the Nation, that so they might have opportunity to ask counsel of the Lord, and offer Sacrifice; yet were they not the ordinary station thereof.

Secondly, we may learn from hence, That to have appropriate places set apart for *Prayer* and *Divine duties*, is not a Circumstance or Rite proper to *Legal* worship only, but of a more common nature: Forasmuch as though *Sacrifices*, wherein the *Legal* worship (or worship of the old Covenant) consisted, were restrained to the *Ark* and *Tabernacle*, and might not be exercised where they werenot; yet were there other places for *Prayer* besides that; which are no more to be accounted *Legal places*, than bare and simple *Prayer* was a *Legal duty*.

Lastly, we may gather from this Description of *Proseucha's*, which were as Courts encompassed only with a wall or other like enclosure, and open above, in what manner to conceive of the accommodation of those Altars we read to have been erected by the Patriarchs, *Abraham, Isaac, and Jacob*, in the Book of *Genesis*; namely, That the ground whereon they stood, was fenced and bounded with some such enclosure, and shaded with Trees, after the manner of *Proseucha's*; as we may read expressly of one of them at *Beerseba*, That *Abraham there planted a Grove, and called upon the Name of the Lord, the everlasting God*. Yea, when the *Tabernacle* and *Temple* were, the Altar of God stood still in an open Court; and who can believe that the place of those Altars of the Patriarchs was not bounded and separated from common ground? And from these patterns in likelihood, after the Altar for sacrifice was restrained to one only place, was continued still the use of such open places or Courts for *Prayer*, garnished with Trees, as I have shewed *Proseucha's* to have been.

*Gen. 21. 33.*

## DISCOURSE XIX.

I TIM. 5. 17.

*Let the Elders that rule well be counted worthy of double Honour ;  
especially they that labour in the Word and Doctrine.*



I.

HERE are two things in these words to be explicated : First, What is meant here by *Elders* ; Secondly, What is this *double Honour* due unto them. For the first, Who are meant by *Elders*, there is no question but the Priests or Ministers of the Gospel of Christ were contained under this name : for so the New Testament useth the word *Πρεσβύτερος* or *Presbyter* for the Ministers of the Word and Sacraments in the Gospel ; whence cometh the Saxon word *Priester*, and our now English word *Priest*. And the Ancient Fathers thought these only to be here meant, and never dreamed of any others. But in our time those who obtrude a new Discipline and Government upon the Church, altogether unknown and unheard of in the ancient, will needs have two sorts of *Elders* or *Presbyters* here understood : one of such as *preach the Word and Doctrine*, whom they call *Pastors* ; another of Lay-men, who were neither *Priests* nor *Deacons*, but joyned as Assistants to them in the exercise of *Ecclesiastical Discipline*, in admonitions and censures of manners, and ( in a word ) in the execution of the whole power of the *Keys*.

These our Church-men call *Lay-Elders*, and the Authors of this new device, *Presbyterians*. These *Presbyters* or *Elders* they will have meant in the first words, *οἱ καλῶς προεστῶτες πρεσβύτεροι*, *Elders that rule, or govern, well*, whom therefore they call *Ruling Elders* ; the other whom they call *Pastors*, to be described in the latter words, *they who labour in the Word and Doctrine*, whom therefore they distinguish by the name of *Teaching Elders*.

This is their Exposition, and this Exposition the ground and foundation of their new Discipline : but none of the Fathers which have commented upon this Place, neither *Chrysostome*, *Hierome*, *Ambrose*, *Theodoret*, *Primasius*, *Oecumenius*, or *Theophylact*, ( as they had no such, so ) ever thought of any such *Lay-Elders* to be here meant, but *Priests* only, which administered the Word and Sacraments.

But how ( will you say then ) is this Place to be understood, which may seem, as they alledge, to intimate two sorts of *Elders*, some that *ruled* only, others that *laboured* also in the Word and Doctrine ? The Divines of our Church, who had cause, when time was, to be better versed in this question than any others, have given divers Expositions of these words ; none of which give place to any such new-found *Elders* as these *Fantors* of the *Presbyterian Discipline*, upon the sole Authority of this one place, have set up in divers forein Churches, and would have brought into ours. I will relate Four of the chief of these Expositions, to which the rest are reducible.

I.

The First is grounded upon the use of the Participle in the Greek tongue, which is often wont to note the reason or condition of a thing, and accordingly to be resolved by a causal or conditional Conjunction. According whereunto this Text [ *Οἱ καλῶς προεστῶτες πρεσβύτεροι*, *duplici honore digni habeantur* ( or *dignentur*, ) *μάλις αὖ οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ*, ] is to be resolved thus ; *Elders or Presbyters that rule or govern their Flocks well*, let them be accounted worthy of double honour, and that chiefly in respect or because of their labour in the Word and Doctrine. And so this manner of speech will imply two duties, but not two sorts or Orders of *Elders* ; and that though this double Honour be due unto them for both, yet chiefly and more principally for the second, their labour in the Word and Doctrine. And this way goes *S. Chrysostome* and other Greek Writers.

2.

A Second Exposition is taken from the force and signification of the word *κοπιῶντες*, which signifies not simply *πνεῖν*, to labour, but to labour with much travel and toil ; for *κόπος* is derived from *κόπτομαι*, *vexor*, *laboribus & molestiis premor*, and so properly signifies *molestiam & fatigationem ex labore*, wearisom and painful labour. Thus the



the meaning will be, *Let Elders that do bene præsidere*, that is, govern and instruct their Flock well, *be counted worthy of double Honour*; especially such of them as take more than ordinary pains in the Word and Doctrine. Or thus; *Let the Elders that discharge their office well, be, &c.* especially by how much the more their painfulness and travel shall exceed in preaching the Word and Doctrine, &c.

1 Tim. 5. 17.

Thus we have seen two Expositions of these words, neither of them implying *two sorts* or Orders of Presbyters, but only distinguishing several offices and duties of the same Order, or implying a differing merit in the discharge of them. But if they will by no means be persuaded but that *two sorts of Elders* are here intimated, let it be so; two other Expositions will yield them it: but so as will not be for their turn; for their *Lay-Elders* will be none of them.

The first is this, That the Apostle should speak here of *Priests* and *Deacons*, considering both as Members of the Ecclesiastical Consistory or Senate, which consisted of both Orders, and in that respect might well include them both under the name of *Elders*; it being a common notion in Scripture to call the Associates of a Court of Judicature by that name: *Senatus* in Latin hath its name à *senibus*, i. *senioribus*, of Elder-ship, and is as much to say as Πρεσβυτέριον. According to this supposal the Apostle's words may have this construction; *Let the Elders which rule well*, whether *Priests* or *Deacons*, *be counted worthy of double Honour*, but more especially the *Priests*, who, besides their government, labour also in the Word and Doctrine. Now what can be opposed against such an Exposition, I see not. For it is not improbable but the Apostle should make provision as well for the maintenance of *Deacons* as of *Priests*, seeing he omits it not of *Widows* in the verse going next before this. But unless he includes them under the name of *Elders*, he makes no provision for them at all. Besides, this is not the only place (some think) where *Deacons* are comprehended under the name of *Elders*: For the Council of Hierusalem, *Acts* 15. 23. where they inscribe their Synodical Epistle thus, *The Apostles, and Elders, and Brethren, to the Brethren which are of the Gentiles in Antioch, &c.* may seem to comprehend the *Deacons* under the name of *Elders* or *Presbyters*; otherwise they should omit them, which without doubt were part of the Council.

There is another Exposition which allows also of *two sorts* of *Elders* to be here implied, but makes them both *Priests*; namely, That *Presbyters* or *Priests* in the Apostle's time were of two sorts: One of Residentiaries and such as were affixed to certain Churches, and so did προϊστάσθαι, *præsidere Gregi*, govern and instruct their Flock; Another of such as had no fixed station, or charge over any certain place, but travelled up and down to preach the Gospel where it was not, or to confirm the Churches where it was already preached; such, namely, as are elsewhere known by the names of *Evangelists* and *Doctors* or *Prophets*: That these were those οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ, *that labour'd in the Word and Doctrine*, spoken of here by the Apostle: That both these sorts of *Presbyters* were to be *counted worthy of double Honour*, as well οἱ καλῶς προσεστώτες, *those that ruled well*, as those that travelled up and down to preach the Gospel, οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ: but especially these latter, because their pains were more than the others. This is confirmed from the use of the word κοπιᾶν, which in Scripture signifies not only *corporal* labour, as may appear in many places, but seems to be used by *S. Paul* even in this very sense we have now given; as *1 Cor.* 15. 10. where he says, comparing himself with the other Apostles, περισσώτερον αὐτῶν πάντων ἐκοπίασα, *I have travelled up and down more than they all*, as is manifest he did.

These are the principal Expositions given by the Writers of our Church, upon this passage of Scripture which is the foundation and only place whereon they build this *new Consistory*, and are so much in love with it. But this being capable, as you see, of such variety of Exposition, how much too weak and insufficient it is to establish any such *new Order of Elders*, never heard of in the Church from the times of the *Apostles* until this last age, any man may judge.

But give me leave to propound a *Fifth* Exposition, which shall be more liberal to them than any of those yet given: For it shall yield them all they so eagerly contend for to be implied in this Text, namely, That there are not only *two sorts of Elders* here implied; but also that the one of them are *Lay-Elders*, such as have nothing to do with the administration of the Word and Sacraments. What would they have more? Yet they will be never the nearer for this concession. For the *Lay-Elders* we grant here to be implied, may be no *Church-Officers*, but the *Civil Magistrates*, which in Scripture-language we know are called *Elders*: as when we read of the *Elders of Israel*, of the

1 Tim. 5. 17.

the Elders of Judah, of the Elders of the Priests, and Elders of the People, of Priests and Elders, and the like. According to such a notion the words may be construed by way of *Transitus à thesi ad hypothesein*, as Rhetoricians call it, to wit, in this manner; *Cum omnes Seniores, sive Reipublicæ sive Ecclesiæ, or, Cum omnes Seniores, etiam Reipublicæ (i. Civiles) qui bene præsident, duplici honore dignandi sunt, tum maxime Seniores Ecclesiastici, qui laborant in verbo & Doctrina*; As all Elders, whether of the Commonwealth, or of the Church, that rule well, are to be accounted worthy of double Honour; so especially the Elders of the Church, that labour in the Word and Doctrine: or thus, Let all Elders that govern well, of what sort soever, be counted worthy of double Honour, especially the Elders of the Church which labour in the Word and Doctrine. Is not this good sense? and doth not the Apostle in the beginning of this very Chapter use the name Elder in the larger and more general sense, when he says, *Rebuke not an Elder, but exhort him as a Father, and the younger men as Brethren; the Elder women as Mothers, the younger as Sisters*? why may he not then do so here? And doth not S. James in his last Chapter v. 14. call the Ministers of the Word and Sacraments *ῥητορες ἐκκλησίας* Elders of the Church, as it were in distinction from *ῥητορες ἐκ πολιτείας* Elders of the Commonwealth?

But it will be objected that this Exposition is too ambitious, because it makes the Apostle to prefer the Elders of the Church before the Elders of the Commonwealth, that is, the Priest before the Civil Magistracy, when he says, that as all Elders, whether of Church or Commonwealth, are to be accounted worthy of double Honour, so especially those Elders which labour in the Word and Doctrine; which are the Presbyters of the Church. But here know that the name of Elder is never given in Scripture to the Supreme Magistracy, but to the Subordinate only; and why the Ministers of the Word and Doctrine should not be accounted as worthy of double Honour as they, or more worthy, I know not; especially if S. Paul here says it. Sure I am, this Objection is not sufficient to refute my Interpretation.

Thus I thought good to acquaint you how many ways this place may be expounded, without importing any such new Elders, (neither Priests nor Deacons) as they would impose upon us for Church-Officers by the sole authority thereof. For though this Disciplinary controversy of our Church, stirred up by the admirers of the Genevian platform, were in the heat before our time; yet the Sect is not yet dead, but ready upon every occasion to surprise such as they find unarmed or not fore-warned.

U.

AND thus having informed our selves who they are which are here termed Elders, come we now to see also, What is that Honour which is due unto them; which was the Second thing I propounded: *διπλὴν τιμὴν ἀξιόωσαν*, Let them be accounted (saith the Apostle,) worthy of, or. Let them be deign'd, double Honour. That by Honour here is meant *honorarium stipendium* or a tribute of maintenance, is manifest by the following words which the Apostle brings to inforce it: *For the Scripture saith, Thou shalt not muzzle the mouth of the Ox that treadeth out the corn; and, The labourer is worthy of his hire.* Who sees not what these proofs infer? The first of them he alledges also in the same argument, 1 Cor. 9. 9. where he adds, *Doth God take care for Oxen?* V. 10. *Or saith he it altogether for our sakes?* (ours namely who preach the Gospel,) *For our sakes, no doubt, this is written: that he which plougheth, should plough in hope; and he that thresheth in hope, should be partaker of his hope.* The case is plain; 'Tis an Hebrew notion, To bring honour, that is, To pay tribute, or bring a present: as Apocal. 21. 26. *Οἱ ἔθνη καὶ δόξα: καὶ ἡ τιμὴν αὐτῶν εἰς αὐτήν*, They shall bring the glory and honour of the nations into it, to wit, the new Jerusalem. And thus much of the word Honour.

But what is meant by double Honour? Some (as among the Fathers S. Ambrose) will have this double Honour to be Honour of Maintenance, and Honour of Reverence: But because the Apostle's proofs here infer only Maintenance, I take it to be meant in this place only of it. And as for double, there seems to be an allusion to the right of the First-born, to whom at first the office of Priesthood belonged in their Families, and into whose room the Levites were taken, and whom the Presbyters of the Gospel now succeed: As therefore they had a double portion among their Brethren; in like manner should the Presbyters of the Gospel be counted worthy of double Honour.

And if you will admit of that construction of these words which I gave in the Fifth place, namely, to comprehend as well the Elders of the Commonwealth as the Elders of the Church, (That both were to be accounted worthy of double Honour, but especially those of the Church who labour in the Word and Doctrine,) it will agree yet far better;



ter ; because both the one and the other succeed in the place of the *First-born*, to whom belonged both to be *Priests* and *Civil Governours* in their Tribes and Families. 1 Tim. 5. 17.

Yet howsoever the ancient Christians were wont in their *Agapes* or Love-Fests to give their *Presbyters* a double portion, *κατὰ τὸ πρῶτον*, with some reference to this Text, as appears by *Tertullian* : nevertheless, I think double Honour is not here to be so precisely taken, but only to note a *liberal and ingenuous maintenance*, such as might set them above the vulgar ; as the *First-born* by their double portion were preferred above the rest of their Brethren.

But I have not yet done with the word *τιμὴ*. For from this that the Apostle here styleth the *Priest's* maintenance *Honour*, it followeth, That the *Priest's* maintenance is not to be esteemed of the nature of *Alms*, as some would have it ; but is a *Tribute of Honour*, such as is given by an inferior to his Superior. For *Alms* and *Honour*

*Nec bene conveniunt, nec in una sede morantur,*

the one respecting those to whom it is given, as *miserable* ; the other, as *honourable* : I mean, if *Alms* be taken, as we use the word, for a work of mercy. From the same ground also it follows that the *Priest's* maintenance is no ordinary mercenary wages, but such as is given by way of *Honour*, as well as of *Reward*. For such as is given to ordinary work-men is *Reward* and *Wages* only, and not a *Testimony* or *Tribute of Honour* : But that which is due to the *Priest*, as you see, is *τιμὴ* *Honour*, namely, of the same nature with that which is given to *Princes* and *Magistrates* by those which are under them. For as the *Ministers* of the Gospel are in the nature of *Presbyters* or *Elders* unto the people over whom they are set ; so is their maintenance from them such as is suitable to the condition and Dignity of an *Elder* ; that is to say, not a common *Wages*, which the Superior often gives to his inferior or servant, but *Honorarium* or *τιμὴ* *Honour*.

AND thus I have done with the Explication of my Text : The Application whereof shall be according to the \* present Occasion which this Day requires at our hands. You see by the Discourse we have made, and the Text expounded unto you, That to give maintenance to the Ministers of the Gospel is a duty commanded by God, and therefore a work acceptable unto him ; And so consequently and *à pari*, to endow Seminaries and make provision for the training up of such as are destined to that Office. For so in the Old Testament, not only the *Levites* who ministered were partakers of the Tithes, but their Children also who were brought up thereto. Now if any people in the world have cause to bless God for Examples of such Piety, we have ; whose two Universities, for the goodly structures of Colledges, liberal and rich endowments, have no parallel in the Christian world. It is the confession of a Foreigner, a man of fame and note in his time, *Unum ipsorum Collegium superat vel decem nostra, nec credo simile aliquid in toto terrarum orbe aut esse aut fuisse*. As therefore they have honoured us ( for so, you see, the Apostle calleth such Bounty ) so are we bound ( next after our thankfulness to Almighty God ) to honour them. The first and chiefest part whereof is, to use their Bounty according to their pious intendments, and to approve our selves worthy to partake thereof ; than which no greater honour can be done them : But this concerneth us at all times. The next is, to remember them all with their due praise and honour ; which is our duty at this time.

\* Viz. The Commemoration of the Colledge-benefactors.

## DISCOURSE XX.

## ACTS 2. 5.

*And there were [κατοικοῦντες] sojourning at Jerusalem Jews, devout men, out of every Nation under Heaven.*

Verse 9, 10, 11.



At the Feast of Pentecost, when that wonder hapned of the Holy Ghost's descent upon the Apostles in the likeness of Fiery tongues, there were present at Jerusalem (as the story a little after my Text informs us) men of several Nations, as Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Lybia about Cyrene, and strangers of Rome, (or stranger-Romans) both Jews and Profelytes, Cretes and Arabians. All these, upon the noise of this strange accident, came together unto the place, and were confounded, hearing them every man speaking in his own language wherein he was born.

Many, when they read this story, suppose the people here mentioned, the most of them, to have been Gentiles; and some Expositors cannot be excused from this mistake. For the more clear discerning whereof, and their better information who may perhaps be overtaken with the same error, I have made choice of the words before read for the argument of my present Discourse; which tells us in exprefs terms, That these Parthians, Medes and Elamites, these Mesopotamians, Cappadocians, and the rest after mentioned under those National names, were Israelites or Jews of the dispersion, Jews born in Parthia and Media, Jews of Elam or Persia, Mesopotamian Jews, and so the rest of the Countries there named; all of them of the Circumcision: For so saith my Text beginning to speak of them, *There were sojourning*, or (if you will) *dwelling*, at Jerusalem, *Jews of every Nation under Heaven*, that is, of every Nation where the Jews were dispersed.

This is yet further confirmed by S. Peter's speech unto them; as when having cited the words of the Prophet Joel, verse the 22. he saith unto them, *Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, &c. v. 23. Him being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain. Men of Israel, and such as had slain their Messias; surely those were no Gentiles.*

Verse 37.

Verse 38.

Verse 39.

Likewise when at the hearing of this they were pricked in their hearts, he saith unto them, *Repent, and be Baptized every one of you in the Name of Jesus Christ, for the remission of sins. For the Promise is made unto you and your Children, and to all that are afar off, even as many as the Lord shall call. The Promise, saith he, is made unto you and your children; were these then any others than Jews or Israelites, of the seed of Abraham?*

Verse 41.

Lastly, we find that of these Parthians, Medes and Elamites, and of the rest named with them, *there were added unto the Church by this Sermon of S. Peter three thousand souls*: But it is certain that Cornelius the Centurion was the first Gentile that was converted unto the Faith: Therefore these first Converts were no Gentiles. Perhaps you will say, They were Profelytes of these several Nations, and therefore called Jews. I say, Not so neither; because Profelytes are by name rehearsed among them, when it is said of those Roman advena, (verse the tenth) that they were Jews and Profelytes; Ergo, the rest were Jews by race, and not by Religion only. But what need I to have heaped together all these proofs, when my Text alone is sufficient to evince it?

I come now therefore to a more particular illustration thereof, according to what I have thus in general premised. And first, for the word κατοικοῦντες, which I translate *sojourning*, rather than *dwelling*, (for so I understand it, that they were not proper dwellers, but such as came to worlhip at Jerusalem from those far Countries at the Feasts of the Passover and Pentecost, and so had been continuing there some good time;)



time; ) 'Tis true, that in the usual Greek οἰκέω and κατοικέω signifie a durable mansion: but with the *Hellenists*, in whose Dialect the Scripture speaketh, they are indifferently used for a stay of a shorter or a longer time, that is, for to sojourn, as well as to dwell; as these two examples out of the Septuagint will make manifest. One in *Genes.* 27. 44. where *Rebecca* says to her younger son *Jacob*, Son, arise, and flee unto *Laban* my brother to *Haran*, καὶ οἰκησὺ μετ' αὐτοῦ ἡμέρας τινάς, and tarry with him a few days, until thy brother's fury turn away: οἰκεῖν is here to tarry but a few days. Another is in *1 Kings* 17. 20. where *Elijah* cries unto the Lord, saying, O Lord my God, hast thou also brought evil upon the widow, μεθ' ἧς ἐγὼ κατοικῶ μετ' αὐτῆς, with whom I sojourn, by slaying her son? here κατοικεῖν is to sojourn only. In a word, οἰκέω and κατοικέω answer to the Hebrew verb שָׁבַד, which signifies any stay or remaining in a place.

Acts 2. 5.

Next for the persons here specified, *Jews out of every Nation under Heaven*; for the right understanding thereof we are to know, That before this last Dispersion of the *Jews* by the *Romans*, after their Temple and City were destroyed by *Titus* (which at the time of this story was not, nor many years after it,) there had been already two Captivities and great Dispersions of that Nation, besides some smaller scatterings. The first was of the Ten Tribes, by *Salmanasser* King of *Assyria*, who is said to have planted them in *Halab* and *Habor*, by the river of *Gozan*, and in the Cities of the *Medes*; and these never (I mean any considerable part of them) returned to dwell again in their own Country: of these therefore (at least chiefly) we are to understand those to have been which the story here calls *Parthians*, *Medes* and *Elamites*; *Elamites*, that is, *Persians*, of the Province *Elymais*. For in those Countries which these names comprehend were the Ten Tribes placed by the *Assyrian*, and there still dwelt and thereabouts in our Saviour and his Apostles time, and long after. *S. Hierome* upon those words *Joel* 3. 6. *The children of Judah and the children of Jerusalem have ye sold unto the Grecians*, (which he understands of the Captivity by *Vespasian* and *Titus*) tells us thus much; *Filii* (saith he) *Juda & Jerusalem, nequaquam Israel & decem Tribuum, quæ usque hodie in Medorum urbibus & montibus habitant*; The children of *Judah* and *Jerusalem*, not of *Israel* and the Ten Tribes, which even to this day have their habitation in the Cities and Mountains of the *Medes*. The second Captivity was by *Nebuchadnezzar* King of *Babylon*, of the Two Tribes, *Judah* and *Benjamin*, more than a hundred years after that of the Ten. Now a good part of these at seventy years end returned again, under *Cyrus* and his Successors, to dwell again in their own Land, re-edified the Temple and City of *Jerusalem*, and re-erected their Commonwealth, which continued till our Saviour's time and a little after. Notwithstanding all those that were Captives in *Babylon* returned not; no, it may be not much more than the half of them; certain it is, that a great number of them stayed there still, those especially which were rich and well accommodated, having no mind to stir: whence in our Saviour's and the Apostles times there were an innumerable company of them in those parts, where they flourished with Academies and Schools, and had Doctors not inferior to those of *Jerusalem* it self. Yea from them proceeded the *Chaldee Paraphrase*, and that great Doctor and Patriarch of Rabbies, *R. Hillel*. Of these therefore we have reason to think were those which are here enumerated by the name of *Dwellers in Mesopotamia*, οἱ κατοικοῦντες τὴν Μεσοποταμίαν. Where note by the way, that οἱ κατοικοῦντες τὴν Μεσοποταμίαν are comprehended in the number of those whom my Text saith were κατοικοῦντες ἐν τῇ Ἱερουσαλὴμ. which confirms my interpretation, that κατοικοῦντες there signifies sojourning, and not dwelling, for that they could not be said to dwell in both places.

De bello jud.  
l. 2. c. 16. Gr.

These two Dispersions beyond the River *Euphrates*, how numerous they were in our Saviour's and the Apostles times, we may gather from those words of King *Agrippa*, in *Josephus*, in that Oration he made unto the *Jews* before that fatal siege, dissuading them from rebelling against the *Romans*, their party being too much too weak to maintain themselves against that mighty Empire. Τίνας ἔν ἐπὶ τὸν πόλεμον ἐκ τῆς αἰκίας, &c. What associates (saith he) will you have from some Country not inhabited, to aid you against the *Romans*? For all those that at this day dwell in any part of this world that is inhabited, are *Romans*. Except some of you hope for help from beyond *Euphrates*, thinking that your Countrymen in \* *Adiabene* will help you. He goes on, But they are more wise than to engage themselves rashly in so dangerous a war: Nor would the *Parthians* suffer it, if they should be sounwise as to appear in such a quarrel. Mark then, that they were under the dominion of the *Parthians*. *Josephus* himself testifieth as much in his Prologue to his *De Bello Judaico*; where he informs us, that that History of his he

\* *Adiabene* is a  
part of *Assyria*.

Acts 2.5.

had first penned τῇ πατρίᾳ γλώσσῃ in his own Country language, for the use of those of his Nation in the East : which he thought good also to publish in Greek, for the better information of the *Greeks* and *Romans* concerning the true gests of that war. Ἀποπὼν ἡγήσαμην, &c. For I could not (saith he) but judge it to be very unbecoming, and no way commendable, for me to take all that pains only for the *Parthians*, *Babylonians*, and the remotest *Arabians*, as also those of our Nation inhabiting beyond *Euphrates*, together with those of *Adiabene* ; that these through my writings should be made acquainted with the true account of both the rise and end, as also the main occurrences and chief events, of that War : and to take no care at all to inform and undeceive the *Grecians* and such of the *Romans* as were not in the War ; who being abused by the false reports or the flatteries of others, know very little of the true Story of these affairs. Observe here the rehearsal of his Nation ; *Parthians*, *Babylonians*, *Arabians*, the *Mesopotamian Jews* or those beyond *Euphrates*, and those of *Adiabene*. Besides he tells us in the same place, That the *Jews* believed that all those of their Nation, even those who dwelt beyond *Euphrates*, would have joyn'd with them in their rebellion against the *Romans*.

Besides these two Captivities by *Salmanassar* and *Nebuchadnezzar*, the first whereof never returned again into their own Land, and the second but in part, there happened a third Captivity and Dispersion in the days of *Ptolemaus Lagi*, one of the Greek Kings reigning in *Egypt* ; who surprizing the City of *Jerusalem*, carried many of the People of the Country, of the off-spring of those who returned from *Babylon*, Captives into *Egypt*, planting them at *Alexandria* and the places thereabouts ; whom many others followed of their own accord, partly allured by the King's favour, who gave them equal priviledges with those of *Alexandria*, and partly by the fertility of the Country : so that this Colony became a very great one. These were called *Hellenists*, because they spake the Greek tongue, and used the Translation of the Septuagint ( which was made in *Egypt* ) in their Synagogues.

1 Pet. 5.13.

Of these three principal Dispersions came those lesser scatterings in all parts of the *Roman Empire* and elsewhere. From that of *Babylon* and *Mesopotamia* was spread that of *Pontus*, *Gallatia*, *Cappadocia*, *Asia*, and *Bithynia*, to which *S. Peter*, as an Apostle of the Circumcision, writes his two Epistles : which may be gathered, because in his first Epistle he salutes them from *Babylon* which was their Metropolis. The Church, saith he, at *Babylon*, elected together with you, saluteth you ; that is, the Church of the Circumcision there. From those of *Alexandria* and *Egypt* were derived those plantations in *Libya* and *Cyrene*, and all other *Hellenists* whatsoever in several parts of the *Roman Empire*. Add to these, that many of those of *Judea* it self, that could not live well at home, upon some occasion or other, either alluring them or constraining them, seated themselves abroad among the Gentiles and in their Cities, being together with themselves under the same Dominion of the *Romane Empire*. Inasmuch that King *Agrippa*, in that fore-mentioned Oration of his before that last siege, dissuading them of *Judea* from rebelling against the *Romans*, in regard of the evil they might bring thereby, not upon themselves only, but upon their whole Nation wheresoever living among the Gentiles, sticks not to say, Οὐ γὰρ ἔστιν ἡ οἰκουμένης δῆμος, ὃ μὴ μοιᾶν ἡμετέραν ἔχων, For there is no people in the whole world, which hath not some part of ours dwelling amongst them. Marvel not therefore that *S. Luke* says in my Text, *Jews of every Nation under Heaven*.

James 1.1.

All this is confirmed out of the New Testament it self ; forasmuch as before the last Captivity by *Titus* ( which was not till almost forty years after our Saviour's Ascension ) and whilst their Commonwealth in the holy Land was yet standing, we read that almost in every City of the Gentiles, whither the Apostles came to preach the Gospel, they found *Jews* with their Synagogues in them. To which add that *S. James* directs his Epistle, To the twelve Tribes scattered abroad, or, as the Greek hath it, ταῖς δωδεκα φυλαῖς ταῖς ἐν τῇ διαπορᾷ. as I have also before noted that *S. Peter* doth his unto the Dispersion of *Asia*.

This is that I had to speak for the illustration of this Story and Text ; out of which, besides the right understanding of Scripture, whereto it conduceth, you may observe these four things.

First, The wisdom and providence of Almighty God, in so ordering the first publication of the Gospel, that the same thereof, and of that convincing Miracle which gave authority thereunto, might be carried unto all Nations by so many both ear and eye-witnesses of the same, as those *Jews* were.

Secondly,



Secondly, A probable reason why the *Apostles* were so ignorant at the first, as they seem to have been, that the Gospel was to be preached unto the *Gentiles*, notwithstanding our Saviour's Commission unto them, *Go preach this Gospel unto all Nations*. For it may be, they thought this Command might be satisfied in preaching the Gospel to those of the Circumcision only, which were of every Nation under Heaven. Acts 2.5.  
2.

Thirdly, The *Elogium* here given to those who made conscience (as we speak) or Religion, to come unto the House of God to worship; they were *ἄνδρες ἐνλαβεῖς*. so saith my Text, *There were sojourning in Jerusalem Jews, devout men, &c.* For there appears no other respect why they are so called, but because they came so long a journey to worship God in his House or Temple at Jerusalem. 3.

Fourthly, The blessed opportunities and means for Salvation which they meet with which come thither to worship. For had those *Jews* staid at home, as the rest of their brethren did, they had not been partakers of such a blessing, nor witnesses of so wonderful a Miracle for confirmation of their faith, as now they were. 4.

## DISCOURSE XXI.

I COR. 9. 14.

*Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel; ἐκ τῆς Ἐταπτελίου ζῆν.*



Y purpose in chusing this Text is not to make the maintenance of the Ministry under the Gospel the direct aim of my Discourse, but only to enquire what is meant by the last words, ἐκ τῆς Εὐαγγελίου ζῆν. Which that we may the more readily and certainly find, let us examine and consider a little of the *Protasis*, whereof the words I have now read are the *Apodosis*. Know ye not, saith the Apostle, that [οἱ τὰ ἱερὰ ἐργαζόμενοι] those that minister about holy things, [ἐκ τῆς ἱερᾶς ἐδίουσι] do eat of the holy thing, or (as we turn it) of the things of the Temple; and [οἱ τῷ θυσιαστικῷ προσεδρεύοντες] they which wait at the Altar [τῷ θυσιαστικῷ συμμερίζονται] are fellow-sharers with the Altar? [Οὕτω] So hath the Lord ordained, that they which preach the Gospel, should ἐκ τῆς Εὐαγγελίου ζῆν.

Here, οἱ τὰ ἱερὰ ἐργαζόμενοι, those who were employed about holy things, are the Levites, who lived ἐκ τῆς ἱερᾶς, of the holy thing, or (if you had rather it should be a Substantive) of the Temple, that is, of that which belonged thereto, namely, of the Tithes which belonged to the Temple, but were no offering of the Altar: οἱ τῷ θυσιαστικῷ προσεδρεύοντες, they who did incumbe or assidere altari, wait at the Altar, were the Priests, whose proper office it was to offer sacrifices thereon, and had part of the same for their proper maintenance, as the \* breast and right shoulder before it was burnt, and after so much as was \* reserved from burning; so they did τῷ θυσιαστικῷ ἐὶς συμμερίζεσθαι, as the Apostle speaks, they were fellow-sharers with the Altar; the Altar having one part of the Offering, they another. \* Levit 7.31.  
\* Num. 18.9.

Thus, you see, the Apostle in both sutes the maintenance with the Office. The Office of the Levites was τὰ ἱερὰ ἐργάζεσθαι, to be employed about holy things; their maintenance, τὸ ἱερὸν, the holy thing, or the revenue of the Temple; ἐκ τῆς ἱερᾶς ἐδίουσι, they eat of the ἱερὸν. The Office of the Priests, τῷ θυσιαστικῷ προσεδρεύειν, to wait at the Altar; their maintenance, τῷ θυσιαστικῷ συμμερίζεσθαι, to share with the Altar. Now then must not the *Apodosis* answer the *Protasis*? what manner of similitude, what analogy will there be else? Ergo, as καταγγέλλειν τὸ Εὐαγγέλιον to preach the Gospel is the Office of the Ministers of the Gospel, so is their maintenance noted by ἐκ τῆς Εὐαγγελίου ζῆν. Those therefore who so interpret these words, as if Εὐαγγέλιον in the last place were taken in no other sense than it was in the first, namely, to note the Function or Calling of the Ministers, (as if the sense were no other, but that the Ministers of the Gospel, whose Calling it is to preach the Gospel, should get their living by their Calling of preaching the Gospel) make S. Paul the Author of a lame and

1 Cor. 9. 14.

inconsequent Similitude, whose *Apodosis* answers not unto his *Protasis*. For what a Οὕτω, what an [ *Even so* ] or analogy would this be? The *Levites* lived of the Holy portion or revenue of the Temple as their ὀψώνιον or wages; Even so the *Ministers of the Gospel* must live by their Calling and Function. The *Priests* were maintained out of the share they had of the Offerings of the Altar; Even just so the *Ministers of the Gospel* must live by their Function of Preaching the Gospel. May not any one see that the *Apodosis* answers not the *Protasis*? For that speaks of the *wages*, this of the *service* for which the *wages* is due. Well therefore, as in the *Protasis* the *wages* was compared with the *work*, so must it be in the *Apodosis* too; and consequently ἐκ τῆς Εὐαγγελίου ζῆν must here express the *wages*, as τὸ Εὐαγγέλιον καταγγέλλειν doth the *work*.

But now here is the *Quere*; If ἐκ τῆς Εὐαγγελίου ζῆν note not the *Function*, but the *wages* and *maintenance* due to the Evangelick Ministers; in what notion then is Εὐαγγέλιον here to be taken, and how to be expounded? \* *Oecumenius* would have Εὐαγγέλιον in this last place to signify οἱ τῷ Εὐαγγελίῳ πεπιστευκότες, the *believers of the Gospel* Εὐαγγελιστῆς; and the meaning to be, That those *who preach the Gospel* should be maintained by those *which believe the Gospel*. But this would make our *Apodosis* to answer the *Protasis* little better than the former: For that speaks of the *wages* and *maintenance* of the *Levites* and *Priests*, not a word of the maintainers. \* *Be- lides*, to speak properly, 'tis not true, that the people maintain the Ministers; they are not their Ministers, but God's; and he maintains them out of his own revenue, and not at mens charges. *Quis militat suis stipendiis?* (saith our Apostle, at his entrance upon this Argument) *Who goeth to war at his own charges?* Now I ask, *Cujus stipendiis militat, qui militat? nonne Imperatoris?* At whose charges is it that any one goes to war? is it not at the Sovereign's charges? To which purpose note also by the way, that it is not said here (as we translate it) *So hath God ordained, that those which preach the Gospel, should live of the Gospel*: but, *So hath God appointed, or given order to those that preach the Gospel, that they should live of the Gospel*; that is, *Non dicit, Dominum mandasse aliis ut eos alerent, sed mandasse ipsis ut ex Evangelio viverent*. But to return again to the interpretation of Εὐαγγέλιον, which others therefore had rather take here for τὰ τῆς Εὐαγγελίου, for *that which in the Gospel is consecrate to God*: viz. As the *Priests* and \* *Levites* had their maintenance out of that which was offered unto God in the Law; so God had ordained that the Ministers of the Gospel should be maintained of that which is consecrate to him in the Gospel. And this sense is straight and good.

But what need we flie to a Trope, when the natural sense of the word Εὐαγγέλιον will serve our turn, yea do it much better? For howsoever in the New Testament it most commonly signifies *good tidings*; yet, in other Greek Writers, the more usual signification in the singular number is δῶρον ὑπὲρ ἀγαθῆς ἀγγελίας, *premium quod datur latum afferenti nuncium*, the *gift or reward wont to be given for good tidings*. *Homer* (*Odyss.* 14.) brings in *Ulysses* in a poor traveller's disguise, stipulating with his servant *Eumæus*, what his reward should be for the good news he promised to tell him of his Master's life and speedy return: Εὐαγγέλιον δέ μοι ἔστω, *let this be my Εὐαγγέλιον or Reward*, saith he; χλαῖνα, χιτῶν, καὶ ἑμάτα καλά, *A cloak, a coat, and other good garments*. To whom *Eumæus* answers,

ὦ γέρον, ἔτ' ἂρ' ἐγὼν εὐαγγέλιον τόδε τίσω,  
οὐτ' Ὀδυσσεύς ἐτιοῖκον ἔλευσται.

*Neither am I able to give such an Εὐαγγέλιον, or Reward, neither will Ulysses ever come home again.* *Plutarch* (in his *De gloria Atheniensium*) relates, that the *Lacedaemonians* to one that brought them tidings of the victory at *Mantineæ*, having been no actor, but a spectator only, sent, for an εὐαγγέλιον, only a dish of meat from one of their common suppers called *Phiditia*: the words are, εὐαγγέλιον ἐκ Φειδίτις κρέας ἀπέ- σπειλαν. The same Author (within three or four lines after) affirms that *Historians*, who relate and describe Battels and Victories in such perspicuous styles, deserve an εὐαγγέλιον or Reward from those who first read them: And (in his *Demetrius*) he tells, that when one *Aristodemus* brought news to King *Antigonus* of a notable victory his party had obtained against *Ptolemæus Lagi*, but put the King first in great perplexity, by discovering nothing, either by word or countenance, what his tidings were, till he came to the King's presence, then saying, Χαῖρε, βασιλεῦ Ἀντίγονε, &c. *Hail King Antigonus, we have overcome King Ptolemy at Sea*: The King answered, *Welcome, Aristodemus*; but because thou hast kept us so long in suspense and perplexity, thou shalt suffer some punishment for the pain thou hast put us to; βραδίων γὰρ ἀπολήψῃ τὸ εὐαγγέ-



λίου, for it shall be the later before thou receive the reward of thy good tidings. Which is a sufficient testimony both of the use of the word, and the custom. Cicero (in one of his Epistles *Ad Atticum*) useth the plural number: *O suaves Epistolas tuas*, (saith he) *uno tempore mihi datas, duas!* quibus εὐαγγέλια quæ reddam, nescio; deberi quidem planè fateor: *O thy sweet and most acceptable Letters, received both at the same time! for the which I know not what grateful returns to make, though I am very sensible they deserve the best.*

1 Cor. 9. 14.  
Ad Attic. l. 2.  
ep. 12.

Besides, in the plural number [εὐαγγέλια] it signifies a sacrifice for good tidings. Hence *Plutarch* (in his *Phocion*) hath εὐαγγέλια θύειν. *Isocrates* (in *Areopagitico*) ἐπὶ τοσαύταις πράξεσιν εὐαγγέλια μὴ δὲ τῆς τεθύκαμυς, ob tot successus his quidem sacrificavimus εὐαγγέλια. *Xenophon* (in his *Hellanica*) ἔθυσ τὰ εὐαγγέλια. To conclude; it is apparent by these examples, that Εὐαγγέλιον signifies a gift or tribute due for good tidings; whether as an offering to the Gods, the Authors; or as a reward to men, the messengers and bringers.

Now the most Blessed and Happy tidings that ever came to the ears of the sons of men, is *Salvation by Jesus Christ our Lord*; whereof his Priests and Ministers are the daily messengers. Is there not then an Εὐαγγέλιον due for this? And is not this that our Apostle meaneth when he saies here, *Even so the Lord hath ordained, that they who preach the Gospel, should* ἐκ τῇ εὐαγγελίῳ ζῆν. So that which was required only for acknowledgment of the Divine Dominion under the bondage of the Law, is now turned into the nature of an εὐαγγέλιον in the liberty of the Gospel; I mean, that which we offer now unto God for the maintenance of the Evangelical Ministry, and other uses of his service. The sense is most fit and agreeable, and makes the Apostle's expression (if so understood) passing elegant.

But you will say, What probability is there the Apostle should use Εὐαγγέλιον in this notion? For though prophane Authors do so, yet the Scripture's meaning, both here and elsewhere, is to be measured by its own Dialect. Have therefore the Hebrew, the Chaldee, the Septuagint any such notion as this? I answer, Yes, all three of them. For in the Hebrew, בְּשֵׂרָה, the only word for good tidings, signifies also *Premium boni nuncii, a reward for good tidings*. Yea, being not above five times found in the old Testament, *Schindler* will have it thrice taken in that signification; and twice will be easily yielded him. Likewise in the Chaldee, כְּסוּרָא and כְּשׁוּרְתָא signify as well the one as the other, both *nuncium* and *nuncii premium, good tidings* and *a reward for good tidings*. As for the Seventy, the word εὐαγγέλιον is but thrice found with them, and once so apparently in this signification, as leaves no place for contradiction. It is 2 Sam. 4. 10. where they have, ὃ ἔδει με δῶναι εὐαγγέλια, *Cui oportuit me dedisse Evangelia*. They are the words of King David, when *Rechab* and *Baanah* brought *Ishbosheth's* head unto him; *When one told me*, saith he, *Behold, Saul is dead, (thinking he had brought good tidings) I took hold of him, and slew him in Ziklag, when I should have given a reward for his tidings*. The Hebrew word rendered here *Reward for good tidings* is בְּשֵׂרָה: the Seventy, as I said before, have δῶνα εὐαγγέλια: the Vulgar, or *S. Hierome*, *mercedem pro nuncio, a reward for the tidings*; the Chaldee Paraphrast, מַתְנָת כְּסוּרְתָא a gift, or reward, for his tidings.

Thus you see, this notion was familiar to all the Languages that *S. Paul* was brought up in. Why should it then be improbable he should use it when he had occasion? And no marvel it is to be found no oftner; for, unless it be in this Chapter, in the whole New Testament the thing it self (*Reward for good tidings*) is never mentioned, intimated, or alluded to. How then could the word be used? But in this Chapter, methinks, I hear it used a second time, (ver. 23.) I will only propound it to your considerations, and so conclude.

The matter stands thus. *S. Paul*, though he received no *Reward* at the hands of the *Corinthians* for his pains in making known the glad tidings of Salvation unto them, but did it gratis to them-ward; yet he looked for an εὐαγγέλιον from God, stored up in the heavens for all his faithful messengers, and to be received at the great Day: In expectation whereof, he not only thus preached the Gospel to them freely, but endured all things, and made himself a servant to all; τὸ δὲ ποιῶ (saith he) διὰ τὸ εὐαγγέλιον, ἵνα συλχοινωσὶς αὐτῷ γένησθαι, *This I do for the εὐαγγέλιον, that I might be partaker thereof with you*. What εὐαγγέλιον should it be that *S. Paul* here aimed to be partaker of? Surely, it should seem εὐαγγέλιον here notes some *Premium* or *Reward*, even by that which immediately follows, *Know ye not that they which run in a race, run all; but one receiveth the Brabeum or Prize? So run that ye may obtain*. I leave it to your better meditations, and so conclude.

## DISCOURSE XXII.

PSAL. 112. 6.

*The Righteous shall be in everlasting remembrance.*

Prov. 25. 11.

\* This Discourse was delivered in the Chappel, at the Commemoration of the College-Benefactors, Anno 1634.



Word fitly spoken, saith Solomon, is like Apples of Gold in pictures of silver; that is, graceful and comely: so is a Text of Scripture fitly chosen, and rightly applied to the occasion. Such an one as I take it, is this I have now read, not chosen by me, but appointed by order to be used at these times of \* Commemoration. I shall need no other Preface to commend it to your attention: Let us therefore see what is the Sense and meaning thereof.

*The Righteous*, that is, The Bountiful; shall be in everlasting remembrance; In remembrance with God, In remembrance with men: With God, in the world to come, and in this world; With men, How, and in what manner? These are the several Heads I shall speak of; and first of the First, the Subject, *The Righteous*, or the Bountiful, man.

For *Righteousness* in a special sense, in the Hebrew and the rest of the Oriental Tongues of kin to it, signifies *Beneficence* or *Bounty*, both the Virtue and the Work; and therefore by the Hellenists or Septuagint is it translated *Ελεημοσύνη*, the word so frequent in the New Testament for that we call *Alms*. 'Tis a known place, Dan. 4. according both to the Septuagint and Vulgar Latin, *Peccata tua \* Eleemosynis redime, & iniquitates tuas misericordiis pauperum*: Where in the Original for *Eleemosyna Alms* is *צדקה*. *Righteousness*, as we in our English render it, *Break off thy sins by Righteousness, and thine iniquity by shewing mercy to the poor*. This notion of *Righteousness* is to be found thrice together in the 12. of *Tobit*. Ver. 8. Prayer (saith old *Tobit* there to his Son) *is good with Fasting, and with Alms, and Righteousness: A little with Righteousness is better than much with unrighteousness: It is better to give Alms, than to lay up gold. 9. For Alms doth deliver from death, and shall purge away all sin, Those that exercise Alms and Righteousness, shall be filled with life*. Here in the Greek copy *Ελεημοσύνη* and *Δικαιοσύνη* *Alms* and *Righteousness* are exegetically put the one to expound the other, but in the Hebrew there is but one word *צדקה* for them both, that being the word in that language for *Ελεημοσύνη*. Hence in the Syriack Translation of the New Testament *Ελεημοσύνη* is rendred by *צדקה* *Justitia*, And so in the Arabick. Hence *Mat. 6. 1.* for *Take heed that you do not your alms before men*, (as we read it) the vulgar Latin and some Greek Copies have, *Attendite ne justitiam vestram faciatis coram hominibus*, *Take heed that you do not your righteousness before men*; *δικαιοσύνη* for *ελεημοσύνη*. Namely as the word *Charity* with us, though in the larger sense it signifies our whole duty both to God and man, is restrained to signify our Liberality to the poor; so is the word *Righteousness* in the Oriental Languages.

If *Righteousness* therefore signifie *Beneficence* and *Bounty*, then is the *Righteous* according to this notion the Bountiful man, or as we speak the Charitable. And that it is so taken in my Text, both the general scope of the Psalm, and the connexion with the words before and after, is proof sufficient. For before goes this, \* *A good man sheweth favour and lendeth: he will guide his affairs with judgment: surely he shall not be moved for ever*. (Then come the words of my Text) *The righteous shall be in everlasting remembrance*. After it follows this, *He hath dispersed, he hath given to the poor; his righteousness remaineth for ever*: which S. Paul alledgeth 2 Cor. 9. 9. to promote their collection for the poor Saints at Jerusalem.

For illustration of this and our further information, it will not be amiss, I hope, to commend to your observation some other places of Scripture where the word *Righteous* is thus taken: as namely *Psal. 37. 21.* *The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth*. Again, *Verf. 25. 26.* *I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging their bread. He is ever merciful, and lendeth, and his seed is blessed*. Here the

Righteous

\* Verf. 5.

Verf. 9.



Righteous is the merciful and bountiful; to whom namely this blessing, *That his seed shall not want*, is proper and peculiar. The same use is, *Prov. 10. 2. Treasures of wickedness profit nothing, but Righteousness delivereth from death.* The same is repeated again *Chap. 11. 4. Riches profit not in the day of wrath; but Righteousness delivereth from death.* Where *Righteousness* to be taken for *Alms* is apparent out of *Tobit 12. 9.* where it is so applied and rendred, namely, *Alms doth deliver from death.* I could add also another place, *Prov. 21. 26.* but these shall be sufficient.

Psal. 112. 6.

Hence appears their error who conceive of the nature of *Alms* as of an arbitrary thing, which they may do if they will, or not do, without sin; as that which carries no obligation with it, but is left freely to every mans discretion. And this makes some contend so much to have the Priest's maintenance granted to be *Eleemosynary*, that so they might be at liberty to give something or nothing as they listed. But if that were so, yet if *Alms* be צדקה *Righteousness* in the Hebrew tongue, and the language which our Saviour spake; if our Saviour call'd them *Righteousness*, when he mentioned them; who dare affirm then that *Righteousness* implies no obligation, or that a man may leave it undone without sin?

THUS much of the Subject, *The Righteous*: Now I come to the Predicate, *shall be in everlasting remembrance.* In remembrance, I said, with *God* and *men*: *With God, in the life to come, and this life.* Let us see for the first, *The world to come.*

It is certain that at the day of Judgment we shall receive our doom according to our works of *Charity* and *Mercy*; and that of all the works that a Christian man hath done, these alone have that peculiar privilege to be then brought in express remembrance before God: *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me, &c. Forasmuch as ye have done thus unto the least of these my brethren, ye have done it unto me, Matt. 25. 34, &c.* What doth my Text say? *The righteous shall be in everlasting remembrance*: God remembers our good deeds, when he rewards them, (as he doth our prayers, when he hears them.) If to remember then be to reward, an everlasting reward is an everlasting remembrance. 'Tis remarkable, that this privilege which the works of *Bounty* and *Mercy* shall have at the day of Judgment was not unknown to the Jews themselves: for so we read in the *Chaldee Paraphrast* upon *Ecclesiastes 9. 7. עתיד מרי עלמא ונר. It shall come to pass at the day of Judgment, that the Lord of the world shall say thus openly to every righteous man then before him, Go and eat with gladness thy bread which is laid up for thee, as a reward for the bread which thou gavest to the poor and needy when they were an hungred; and drink with gladness of heart the wine which is kept for thee in the garden of Eden (or Paradise) as a reward for the wine thou gavest the poor and needy when they were athirst: for behold thy good works have found acceptance before the Lord.*

The reason of this Prolation of the works of *Mercy* at that great day is, because all we can expect at the hands of our Heavenly Father is merely of his *Mercy* and *Bounty*: we can hope for nothing but mercy, without mercy we are undone; according to that of *Nehemiah* in his last\* Chap. *Remember me, O Lord, concerning this, \* Ver. 22. and spare me according to the greatness of thy mercy.* Now in those that are to be partakers of *Mercy*, the Divine wisdom requires this congruity, that they be such as have been ready to shew mercy unto others; judging them altogether unworthy of mercy at his hands, who have afforded no mercy to their brethren: For so the Scripture tells us, that *they shall have judgment without mercy, that have shewn no mercy.* The tenour of our Petition for forgiveness of sins, in the Lord's Prayer, runs with this condition, *As we forgive them that trespass against us.* And who can read without trembling the Parable of the unmerciful servant in the Gospel, to whom his Lord revoked the Debt he meant to have forgiven him, because he shewed no mercy to his fellow-servant, who owed him a far lesser Debt? *Shouldst thou not, saith he, Ver. 23. have shewed compassion to thy fellow-servant, as I shewed compassion unto thee?* This rule of congruity, I say, is the reason why at the day of our great account we shall be judged according to our works of mercy and bounty. *To do as we would be done to,* hath place not only between man and man, but between God and men.

James 2. 13.

Matt. 18.

Nor is this I speak of manifest by the Form of our last Sentence only, but by other Scriptures beside: what else means that of our Saviour, *Luke 16. 9. Make unto your selves friends of the unrighteous Mammon,* (that is, of these slippery and deceitful riches, for μαμωνᾶ ἀδικίας in the Scripture's Dialect is μαμωνᾶ θεού,) *that when*

Psal. 112.6.

Psal. 112.6.

when ye fail, they may receive you into everlasting Tabernacles? Or what means that of S. Paul 1 Tim. 6. 17, 18. Charge them that be rich in this world, — that they trust not in uncertain riches, but in the living God, — That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life? Laying up a good foundation, &c. in the Greek, Ἀποθησαυρίζοντας ἑαυτοῖς θεμελίον καλὸν εἰς τὸ μέλλον, ἵνα ὑπὸ ἀλάστονται τῇ αἰωνίῳ ζωῇ. Here it is observable, that works of Beneficence are said to be θεμελίον or the Foundation of the reward we shall receive in the life to come. If any but S. Paul had said so, we should have gone near to have excepted against it for an error. Works the Foundation of eternal life? No, that shall not need: but the Foundation of that blessed Sentence we shall receive at the last day for them; and that is evident by the form thereof, which we have alledged. Whatsoever is meant, a great privilege sure is hereby implied, that these works have above others. Where give me leave to tell you what a \* late sacred Critick hath observed concerning the word θεμελίον in this place of Timothy; namely, That the signification thereof there is not Vulgar, but Hellenistical, agreeable to the use of the Hebrew word קִרְיָהּ whereto it answers; for קִרְיָהּ signifies, as it doth, *Radix vel fundamentum, the root or foundation*. But besides this in the Rabbinical Dialect it is used for *Tabula contractus*, a Bill of contract, a Bond or Obligation whereby such as lend are secured to receive their loan again. That therefore θεμελίον, which answers קִרְיָהּ in the first sense, doth answer the same likewise in the second; and accordingly the Apostle's meaning to be, That those who exercise these works of Beneficence, do provide themselves as it were of a Bill or Bond, upon which they may at that day sue and plead for the award of eternal life, *Vi pacti*, but not *Vi meriti*.

\* Sam. Petit.  
1 Tim. 6. 17.  
See a like passage in Tobit 4. 9, or 10.  
Θέμα γὰρ ἀγαθὸν θεμελίον τῆς αἰωνίου ζωῆς, &c.  
the Hebrew copy set forth by P. Fagius hath  
מקריהם  
depositum.

1 Tim. 6. 19.

In the same sense he takes θεμελίον, 2 Tim. 2. 19. *The foundation of God standeth sure, having this seal, the Lord knoweth them that are his: And, Let every one that nameth (or calleth upon) the name of Christ, depart from iniquity.* The mentioning of a Seal here, implies a Bill of contract; for Bills of contract had their Seals appendant to them; each side whereof had his Motto, the one suiting with the one party contrahent, the other with the other. That to this S. Paul alludes; God's θεμελίον, saith he, *standeth sure*, (that is, God's Bill of contract, or his *Chirographum*,) having a Seal according to the manner: the one side whereof carrieth this Motto, *The Lord knoweth them that are his*; the other this, *Let every one that calleth upon the name of Christ, depart from iniquity*.

1 Tim. 4. 8.

YOU have heard how God remembreth the Righteous, or Charitable man, in the world to come. He remembreth him also in this: For that which the Apostle saith of Godliness, that it hath the promise of this life, as well as of that to come, is most properly and peculiarly true of this Righteousness of Bounty and Mercy: other Righteousness indeed must not look for its reward till hereafter, but this is wont to be rewarded now.

Acts 10. 4. 5.

For spiritual blessings we have the example of Cornelius, who for his Alms-deeds found favour with God, to have S. Peter sent unto him to instruct him in the saving knowledge of Christ: Thy Prayers and thine Alms-deeds, said the Angel, are come up in remembrance before God, Now therefore send to Joppa, and inquire for one Simon, Peter, &c.

For Temporal blessings hear what David sayes Psal. 37. 25, 26. (quoted before) *I was young, saith he, and now am old; yet have I not seen the righteous forsaken, nor his seed begging their bread. He is ever merciful, and lendeth; therefore his seed is blessed.* This blessing is the merciful and charitable man's peculiar, that his children shall not want, who was liberal and open-handed to supply the want of others. But think not that God remembers the charitable man with a Temporal blessing in his posterity only; for he remembers him also in his own person. Thus the same David, Psal. 41. 1. *Blessed is he that considereth the poor, the Lord will deliver him in time of trouble. 2. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. 3. The Lord will strengthen him upon the bed of languishing, &c.* And doth not his Son King Solomon say the same? Prov. 19. 17. *He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, he will pay him again.* But this perhaps some will think may be applied to the reward in the life to come: If it be, it would much illustrate that of S. Paul's θεμελίον I now speak of, But Prov. 28. 27. is a place not capable of this exception; *He that giveth to the poor, shall not lack: but he that hideth his eyes, shall have many a curse.*

THUS



THUS we have seen how the *Righteous man is in remembrance with God*: Now let us see how the same is and ought to be *in remembrance with men*. And it may be inferred from the former: For why should not we remember those whom God doth? The practice in the Church of God hath been accordingly.

Psal. 112. 6.

The Jews, when they make mention of any of their deceased Worthies, are wont to do it with this *Encomium*, זכרנו לברכה, *Let his memory be blessed*: Otherwise with this, זכרנו לחיי עולם הבא, *Be his memory blessed to eternity*. And of their Rabbies in general, when they mention them, they say, רבותינו זכרנו לברכה, *Our Rabbies, whose memory be blessed*. Which encomiastical Scheme is taken from that of Solomon, Prov. 10. 7. זכר צדיק לברכה. *The memory of the righteous is blessed*: which therefore they sometimes use unaltered to the purpose aforesaid; sometimes with addition, as, *Let the memory of the just be blessed to eternity*; sometimes, *Let the memory of the just and holy be with blessing*. These formulae are frequent in their writings. Nor hath this commemorative Scheme been taken up by them (as some perhaps may suppose) since the coming of our Saviour, in the time of their dispersion; but was used long before, as may appear Ecclus. 45. 1. where Moses is thus remembered, *Moses beloved of God and men*, τὸ μνημόσυνον αὐτοῦ εἰς εὐλογίας, *whose memorial is blessed*. And in the next Chapter like mention is made of the Judges of Israel; namely, *The Judges every one by name, whose heart went not a whoring, nor departed from the Lord*. τὸ μνημόσυνον αὐτῶν εἰς εὐλογίας, *Let their memory be in benediction*. So of Judas Maccabeus, 1 Mac. 3. 7. *He grieved many Kings, and made Jacob glad with his acts*; τὸ αἰῶν τὸ μνημόσυνον αὐτοῦ εἰς εὐλογίας, *His memorial is, or Let his memorial be, blessed for ever*. Eccl. 45. 11.

But what is the meaning of this Formula? what is it for the *memory of the righteous to be εἰς εὐλογίαν*, or *with blessing*? The Septuagint's Translation of that Prov. 10. 7. (whence, as I told you, this Form of honourable remembrance is taken) will soon resolve us: for they, instead of the words זכר צדיק לברכה. *The memory of the just is with blessing*, have Μνήμη δικαίων μετ' ἐγκωμίων, *The memory of the just is with praises*. To make mention therefore of the righteous by way of benediction, is to praise them. For the word בָּרַךְ, or εὐλογεῖν, *to bless*, in Scripture hath a treble notion: First, *to speak well of*; secondly, *to speak well for*; thirdly, *to do well unto*. *To speak well of*, is *to praise*. So we are said to bless God, when we praise and glorify him: Psal. 103. 1, 22. & 104. 1, 35. *Benedic, anima mea, Domino*; *Bless the Lord, O my Soul*; that is, praise him. \* *Blessed be the Lord God of Israel*; that is, praised. *Bless the Lord, all ye Nations*; that is, praise him: and so every where in the Psalms. The second notion, *To speak well for*, is *to pray for*. So the Priest is said to bless the people, when he prays for them: \* *The Lord bless you, and save you*; *The Lord make his holy countenance to shine upon you, and be merciful unto you*. So other blessings of the like kind are prayers for those over whom they are pronounced. The third notion of *blessing* is *To do good unto*, to bestow some gift or good upon. Thus God is said to have *blessed* man, when he said unto him, *Increase and multiply, replenish the earth and subdue it*; that is, He endowed him with these gifts. *In thy seed shall all the Nations of the world be blessed*; that is, receive some great benefit. So God is said to have *blessed* the Patriarchs, when he made them to thrive, and gave them wealth and riches; according to that of Solomon, Prov. 10. 22. *The blessing of the Lord maketh rich, and he addeth no sorrow with it*; namely, such as is wont to accompany riches gotten without God's blessing. Hence בָּרַכָה or Εὐλογία, *Blessing*, in Scripture signifies a gift or present, bounty or beneficence: The *Present of cattle* which Jacob provided for his brother Esau, when he went to meet him, is all that Story through call'd *his Blessing*: The *Presents* which David sent of his prey to the Elders of Judah, 1 Sam. 30. 26. are there call'd *Blessings*. And in the New Testament, 2 Cor. 9. the collection at Corinth for the poor Saints at Jerusalem is thrice called Εὐλογία, *their blessing*, which we translate *Bounty*. I thought good to be a little diligent in this explication, that we might be the better able to discern what kind of remembrance of righteous men deceased is commended unto us in that Scripture, *The memory of the righteous is with blessing*: whence not the Jew only, as you have heard, but the Christian also seem to have derived their practice in that particular, which I am now to shew. Gen. 1. 28. Gen. 22. 19. Gen. 32. 13. &c. & 33. 11. Ver. 5, 6.

For the Christian in this point hath been no whit short of the Jew, but exceeded him rather, not in the later only, but in those better and Primitive times: witness those anniversary remembrances of the Martyrs and Saints deceased; the appointing of Festival days for their memorial; the custome to assemble at their Sepulchres,

Pfal. 112.6.

\* Vid. Buxtorf.  
Synag. Jud. c. 35  
Schickard Jus  
Reg. p. 170.

chres, to make Panegyrick orations in their honour; and above all, that ancient and so long-continued custome without known beginning, to commemorate at the Holy Table, when the Eucharist was celebrated, the Patriarchs, Prophets, Apostles, Evangelists, Martyrs, and Confessors: All which tended to this, That *the memory of the righteous might be with blessing*. In the extent of which *Blessing* the Christian went beyond the Jew: For of that threefold notion of *Blessing* I now speak of, first, *to speak well of* or to praise; secondly, *to speak well for* or to pray for; thirdly, *to do well unto*; the Jews seem not anciently (but only of \*late) to have used any but the first in their Commemorations, namely, that of *praise*: But the Christian added the second of *prayer* and good wishes for the Saints departed, namely, for their publick acquital and consummation at the day of Resurrection: which, had it continued in the first and original meaning, could not be disliked; but having proved in time the Mother of many Superstitions and Errours, and kindled the fire of Purgatory, it was thought fit by the Authors of our Reformation to be disused, and the blessing of the Dead to be confined to that of praise only, namely, of praising and commending them, by recounting their worthy deeds; and then secondly, of praising God for them. And this is the duty we are now assembled to perform to our blessed Founders and Benefactors.

## DISCOURSE XXIII.

S. MATTHEW 10. 41.

*He that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward.*



OUR Blessed Saviour giving his Apostles their mission to preach the Gospel, unfurnished with outward things, and forewarning them what harsh and unkind usage they and their successors were like to find amongst men; for the better encouragement of such as should entertain and minister unto them, he pronounceth, That *whosoever received them, received him; and he that received him, received him that sent him*. Whereby it appeareth how honourable an office it was to afford them entertainment; and such as the noblest need not be ashamed of. But because *the hope of reward* is the most forcible spur to all undertakings, he addeth that too in the words of my Text; *He that receiveth, saith he, a Prophet in the name of a Prophet, shall receive a Prophet's reward*; that is, He that receiveth a Prophet, not for any respect, but *quatenus talis*, because he is a Prophet, shall have a Prophet's reward.

Which words contain in them evidently these two Propositions.

First, *That there is some special and eminent degree of Reward due unto a Prophet above other men.*

Secondly, *That he that shall entertain a Prophet, and do any good office unto him under that name, that is, for his office sake, shall be partaker of that Reward.* Of these Two I intend to treat, beginning with the First, the more general.

*That there shall be differing degrees of Reward in the life to come*, is evident by sundry places of Scripture. As first, from that so often iterated passage, wherein God is said to reward every man according to his works: Which not to be understood only of the differing quality of our works, good and evil, which God rewards accordingly, the one with everlasting bliss, the other with eternal fire, (as some here except,) but also of the differing works of just men compared together, is manifest by that 1 Cor. 3. 8. where the Apostle comparing his own and Apollos work together, saying, *He had planted, and Apollos watered*, addes, that *both should receive their reward, according to their work*; that is, as their work differed, so should their reward do.

In



In the second place the same is represented by that Parable, *Luke 19.* of the Ten servants who received of their Lord, being to go into a far Countrey, ten pounds to trade with till his return. At what time he that had increased his pound to ten pounds, was made ruler over ten Cities; he that had gained but five pounds, over five Cities; and so the rest, according as they had improved the stock given them.

A third place is that *1 Cor. 15. 41, 42.* *There is one glory of the Sun, and another of the Moon, and another glory of the Stars; for one star differeth from another star in glory. So also is the Resurrection of the dead.* Here is the full stop, and not the words to be referred to that which follows, to wit, that *the body is sown in corruption, but is raised again in incorruption*, as some would have them. For the Apostle speaks here of the difference of things heavenly and glorious, (*One star, saith he, differs from another star in glory;*) and not of the difference between glorious and inglorious, corruptible and incorruptible: For this belongs to his other similitude; *There are celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.*

A fourth place is that *2 Cor. 9. 6.* where the Apostle speaking of the reward of beneficence, avoucheth, that *he which soweth sparingly, shall reap sparingly; and he that soweth bountifully, shall reap bountifully.*

Fifthly, That speech of our Saviour to the twelve, *Matt. 19. 27.* imports as much; *Behold, we (saith Peter) have forsaken all, and followed thee: Ti ἀρα ἔσται ἡμῖν; what shall we have therefore? V. 28. Jesus said unto them, Verily I say unto you, that ye which have followed me; \* ἐν τῇ παλιγγενεσίᾳ in the Regeneration or Resurrection, when the Son of man shall sit upon the throne of his Glory, ye also shall sit upon twelve thrones, judging the twelve Tribes of Israel.* S. Luke relates it upon another occasion; whereby it appears our Saviour uttered it more than once, *Ye (saith he to the Twelve) are they which have continued with me in my temptations; therefore I appoint you a Kingdom, as my Father hath appointed unto me; That ye may eat and drink at my Table in my Kingdom, and sit on Thrones, judging the twelve Tribes of Israel, Luke 22. 28, &c.* Whatsoever is meant by the Reward intimated in this expression, for the quality thereof, 'tis plain there is some peculiar and more eminent degree of glory here promised the Apostles, which shall not be common to others with them. First, Because it is the reward of their proper and peculiar service unto Christ, as the Text shews. Secondly, Because these twelve Thrones in regard of their number can befit no more but these twelve. Thirdly, Supposing the twelve Tribes of Israel here mentioned to be likewise in a condition of bliss and happiness, it must needs be that those who sit upon twelve Thrones to judge, that is, to govern them, must be in a higher degree of dignitie than those over whom they shall be set. Whatsoever therefore the meaning of the Reward be, thus much may be gathered from the description thereof, That there shall be differing degrees of glory in the Kingdom of Christ to come.

To conclude; it hath been the ancient and constant Tradition of the Church, testified by the unanimous consent of all the Fathers, and was never questioned by any, until that *Peter Martyr* in this last age first began to doubt thereof, and others since more boldly adventured to contradict it.

Their main Reasons or Objections are these two. First, That the Reward to come depends not upon the virtue or dignity of our works, but only upon the merit and satisfaction of Christ: But his merits and satisfaction are uniform and the same to all: *Ergo*, the Reward also which is to be given by virtue thereof shall be so. This Objection proceeds from that scrupulosity which many of ours have to admit of any relation or connexion between our Works and the Reward to come; whence also is that, that they should not be done *intuitu mercedis*, with an eye or respect to the Reward. Which is an Assertion repugnant to the tenour of the Scripture, where the Holy Ghost is wont to ground his Exhortations upon the hope and promise of Reward. Now what an unreasonable conceit is it to think that where wages is promised for the encouragement of the labourer, the labourer should be bound to work without having any eye or respect to his wages? But to the Objection I answer thus; That it is true, the Merits and satisfaction of Christ are the Foundation of our Reward, namely, that alone which makes our works capable thereof, without which they were not: nevertheless it is true also that our Works are the Subject of Reward; and the same Merit of Christ makes differing works capable of a different Reward.

Their other Objection hath a little more likelihood, and seems therefore somewhat more

*Mat. 10. 41.*

\* ἐν τῇ παλιγγενεσίᾳ in the Regeneration, is not to be joynted to the foregoing words, but relates to what follows in the verse.

Mat. 10. 41.

more difficult to answer. It is taken from the Parable, *Matt. 20.* where the Kingdom of Heaven is compared to a Vineyard, the Master whereof went out in the morning to hire labourers, and agreed with them for a penny a day: Three hours after, or at the third hour, he went out and hired more; and so again at the sixth and ninth hours; yea at the eleventh, but an hour before Sun went down, he did likewise. And when they came all to receive their wages, he gave the last hired as much as he had agreed for with the first, to wit, every one a penny, neither more nor less. Whence it seems to follow, that the reward to come, signified by this penny, shall not be proportioned according to the difference of works, but be one and the same to all.

I answer; First, The Parable proves no more but this, That the sooner or later coming of men into the Vineyard of the Church, (for all were not to be called at one time, nor in one age) shall not make their reward greater or lesser: not that the reward shall not be different according to the diversity of our works. Secondly, I add, That this Parable hath respect to the Churches of the *Jews* and *Gentiles* not called, nor to be called, at the same time. For the *Jews* were hired into the Vineyard betimes in the morning, the *Gentiles* not till the day was far spent; yet shall they by the goodness of their heavenly Master receive the same reward of eternal life which was promised to the Jew, with whom the Covenant was first made, and who bare the heat of the day, whilst the other stood idle. Besides, in the new Vineyard of the Gospel the turn is changed; for into it (because the *Jews* would not) the *Gentiles* have first been hired, though at several hours; the *Jew* being not to come in until the eleventh hour; yet when Christ comes to give us wages, shall receive his penny, that is, eternal life, as well as we.

This to be the genuine scope of the Parable, may be gathered by that which is presently subjoyned by our Saviour as it were to be the Key thereof: *So the last (saith he) shall be first, and the first last; πολλοὶ γὰρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί, for many are called, but few are chosen:* which I understand thus; *The last*, that is, the *Gentiles* who came in last, shall be the first partakers of Christ's Kingdom: The *Jews*, who were first in Covenant, and had wrought so long before us in God's Vineyard, shall be last in the Covenant of Christ, and not converted till the fulness of the *Gentiles* be come in: For though many of them were invited at the first coming of Christ, yet few or none obeyed, and so the Nation became not of his *peculium*, but stands yet rejected; πολλοὶ γὰρ κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί. To the like purpose is the same speech used by our Saviour, *Luk. 13. 29, 30.* *They shall come, saith he, from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.* What means this? Out of *S. Matthew 8. 11, 12.* where the same passage is related, we shall hear it expounded; for there the words run thus, *Many shall come from the East and West, and shall sit down with Abraham, Isaac and Jacob, in the Kingdom of heaven: But the children of the Kingdom* (that is, the whole generation of *Israel*, who received not the Gospel at the Preaching of Christ and his Apostles, and all the generations since, who have continued in unbelief) *shall be cast out into outer darkness.*

Psal. 95. 7.  
Heb. 3. 7.

And here by the way, because the Parable useth the notion of a *Day* to signify a time of many Ages, it will not be altogether unreasonable to note, that the Metaphor may appear the easier, how that the Scripture often elsewhere calls the whole time of man's pilgrimage in this world by the name of a *Day*. As, *To day if you will hear his voice, harden not your hearts.* And *Heb. 3. 13.* *Exhort one another καθ' ἡμέραν, every day, whilst it is called to Day.* Where we see *Day* to include every day. And I believe we are thus to understand *Day* in the Lord's Prayer, in that Petition, *Give us this day our daily Bread;* that is, the whole time we live in this world. For in stead of *S. Matthew's This Day*, spoken after the Hebrew notion, *S. Luke* hath in the same Petition, καθ' ἡμέραν, that is, every day. Therefore *S. Matthew's This day* must comprehend *S. Luke's Every day*, if the sense of the Petition in both of them be the same, as I believe it is. Nay more than this; The world to come, even *seculum eternitatis*, or Eternity it self, is likewise termed a *Day* by *S. Peter, 2 Ep. 3. 18.* *our Lord, saith he, and saviour Jesus Christ, to whom be glory both now καὶ εἰς ἡμέραν αἰῶνος, and to the Day of Eternity.* A long *Day* indeed. But this obiter.

Thus having cleared my Proposition in these, or in general [That there shall be differing degrees of glory in the Reward to come;] it remains that I make it good in the hypothesis concerning a Prophet; namely, That to them who instruct others in the ways and will of God, which is the Office of a Prophet, there belongs a preeminence of Reward



Reward above and besides that which is common to all Saints. This preeminence of glory the School-men term *Aureola*, that is, an Additament of felicity to that essential glory in the Vision of God, which they term *Aurea*. This *Aureola* or Coronet to be added to the Crown of glory, they ascribe to three sorts of persons; to *Virgins*, to *Martyrs*, and to *Doctors or Prophets*. The two first are out of my scope: The third, of *Prophets*, let us see how it is proved out of Scripture. Mat. 10. 41.

First therefore, it is apparent from my Text, *He that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward*: Ergo, there is some special or peculiar Reward belonging to a *Prophet*, and that to an eminent one; otherwise our Saviour's speech will have no enforcement in it, as he that considers thereof may easily see.

The second is, *Dan. 12. 3.* where the Angel prophesying of the Resurrection to be at the end of Time, and saying, *That many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt*; he addes, *And those that be wise* (that is, have learned the true wisdom, which consists in the fear of God) *shall shine as the brightness of the Firmament: but those that turn many unto righteousness, (that is, the Teachers and Instructors,) as the Stars for ever and ever.* Here the difference between those that *teach* and *are taught* is as much as between the light of the Stars and the brightness of the Firmament. Some will have the whole sentence to speak of the eminency of glory laid up for *Prophets*, translating *הַמְשֻׁכִּים* in the first place not *docti* or *intelligentes*, but *Doctores*: *The Teachers shall shine as the brightness of the Firmament; and they that turn many unto righteousness, as the Stars for ever and ever.* But I have followed that interpretation which our Translators thought most likely.

Thirdly, To this eminency of glory the Angel seems also to have respect in the end of the Chapter, when he says, *But go thy way, Daniel, till the end be; for thou shalt rest, and stand up in thy lot at the end of days: in sorte tua in thy lot*, that is, *in sorte Prophetarum in the lot of Prophets*. And this perhaps may be that too which our Saviour intends, *Matt. 5. 19. Qui fecerit & docuerit, magnus vocabitur (i. erit) in regno cælorum, Whosoever shall do and teach them, the same shall be called* (that is, *shall be*) *great in the kingdom of heaven.*

The reason of all this is, Because those who teach and convert others to righteousness, have an interest and a kind of title to all the good works which they shall do: How then can their Reward but be great and eminent, when not only their own works, but the works of their converts and disciples, shall be brought into their account? A matter, if we consider it, of no small encouragement and comfort unto us, whom God hath placed in this condition to be Teachers and Instructors of others, if so be we bury not our Talent in a Napkin, but employ it for the advantage of our Lord and Master. For it is not the Habit or Faculty, but the Work, which shall reap the Reward we speak of. Happy are we therefore, if we neglect not this opportunity of bliss which God hath given us.

AND thus having done with the First Proposition I undertook, I come unto the Second; which is, *That he that receiveth a Prophet in the name of a Prophet, shall be partaker of a Prophet's reward.* He that receives, that is, doth any good office, or deserves well of a Prophet. For this to be the meaning, may appear by that which follows; *He that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward*: where *righteous* is to be taken by way of eminency, for one of eminent sanctity, such as among the Jews had therefore the surname of *Just* or *Righteous*; as *Simeon the Just*, *James the Just*, and other the like. Then in the next words the expression is varied; *Whosoever shall give to drink to one of these little ones a cup of cold water in the name of a disciple, shall not lose his reward*: whence I say we may gather what good office the word *receiving* (before used) intimated to us, namely, to *relieve, maintain, support*, and the like. He therefore that thus receives a Prophet, shall be partaker, saith our Saviour, of a Prophet's reward; that is, have an eminent reward, or of the quality of a Prophet's though himself be none. Verf. 42.

The reason is, Because he that supports and enables a Prophet for his duty, hath an interest in his work, and consequently in the reward that belongs unto it. This appears by the contrary, because he that maintains and abetts those who commit an evil act, makes himself guilty of their sin, and so of the punishment due to the same, An example whereof we have in that of the *Benjamites* in the Book of *Judges*; who by abetting the men of *Gibeah*, who committed that foul abomination with the Levite's Wife, made themselves guilty of their sin, and brought that hideous judgment,

Mat. 10. 41.

which at first was deserved only by a few sons of *Belial*, upon the Heads of the whole Tribe : It is a known story. Now it is *par ratio* for a man to entitle himself to anothers good works, as to his ill.

BUT there is a modification in the Text, whereupon this Reward we speak of depends, otherwise not to be looked for : And that is, This good office must be done *in nomine Prophetæ*, in the name of a Prophet, not for any other respect, than as he is, and because he is, a Prophet : He that receiveth a Prophet in nomine Prophetæ, shall receive a Prophet's reward. Not he that receives him only for some personal or by-respect, because he is his kinsman, friend, or friend's ally ; or ( which is the ground of the most respect the Prophet gets among the most now-a-days,) because he is one of their one side and faction : but setting all such respects aside, *eo nomine quia Prophetæ*, with mere respect to their office and calling, or because they are ( as *Valens* and *Valentinian* in their Rescript *apud \* Theodoretum* calls them ) διοικηται τῷ μεγάλῳ βασιλεῖ, *Stewards of the great King of all the earth*. I may tell you that this is no ordinary thing now-a-days. We may perhaps find some that can be content to make much of the Prophet for some personal qualities of his, or perhaps because he hath abilities above ordinary, or because it may be he is like to further the way they wish good luck to, or that they may gain repute among some sort of men, or for other respects of like nature : But are there many which regard them *in the name of a Prophet* ? How then comes it to pass that their courtesies are so appropriate to the Persons of some, that they shew no respect or esteem to the Calling in others ?

\* Ecclef. hist. l. 4. c. 7.

Whence comes that Unchristian, or indeed Atheistical, language, *A base Priest, A pauntry Priest* ? It would never have grieved me if any other had served me thus ; but to be served thus by a base Priest, who can endure it ? Tell me in good earnest, is this to honour a Priest or a Prophet *in the name of a Prophet* ? or not rather point-blank unto it, to reproach and dishonour him under that reverend Name, that is, to despise and reproach the Calling it self ? For can a man honour that condition, the name whereof he thinks to be a reproach ? Is any man wont to say, *A base Lord, a base Knight, A base Gentleman, A base Christian* ? No : And why ? because he accounts them all Terms and Titles of Honour. Judge then by this, what account they make of God's *Ambre*, who turn the very Title of their Calling into a name of reproach ; and what reward by proportion they are like to merit at Christ's hands : Not a Prophet's, I am sure ; and whether a Christian's or not, themselves may judge. 'Tis often, and too often, true indeed, that for our Persons we are unworthy of any better respect ; but even then it best appears whether a man hath respect to the Calling *eo nomine*, when there is nothing in the Person to move him to it.

But there is another sort of men, who honour not a Prophet *in the name of a Prophet*, yet behind ; namely, such as rob and spoil them of their livelihood and daily bread ; and not only themselves give nothing to enable and encourage them the better to perform their Ministry, but take from them several ways that which the Piety and Bounty of their Ancestors hath allotted them : yea to many, if not to the most, no gain or theft is more sweet than that which is gotten out of the Priest's portion. But whether it will prove so at that day when the just God shall reward every man according to his works, may be greatly feared. I told you a little before that the reason why he that receives a Prophet *in the name of a Prophet*, shall be partaker of a Prophet's reward, is, because he that supports and enables a Prophet to do his duty, hath thereby an interest in his work, and consequently in the reward due to the same. If this be so, what can they look for, who by subtracting their daily bread from them, hinder and disable them from the free and chearful performance of their duty, by distracting them with the cares of providing for their bodily life ? Do they not derive upon themselves the guilt of whatsoever impediment comes hereby to the propagation of the Kingdom of Christ ? Shall not the loss of every Soul that perisheth for want of due provision to maintain an able Minister, be cast to their account at the last day ? I will speak nothing now of the burthen which *sacrilege* it self, as being a robbing of God, carries with it, ( See *Prov. 20. 25. It is a snare to the man who devoureth that which is holy, and after vows to make enquiry* ; ) nor of those dreadful execrations which the Donors of such things were wont *antiquo ritu* to lay upon the heads of all such as should divert them to prophane uses, wherewith these men willingly and wilfully involve themselves. I will, I say, not speak of these ; for the present \* occasion calls upon me, and tells me that I came not hither to curse, but to bless. I therefore change my note, and say, Blessed be God our heavenly Father, who notwithstanding the malignity of many, hath not left us destitute, but

\* The Commemoration of College Benefactors, Anno 1635.



but in every Age hath raised up some to shew kindness unto the Prophets, and to provide entertainment for them. Witness the goodly Buildings and liberal Endowments in our two Seminaries for the entertainment and education of Prophets and Prophets Sons: more particularly the Bounty of those Worthies the fruits of whose Piety and Devotion we our selves here assembled by the Divine goodness enjoy; Whose blessed names therefore, as their deserts challenge at our hands, let us remember with all due honour and thankfulness.

*After the mention of the Names of the College-Benefactors, this follows in the Authors own Manuscript.*

These are the Names of our pious Founders and Benefactors: let their Memory be blessed for ever. And when Christ our Lord shall come in his Glory to render every one according to his works, and \* *their Bones flourish again out of* Eccles. 42. 13. *their graves*; let all the benefit and enlargement, which shall redound to the Church of God by this their Bounty, be cast in their account; and we with them, and they with us hear that comfortable voice, *Come ye blessed, inherit the Kingdom prepared from the foundation of the World.*

## DISCOURSE XXIV.

S. LUKE 2. 13, 14

*And suddenly there was with the Angel a multitude of the heavenly Host, praising God, and saying, Glory be to God on high, (or, in the highest) and on earth Peace, Good-will towards men.*



AT the Creation of the world, when God laid the foundations of the Earth, and stretched out his line thereon, *the Stars of the morning* (as God himself describes it, *Job 38. 7.*) *sang together, and all the Sons of God* (that is, the holy Angels) *shouted for joy.* This in my Text is so like it, that a man would think some new Creation were in hand; nor were it much wide of truth to affirm it: for if ever there were a day wherein the Almighty Power, the incomparable Wisdom, the wonderful Goodness of God again the second time appeared, as it did at the World's Creation; it was this day whereof S. Luke our Evangelist now treateth; when the Son of God took upon him our Flesh, and was born of a Virgin, to repair the breach between God and man, and make all things new. The news of which Restauration was no sooner heard and made known to the Shepherds by an Angel sent from heaven, but suddenly the heavenly Host descended from their celestial mansions, and sung this Carol of joy, *Glory be to God on high, and welcome Peace on earth, Good-will towards men.* A Song renowned both for the singularity of the first example, (for until this time, unless it were once in a Prophetical Vision, we shall not find a Song of Angels heard by men in all the Scripture) and from the custom of the Church, who afterward took it up in her Liturgy, and hath continued the singing thereof ever since the dayes of the Apostles unto these of ours. Yet perhaps it is not so commonly understood as usually said or chaunted; and therefore will be worth our labour to enquire into the meaning thereof, and hear such Instructions as may be learned therefrom. Which that we may the better do, I will consider, First, the Singers or Chaunters, *The heavenly Host*: Secondly, the Carol or Hymn it self, *Gloria in excelsis Deo, Glory be to God on high, &c.*

For the First; *The Heavenly Host* here spoken of is an Army of holy Angels: For

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the Host of heaven in the language of Scripture is twofold, *visible* or *Invisible*. The *visible* Host are the Stars, which stand in their array like an Army. *Deut. 4. 19. Lest thou lift up thine eyes (saith the Lord there) unto heaven; and when thou seest the Sun, Moon, and Stars, even all the Host of heaven, shouldst be driven to worship and serve them.* The *Invisible* Host are the Angels, the heavenly Guard; according to that of *Micaiah, 1 King. 22, 19. I saw the Lord sitting upon his Throne, and all the Host of Heaven standing by him, on his right hand and on his left.* So. *Psal. 103. 20, 21. Bless the Lord ye his Angels, that excel in strength, that do his Commandments. Bless the Lord, all ye his Hosts, ye ministers of his that do his pleasure:* Where the latter words do but vary that which is expressed in the former. From this it is that the Lord *Jehovah*, the true and only God, is so often styled the Lord or God of *Sabaoth* or of *Hosts*, that is, King both of Stars and Angels: according to that *Nehem. 9. 6. Thou art God alone; — and the Host of Heaven worshippeth thee.* By which Title he is distinguished from the Gods of the Nations, who were some of the Host, to wit, of the Stars, or Angels, but none of them *The Lord of Hosts* himself. For the same reason, and with the same meaning and sense, in the Books written after the Captivity, he is styled *Deus cæli, the God of Heaven*, as in *Ezra, Nehemiah, Daniel*; in which Books, together with the last of *Chronicles*, the title of *Deus Sabaoth The Lord of Hosts* is not to be found, but the title of *Deus Cæli The God of Heaven* only, which, as may seem, was taken up for some reason in stead of the other.

Phil. 2. 10.

I.

1st ep. ver. 6.

But to return to what we have in hand: It was the *Angelical Host*, as ye hear, who sang this Song of joy and praise unto the most High God. And wherefore? For any restitution or addition of Happiness to themselves? No; but for *Peace on Earth, and Good-will towards men.* He that was now born, took not upon him the Nature of Angels, but of men: He came not into the world to save Angels, but for the salvation of men: Nor was the state of Angels to receive advancement in glory by his coming, but the state of men; and that too in such a sort as might seem to impeach the dignity, and dim the lustre of those excellent creatures; when an inferiour Nature, the nature of Man, was now to be advanced unto a throne of Divine majesty, and to become Head and King not only of men, but of the Heavenly Host it self. O ye blessed Angels! what did these tidings concern you, That ruined mankind should be restored again and taken into favour; whereas those of your own Host, which fell likewise, remained still in that gulf of perdition whereinto their sin had plunged them, without hope of mercy or like promise of Deliverance? What did it add to your eminent Dignity, the most excellent of the creatures of God, that the Nature of man should be advanced above yours? that *at the Name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth?*

The Observation therefore which this Act of the Angels first presents unto us is, The ingenuous goodness and sweet disposition of those immaculate and blessed Spirits, in whose bosomes Envy, the Image of the Devil and deadly poison, of Charity, hath no place at all: For if any inclination to this cankered passion had been in these Heavenly creatures, never such an occasion was offered (nor greater could be) to stir it up as now. But Heaven admits of no such passion, nor could such a torment consist with the blissful condition of those who dwell therein. It is the smoke of that bottomless pit, a native of Hell, the character and cognisance of those Apostate Angels, *which kept not their first estate, but left their own habitation, and are reserved for chains of everlasting darkness.* These indeed grieve no less at the Happiness of men than the Angels joy: witness the name of their Prince *Satan*, which signifies the Fiend or malicious one, who out of Envy overthrew mankind in the beginning; out of Envy he and all his fellow-fiends are so restless and indefatigable to 'duce him still.

The Use of this Observation will not be far to seek, if we remember the admonition our Saviour hath given us in the Prayer left unto his Church, which is, To make the Angels the pattern of our imitation in doing the will of our heavenly Father; for so he teacheth us to pray, *Let thy will be done in earth as it is done in heaven*; that is, Grant us O Lord, to do thy will here, as thy holy Angels do it there. And as we should imitate them in all things else, so in this affection towards the happiness and prosperity of others. And good reason, I think, if we mean at all to approve our selves unto God our Father, why we should endeavour rather to be like unto them than unto Devils. But in nothing can we be more like them than in this, to rejoyce for the good, and not repine at the happiness, of our Brethren: *Hoc enim Angelicum est*, This is the Character of the Angelical nature, and consequently of those who one day



day shall have fellowship with them. To be contrarily affected *Diabolicum est*, is the badge and brand of Devils and Fiends; and those who wear their Livery, reason good they should keep them company. Let every one therefore examine his own heart concerning this point, that he may learn upon what terms he stands with God, and what he may promise himself of the Blessedness to come. Do the gifts of God, doth his favour or blessing vouchsafed to thy brother, when thou seest or hearest of them, torment and crucifie thy soul? dost thou make their happiness thy misery? *is thine eye evil* to thy Brother *because* God's *is good*: If this be so, without doubt thy heart is not right before God; nor doth his Spirit, but the spirit of Devils and Fiends, reign therein. But if the contrary appear in any reasonable measure, with a desire to encrease it; (for we must not look to attain the perfection of Angels in this life, but in some measure and degree only) if thou canst rejoyce at anothers good, though it concerns not thy self; the Spirit of God rests upon thee: For *emulations and envyings* (saith the Apostle Gal. 5. 19. &c.) *are the fruits of the flesh*; but the *fruits of the Spirit* are *χαρις ὁμις* and *ἀγαθωσύνη*, *kindness and goodness*: So he calls the opposite vertues to those former vices.

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But as any good that betides our brother ought to affect us with some degree of joy, and not with grief and envy; so chiefly and most of all his *spiritual* good, and that which concerns his *Salvation*, ought so to do. This was that the holy Angels praised God for in my Text, on the behalf of men, That unto them a Saviour was born, who should save them from their sins, and reconcile them unto God. Which sweet disposition of those good and blessed spirits our Saviour himself further witnesseth, when he saith, (Luke 15. 7, 10.) *There is joy in heaven* (namely, among the holy Angels) *for one sinner that repenteth*. But is there any man, will you say, such a son of *Belial* as he will not do this, will not imitate the holy Angels in this? Judge ye: There is an evil disease which commonly attends upon Sects and Differences in opinion, That as men are curiously inquisitive into the lives and actions of the adverse party; so are they willing to find them faulty, and rejoyce at their falls and slips, hear and relate them with delight; namely, because they suppose it makes much for their own side, that the contrary should by such means be scandalized, and the Patrons and followers thereof disreputed. But should that be the matter of our grief whereat the Angels joy, or that the matter of our joy whereat the Angels grieve? How is this to do our Father's will on earth as the Angels do in heaven? Nay, if this be not to put on the robes of darkness, and to shake hands with hellish Fiends, I know not what is. *O my soul, come not thou into their secret; unto their assembly mine honour be not thou united.* And thus much of our first Observation

Gen. 49. 6.

There is another Lesson yet more to be learned from this Act of the Angels; namely, That if they glorifie God for our Happiness, and the Favour of God towards us in Christ; much more should we glorifie and magnifie his Goodness our selves, to whom solely this Birth and the benefit of this Birth redounds. If they sing, *Glory be to God on high*, for his Favour toward men; we, to whom such Favour is shewn, must not hold our peace: for shall they for us, and not we for our selves? No, the Quire of Heaven did but set us in, we are to bear a part; and it should be a chief part, since the best part is ours. As therefore the Church in her publick Service hath ever since kept it up; so must every one of us in particular never let it go down or die in our hands.

2.

THUS much of the Quire; Now come we to the Anthem or Song it self: whose contents are two; First, The Doxology or Praise, *Glory be to God on high*; Secondly, A Gratulation rendring the reason thereof, *Because of Peace on earth, Good-will towards men.* For the conjunction *&* is not to be taken here for a copulative, but, as *Vau* is frequently in the Hebrew, for a conjunction *causal*, or for *⁂*: *Glory to God in the highest; for that there is Peace on earth, and Good-will towards men.* Or, if we retain the *copulative* sense, yet we must understand the words following as spoken by way of Gratulation; *Glory be to God on high, and welcome Peace on earth, Good-will towards men.* Or both causally and gratulatorily thus, *Glory be to God in the highest; for (ὁ factum bene!) there is Peace on earth, and Good-will towards men.*

Ita Zonar. ad c. 74. Concl. Trullan.

To begin with the First, The Doxology or Praise; *Glory be to God in the Highest*: that is, Let the Angels glorifie him, who dwell on high: for *ὁ ὑψίστος* is to be referred to *Glory*, and not to *God*; the sense being, *Glorified be God by those on high*; and not, *God, who dwells on high, be glorified.* This may appear by the like expression in Psalm 148. 1, 2. whence this Glorification seems to be borrowed: *Praise ye the Lord from the Heavens, praise him ὁ τοῖς ὑψίστοις in the highest; Praise ye him all his Angels,*

Angels,

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Angels, praise ye him all his Hosts. And therefore Junius for Praise ye the Lord from the Heavens, hath *Laudate eum cœlites*, Praise him ye that dwell in Heaven: The Chaldee, for Praise him in excelsis, hath Praise him מְרֹמָא אֲנְגְלִי ye high Angels. In like manner here, *Gloria in excelsis Deo*, Glory to God in the highest, are the words of the Angelical Quire, inciting themselves and all the Host of Heaven to give glory and praise unto God for these wonderful tidings. Now therefore let us see What this Glory is, and How it is given to God.

Verse 9.

To tell you every signification of the word *Glory* in Scripture, might perhaps distract the hearer, but would inform him little. Nor will it be to purpose to reckon up every signification it hath, when it is spoken of God: I will therefore name only the two principal ones. And first, *Glory*, when it is referred to God, often signifies the *Divine Presence* or שְׂכִינָה, as in this Chapter a little before my Text, when it is said, *The GLORY of the Lord shone round about the Shepherds, and they were sore afraid*. But this is not the signification in my Text, but another which I shall now tell you. For *Glory* besides signifies in Scripture the high and glorious *Supereminency* or *Majesty of God*, which consisteth in his threefold Supremacy of *Power*, of *Wisdom*, and of *Goodness*. And as words of Eminency and Dignity with us (as *Majesty*, *Highness*, *Honour*, *Worship*) are used for the Persons themselves to whom such Dignity belongeth, (as when we say, *his Majesty*, *his Highness*, *his Honour*, *his Worship*;) so in the Scripture, and among the Hebrews, *His Glory*, or the *Glory of the Lord*, is used to note the *Divine Essence* or *Deity* it self. As in 2 Pet. 1. 17. *There came a voice* (saith S. Peter) *from the excellent GLORY, (that is, from God the Father,) This is my well-beloved Son, in whom I am well pleased*. Rom. 1. 23. the Gentiles are said to have changed the *GLORY of the incorruptible God* into the likeness of things corruptible: As it is said (in Psal. 106. 20.) of the Israelites in the Wilderness, that they changed their \* *GLORY into the similitude of an Oxe that eateth grass*. S. John, chap. 1. 14. of his Gospel says of the Son, *We beheld his GLORY, the glory as of the only-begotten Son of God*. According to which sense he is called Heb. 1. 3. *The Brightness of his Father's glory, and the express Image of his person*; where the latter words are an exposition of the former, *Image* expounding *Brightness*, and *Person* or *Substance* expounding *Glory*.

\* Jer. 2. 11.

Chap. 4. 9.  
Verse 11.Chap. 5. 12.  
Verse 13.

If *Glory* therefore signifie the *Divine Majesty* or Greatness, to *Glorifie* or *give Glory unto God* is nothing else but to acknowledge and confess this Majesty or Greatness of His; namely, his *Supereminent Power*, his *Wisdom*, and *Goodness*: for in the peerless *Supereminency* of these Three, (under which all his other Attributes are comprehended) his *Glorious Majesty* consisteth. Take this withal; That all the religious service and worship we give unto God, (whether we praise him, pray, or give thanks unto him) is nothing else but the acknowledging of this *Glory*, either in deed or word; namely, by confessing it, or doing some act whereby we acknowledge it. To come to particulars: By our *Faith* we confess his *Wisdom* and *Truth*; by our *Thanksgiving*, his *Goodness* and *Mercy*; when we *Pray*, we acknowledge his *Power* and *Dominion*; and therefore the form of prayer our Saviour taught us, concludes, *For thine is the Kingdom, Power, and Glory*. In *Praise* we confess all these or any of them, according to that in the Hymn of the Church, *Te Deum laudamus, Te Dominum confitemur*; *We praise thee, O God, we acknowledge thee to be the Lord*. All which is evident by those forms of *Glorification* set down in the *Apocalyps*, which are nothing else but express and particular acknowledgements of the Greatness or Majesty of God, and his peerless prerogatives. When the four Wights are said to have given *Glory, Honour and Thanks to him that sate upon the Throne*; what was their Ditty but this? *Thou art worthy, O Lord, to receive Glory and Honour and Power; for thou hast created all things, and for thy pleasure they are, and were created*. When the Lamb opened the Book with seven Seals, the Wights, the Elders, and every creature in Heaven, in earth, and under the earth, sung, *Worthy is the Lamb to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Blessing*. And again; *Blessing, Honour, Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever*. In which we may observe the whole *Glorification* to consist in the acknowledgement of these Three sovereign prerogatives of the Divine Majesty, his *Power*, his *Wisdom*, his *Goodness*: The two first, *Power* and *Wisdom* are express; and *Riches* and *Strength* belong to *Power*: the third is contained in *Εὐλογία*, *Blessing* or *Thanksgiving*, which is nothing else but the Confession of the Divine *Goodness*.

Hence it is that the Septuagint and Vulgar Latine commonly render the words הוֹרָה and הוֹדָה, which signifie to *praise* and *glorifie*, ἑξομολογῆσαι, *confiteor*. *Confite-*  
*mini*



*mini Domino, quoniam bonus; quoniam in seculum misericordia ejus. Confess unto the Lord, for he is good; for his mercy is for ever.* Psal. 106. 1. 107. 1. 136. 1. *Confitebor tibi, Domine, in toto corde meo, quoniam audisti verba oris mei. I will confess unto thee, O Lord, with my whole heart; for thou hast heard the words of my mouth.* So the Vulgar Latin in Psal. 137. *Confitemini Domino, & invocate nomen ejus. Confess unto the Lord and call upon his name,* Psal. 105. 1. and the like. And in the 148. Psal. 13. *Confessio ejus super cælum & terram; that is, His glory is above the heaven and the earth.* The Holy Ghost in the New Testament useth the same language. Matth. 11. 25. *Ἐξομολογῶμαι σοι, πάτερ, because thou hast hid these things from the wise and prudent, and revealed them to babes; where we have, I thank thee, O Father, Beza and Erasmus read, Gloriam tibi tribuo, I give glory unto thee; which I think is the better.* So Luke 2. 38. it is said of Anna, *ἀνθωμολογῆτο τῷ κυρίῳ, she confessed to the Lord, or she gave praise and thanks unto the Lord.* So Heb. 13. 15. *By him therefore (that is, by Christ) let us offer the sacrifice of Praise to God continually, that is, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ, the fruit of our lips confessing to his Name.* By all which it is evident, That to Praise and give Glory unto God, whether by Praise at large, or Prayer and Thanksgiving in special, is nothing else (as I have said) but to confess and acknowledge his peerless Majesty over all and in all; which the Scripture calls *his Glory*. And if ever there were a Work of God wherein all these peerless Prerogatives of Power, Wisdom and Goodness, all together appeared in the highest degree, it was undoubtedly in this wonderful Work of the Incarnation of the Son of God for man's redemption: well therefore might the heavenly Host sing, *Gloria in excelsis Deo, Glory be to God on High; The Power, the Wisdom and Goodness of the Glorious God be acknowledged by the holy Angels and all the Host of heaven for ever and ever.* This is the meaning of the *Doxology*.

COME we now to the *Gratulation*, which contains the cause thereof; *Glory be to God on high; for (ô factum bene! O happy news!) there is peace on earth, good-will towards men.* One and the same thing two ways expressed: for it is an *Apposition*, or ἐξηγήσις, the latter words declaring the meaning of the former; *Peace on earth, that is, Good will towards men, Εὐδοκία ἐν ἀνθρώποις.* *Εν* for εἰς: to wit, in imitation of the Hebrew construction, where פָּצַח and רָצַח Verbs which signifie εὐδοκέω, and רָצַח the Noun signifying εὐδοκία, are construed with כִּי, which is *Εν* in Greek, and accordingly both the Septuagint and New Testament express the same. But the Vulgar Interpreter reads here, *Pax in terris hominibus bonæ voluntatis, Peace on earth to men of good-will:* as if the Greek were ἐν ἀνθρώποις εὐδοκίας, and not εὐδοκία, as now all our Copies constantly read, and I believe ever did. Yet Beza seems here to favour the Vulgar Latin, expounding *Homines bonæ voluntatis Men of good-will*, of those whom God wills well to, to wit, of the Elect, to whom this Peace by Christ belongeth; and from the conveniency of this sense, inclines to believe that the Greek anciently read so; quoting to this end *Irenæus, Origen, and Chrysostome* (as he saith) in divers places. But he trusted too much the Latin Translation of *Chrysostome*; for the Greek *Chrysostome* hath no such matter; but both in those places Beza points to, and in divers others, reads constantly ἐν ἀνθρώποις εὐδοκία, as our Copies do. And so I make no question *Irenæus* and \* *Origen* did too in the Greek Originals, if we had them to look into. But the Latin Translators thought not fit to alter the words of the Hymn so ordinarily sung in the Liturgy, and so expressed it in Latin as the Latin Church used. And for the meaning, I believe the Vulgar Latin aim'd at no other sense than what the Greek implies; namely, That this Peace was no earthly Peace, but the *Peace of God's good-will to man*, referring the Genitive Case *voluntatis*, not to *hominibus*, but to *Pax*. *Pax in terris: what Pax? Pax bonæ voluntatis hominibus.* That which makes me think so is, because *Origen*, or his Translator, in the place Beza quotes for this reading, expressly expounds it so. And so there will not be a pin to chuse: save that the Greek expresseth this sense by way of *Apposition*, more naturally; the Latin by way of *Rection*, somewhat harshly; and yet perhaps the Translator thought, less ambiguously.

Well then, This *Peace on earth* is εὐδοκία ἐν ἀνθρώποις, *God's good-will or favour to men:* and God's εὐδοκία ἐν ἀνθρώποις *Good-will to men* is the *Peace on earth* the Angels gratulate; namely, the Reconciliation of God to men in Christ. For by reason of sin, Heaven and Earth, God and Man were till now at enmity: but by Christ this enmity is taken away; and man, by the forgiveness of his sin, restored unto peace and favour with God. And as by this Nativity God and Man became one Person; so by this conjunction Heaven and Earth, Angels and Men, become one Fellowship, one City

Luk. 2. 13, 14

\* Origen  
contr. Celsum  
lib. 1. p. 46.  
Gr. legi  
ἐν ἀνθρώποις  
εὐδοκίας

Luk. 2. 13, 14

City and Kingdom of God : the Kingdom of Satan, that Prince of the powers of the Air, who by reason of sin had captivated and brought under his service the whole Earth, and thereby held the same at open war and enmity with Heaven, being now by degrees to be destroyed and rooted out. And this is that admirable Mystery of our Redemption by Christ, which the Angelical Host here gratulates by the name of *Peace on earth, and Good-will towards men.*

\* Vid. Num. 6.

26. Job. 6. 24.

Psal. 85. 7. &c.

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And that we may not doubt but we have hit the meaning, That this *Peace on earth* is God's *Good-will to men*, and therefore expounded by it; besides that in the Old Testament *Peace* is often taken for God's favour and mercy to men; (as in that of *Esay* 54. 10. *The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord that hath mercy on thee:*) so if we examine the use thereof in the New Testament, we shall find it in special applied to this our Reconciliation to God in Christ by remission of sin. S. Peter to *Cornelius*, *Acts* 10. 36. describes the Gospel thus, *The word which God sent to the children of Israel, preaching peace by Jesus Christ.* And S. Paul, *Col.* 1. 19, 20. *It pleased God the Father, that in Christ all fulness should dwell: And (having made peace through the blood of his Cross) by him to reconcile all things unto himself.* What can be plainer than this? The same, as I take it, he means *Eph.* 2. 17. when he tells us, that *Christ came to preach peace both to those that were afar off, and to them that were nigh; that is, both to Jew and Gentile.* But *what peace?* namely, that *through him we both might have access by one Spirit unto the Father.* Hence the Gospel is called *The Gospel of peace*; and God so often in the New Testament, *The God of peace*, that is, of reconciliation and favour: and the Evangelical salutation is, *Grace, mercy, and peace from God our Father and Jesus Christ our Lord.*

Verse 18.

Acts 10. 43.

The meaning of this Angelical Gratulation being thus cleared, let us see now what may be learned and observed therefrom. Where my first Observation shall be this: S. Peter tells *Cornelius*, that to *Christ* give all the Prophets witness, that *through his Name, whosoever believeth in him, shall receive remission of sins.* Our Saviour after his Resurrection, expounding the Scriptures to his Apostles, says the same, *Luke* 24. 46, 47. *Thus it is written, (saith he) and thus it behoved Christ to suffer, and to rise from the dead the third day; And that remission of sins should be preached in his Name among the Nations.* But where is this Publication of remission of sins by Christ written? for in those formal words we shall hardly find it. Let us take here the Angels Key, and we shall: for they tell us, that *Peace on earth* is this *Good-will towards men.* Now do not the Prophets speak of some *Peace on earth* which *Messiah* should bring with him when he comes? Yes surely. Well then, let us look for this Publication of remission of sins under that name, and we shall find it. *Esay* 9. 6. *Unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder; and his Name shall be called Wonderful, Counsellor, The mighty God, The Father of eternity, The Prince of peace, (that is, of peace not between men and men, but between God and men) and of the increase of his government and peace shall be no end.* *Esay* 52. 7. *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!* Which place S. Paul, *Rom.* 10. 15. interprets of the publication of the Gospel of Christ, *Esay* 53. 5. *The chastisement of our peace was upon him; that is, he suffered for the remission of our sins.* *Esay* 57. 19. quoted by S. Paul to the *Ephesians*, chap. 2. 17. *Peace to him that is afar off, and to him that is near, saith the Lord, and I will heal him.* *Ezek.* 34. 24, 25. *I the Lord will be their God, and my servant David (King Messiah) a Prince among them. — And I will make a Covenant of peace with them.* So Chap. 37. 26. *Hag.* 2. 9. *The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts.* *Zech.* 9. 9, 10. *Shout, O daughter of Jerusalem; behold, thy King cometh unto thee, — and he shall speak peace unto the Heathen, and his Dominion shall be from Sea to Sea, and from the River unto the end of the earth.*

Thus much of the Use to be made of the Angels expression in this heavenly Carol: Now I shall propound to your consideration another, and that taken from the argument it self; namely, That if Almighty God, our Heavenly Father, be so graciously disposed to us-ward, as to be reconciled unto us, by forgiving us our trespasses; then ought we semblably to be reconciled to our brethren, and forgive them their trespasses, when they have wronged or offended us. *Leo Serm.* 6. *de Nativit. Natalis Domini natalis est pacis, &c.* *The Birth-day of our Lord is the Birth-day of peace; and therefore let all the faithful offer up unto God their Father the united affections of peace-*  
able-



able-spirited children. The Illation is good; we have the authority of the Apostle S. John to back it, 1 Joh. 4. 10, 11. *God (saith he) so loved us, that he sent his Son to be the propitiation for our sins.* What follows? *Beloved, (saith he) If God so loved us, we ought to love one another.* So say I, If God be so gracious to forgive and be reconciled to us; we ought, as it were, to ecchothis his loving-kindness, and to forgive and be reconciled one to another. Luk. 2. 13, 14

This *Congruity* or semblableness of our Actions and Affections one towards another with God's Favour and Mercy towards us, is the Rule and Reason not only of this, but of many other duties he requires at our hands. Thus the Jews were every seventh year to manumise their servants, as an act of *Congruity* and Thankfulness to God, who had delivered them, when they were servants, out of the land of Egypt and house of bondage. They were bidden to use a stranger kindly, because themselves had been strangers, and God, when they were oppressed, had been compassionate and kind towards them, and redeemed them from their thralldom. Likewise we read in the Gospel, *Luke 6. 36. Be ye merciful, as your Father also is merciful:* and *Matth. 5. 7. Blessed are the merciful, for they shall obtain mercy.* In a word, God hath revealed he will shew mercy to none but such as appear before him with this *Congruity*. *James 2. 13. He shall have judgment without mercy, that hath shewed no mercy.* And therefore the tenour of our Sentence at the last Judgment runs, *Come ye Blessed,* and be partakers of mercy, because ye have shewed it: But, *Go ye Cursed* without all mercy into Hell-fire, becau'e ye have shewed no mercy.

Thus we see how God requires this *Congruity* in general: And as for the particular of *reconcilment* and *forgiving our brother*, it is written in capital letters, and urged in such sort as it might not unfitly be termed *The Livery of Christianity*. Inasmuch that if we consider it duly, it cannot but breed astonishment, that the evidence and necessity should be so apparent, and the practice, among those who look for the benefit of Christ and call upon his Name, so little regarded; whenas I dare boldly pronounce, there is no remission of sins to be looked for at the hands of God without it.

An invincible argument whereof is, That our Saviour himself, in the Prayer he hath taught his Church, hath put in a bar against asking it but upon this condition, *Forgive us our trespasses, as we forgive them that trespass against us.* If we ask not with this disposition, there is no promise that any such prayer shall be heard: nay our Saviour tells us in plain terms, it shall not: *If (saith he) you forgive not men their trespasses,* I.  
*no more will your heavenly Father forgive you your trespasses.* Matth. 6. 15. How then can any man whose heart is fraught with malice, and meditates revenge against his brother, hear this and not tremble? Is it not a fearful thing for a man to carry in his own bosom, not only an evidence that his sins are unpardoned, but a bar too, that he cannot ask the forgiveness of them? Let no man deceive himself: *Though our consciences should bear us witness of many good works we have done; reconciliations tamen contempta, nihil possumus promereri solatium,* yet if we neglect to be reconciled to our brethren, we are not in a capacity to receive any comfort and mercy from God. So Chrysost. As the fifth Eph. 6. 2. Commandment is called by the Apostle the *first Commandment with promise*, so is this Petition for *forgiveness of sins* the only Petition *with condition*: and such a condition too as our Saviour dwells upon and enforces, when he had delivered this Form of Prayer to his Disciples: For he passes by all the rest of the Petitions, and \* singles \* Matth. 6. 14, 15. out this alone to comment upon, as that wherein the chiefest moment lay, and without which all our prayer would be uneffectual and to no purpose.

A further confirmation of which we have in that parable of *Servus nequam*, the 2.  
*wicked servant*, *Matth. 18.* whom his Lord being moved with compassion, when he besought him, forgave a debt of ten thousand Talents: But he finding one of his fellow-servants which ought him an hundred pence, though he fell at his feet and besought him, yet would not hear him, but cast him into prison. *Then his Lord was* Verse 32. &c.  
*wroth, and said, O thou wicked servant! shouldst thou not have had compassion on thy fellow-servant, even as I had pity upon thee? And he delivered him unto the tormentors, till he should pay all that was due to him.* The Application is terrible: so likewise, saith our Saviour, *shall my heavenly Father do unto you, if ye from your hearts forgive not* Verse 35.  
*every one his brother their trespasses.* We are this *Servus nequam*, if when our heavenly Father forgives us thousands of Talents, we stand with our brethren for an hundred pence. For there is no proportion between the offences wherewith we offend God, and the offences wherewith our brother offends us. And therefore we have no excuse, hath our brother wronged us never so often, never so much, never so haughtily: For whatsoever it be, or how unworthy or undeserved soever; our sin, our ingrati-

Luk. 2. 13, 14

3.

\* Of the Corban, see Discourse II.

ingratitude to Almighty God is and hath been infinitely greater, even as ten thousand Talents to an hundred pence.

To these two Testimonies add a third, and that also, as the former, out of our Blessed Saviour's own mouth: *Matth. 5. 23, 24. If thou bring (saith he) thy Gift to the Altar, and there remember that thy brother hath ought against thee; Leave there thy gift before the Altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift,* τὸ δῶρον σου, the word whereby the Septuagint constantly render that which the Law calls *Corban*; and the Gospel concurs with them, *Mark 7. 11. Κορβάν, ὃ ἐστὶ, δῶρον.* Now \* *Corban* in the Law is in special used for those Offerings which were made for atonement of Sin, as the Burnt-offering, Sin-offering, Trespass-offering, and Peace-offering, call'd *Offerings by Fire* or *Sacrifices*. So that this Precept of our Saviour's here is the same in effect with the former. When thou comest to offer an offering unto God for an atonement of thy sin, go thy way first, and be reconciled unto thy brother, for without this thy sin shall not be forgiven thee. I shall not need tell you, that now in the Gospel Christ is the Sacrifice, is the Gift, which a Christian by faith offers unto God for the propitiation of his sin; and that this Sacrifice is commemorated, sealed and communicated unto us in the blessed Sacrament of the Lord's Supper: whereby it will easily appear, how this Precept of our Saviour's, uttered after the style of the Legal worship, is applicable to the Evangelical.

Hence in the ancient Church, when they assembled to celebrate this Sacrament, the Deacon was wont to proclaim, *Μὴ τις κατὰ τινός, Ne quis contra aliquem, Let no man have ought against his brother*: And then, *Ἀσπάζεσθε ἀλλήλους ἐν φιλήματι ἁγίῳ, Salute one another with an holy kiss*: which accordingly they did, first the Bishop and Clergy, then the Laity, the men apart by themselves, and the women by themselves: and this was a profession of friendship and reconciliation, and therefore called *Osculum pacis, the kiss of peace*. In after-times the Priest gave this *Kiss of peace* unto the Deacon, and he to the chief of the Congregation, and so it was given from one to another. In stead of which at length was brought in that foolish ceremony, still used among the *Romanists*, for the Priest to send a little gilded or painted Table, with a Crucifix or some Saint's picture thereon, to be kissed of every one in the Church before they receive the Holy Bread; which they call *the kissing of the Pax*. So oftentimes profitable and useful Ceremonies degenerate into toys and superstitions. Our Church, though she useth no ceremony, retains the substance, when the Priest in his Exhortation to the Communicants saith, *If any of you be in malice or envy, or any other grievous crime, bewail your sins, and come not to this holy Table*: and by the Rubrick the Priest, if he knows any such, is to turn them back, unless they will be reconciled.

4.

Lastly, The necessity of this duty is testified by that pious and generally-received Custom amongst Christians, to exhort those that are dying to forgive all the world, that so themselves may find mercy and forgiveness at the hands of God. Is it needful at the hour of death, and not as needful in the time of our health? Is there no forgiveness to be expected at the hands of God without it, when we are dying; and is there while we are living? No certainly; All times are alike here; and there is no time wherein God will forgive us, unless we forgive our brother. What then remains, but that we do every day as we would do if we were to die the next? It is a blessed disposition to have a becalmed heart to those who have wronged us, and not to let \* *the sun go down upon our wrath*; to be able to come before God with confidence, and say, *Lord, forgive us our trespasses, as we forgive them that trespass against us.*

\* Ephes. 4. 26.



## DISCOURSE XXV.

S. MARK I. 14, 15.

*Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God, And saying, The time is fulfilled, and the Kingdom of God is at hand; Repent ye, and Believe the Gospel.*



THESE words are a Narration of our Lord and Saviour Jesus Christ his first beginning to preach the Gospel; which they describe 1. By the *Time* when, 2. By the *Place* where, 3. By the *Summe* of what he preached. 1. The *Time* when; *After that John was put in prison.* 2. The *Place* where; *Galilee: Jesus came into Galilee, preaching, &c.* 3. Lastly, The *Summe* of what he preached; *The time is fulfilled, and the Kingdom of God is at hand; Repent ye, and believe the Gospel.* In which Sermon there are also some parts to be considered, which we shall more conveniently distinguish when we come to handle it.

Mean while let us begin with the Three parts or circumstances already named, in order. And first with the First, *The Time when; After that John was put in prison.*

Our Saviour began not his solemn preaching till his Messenger *John the Baptist*, who was sent to prepare his way, was cast into prison. *This circumstance* is elsewhere precisely noted in the Scripture, so that we cannot doubt but there is some matter of moment therein. For \* S. Matthew tells us, as S. Mark doth, *Now when Jesus had heard, saith he, that John was cast into prison, he departed into Galilee:* and then it follows, \* *From that time Jesus began to preach, and to say, Repent, for the Kingdom of God is at hand.* So S. Peter Acts 10. when he came to preach the Gospel of Christ to *Cornelius*, was careful to mention this circumstance of *Time*, as well as the other of *Place*. The word, saith he, (V. 36, 37.) *which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the Baptism which John preached.* Loe here the *Place*, *Galilee*; and the *Time*, *After that John Baptist had done*; as in my Text. I.

All which argues this circumstance of *Time* to be *one of the marks of the true Messiah*; as namely, That this *Jesus* was that Lord whom they looked for, who was to send a messenger before him, *the voice of a cryer in the wilderness*, to usher his preaching and prepare the way of his Gospel, as was prophesied by *Esay* and *Malachi*, and the *Jews* at that time expected. Which was the reason of that scruple of the Disciples in the Gospel, when they saw our Saviour, and *Elias*, whom they supposed should be his Forerunner, appear in glory both together at his Transfiguration: *Why then* (say they) *do the Scribes say, that Elias must come first?* Our Saviour tells them, that *John Baptist* was that *Elias* the Forerunner of *Messiah*, according to those words of his Father *Zachary*, *And thou child shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways*; namely, (as the Angel told him) *in the power and spirit of Elias.* For this reason, as our Saviour was not conceived, nor born, till six months after *John*; so he began not his prophecy till *John* had done: that so the Scripture might be fulfilled, and *John* be his forerunner and messenger both in the one and the other. And lastly, to conclude the illustration of this circumstance, *John* was not only a Forerunner of our Saviour in his *Nativity* and *Prophecy*, but also in his *Passion* and *Suffering*: For so our Saviour himself expressly saith *Matth. 17. 12. Elias is come, and they knew him not, but have done unto him whatsoever they listed: even so also shall the Son of man suffer of them.* Matth. 17. 12. Luke 1. 76. Verse 17.

Now for the Observation or, if you will, the Consideration I will make upon this circumstance, it shall be this: If that *Messiah* according to Prophecy were to have an Harbinger to prepare the way for his coming; and the Holy Ghost in the

Mar. I. 14, 15

New Testament thought this circumstance so needful to prove the verity thereof, as so curiously to note it in the history of his *Nativity, Preaching, and Suffering*; It would be considered, seeing the *coming of Christ* is twofold, *First* and *Second*, whether the same Prophecy imply not that there should be an Harbinger as well of his *Second* coming as of his *First*; as well an *Elias* to prepare the way for his coming in glory to judge the world, as there was at his *First* coming in humility to preach the Gospel and suffer for the world: An *Elias*, I mean, to be the Harbinger of Christ to the nation of the *Jews* before his *Second* coming, as *John Baptist* was at his *First*. For to the *Jews* alone is this *Elias* promised, and not to the *Gentiles*; and *John Baptist* (we know) the *Elias* of his *First* coming, preacht to them alone. It is well known that all the Fathers (unless *S. Hierom* somewhat staggered) were of this opinion: and why we should so wholly reject it as we are wont to do, I can see no sufficient reason. For if the Fathers erred concerning the person and other circumstances of this *Elias*, yet it follows not but the substance of their opinion might be true. As we know also they erred concerning the person, quality and reign of *Antichrist*; and yet for the substance the thing was true. Our Saviour rejected not the Tradition of the Scribes concerning the coming of *Elias*, when the Apostles objected it, though it were mingled with some fallhood; but corrected it only: for they looked for *Elias* the *Thisbite*; but our Saviour admits it only of *Elias* in Spirit, not of *Elias* in Person; so yielding it true for the substance, though erring in circumstance. So should we do in the like case. For he that throws away what he finds, because it is foul and dirty, may perchance sometimes cast away a Jewel or a piece of gold or silver: So he that wholly rejects an ancient Tenet because it hath some Error annexed to it, may unawares cast away a Truth; as this seems to be of an *Elias* to be the Harbinger of Christ's *Second* coming: and that for these Reasons.

I.

\* Chap. 40. 3.

Mal 4. 1.

Verse 5.

\* Verse 6.

First, Though the Prophecy of \* *Esaïas*, *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight*, alledged by all the four Evangelists, and by *John* himself, seems applicable only to the *First* coming of Christ; yet the other out of *Malachi* (expressly quoted by *S. Mark*, and by our Saviour *Matth. 11. 14.* though elsewhere alluded unto) seems by *Malachi* himself to be applied not only to the *First* coming of Christ, but also to his *Second* coming to Judgment. For in his last chapter, speaking of the coming of that day which shall burn like an oven, wherein all the proud, yea and all that do wickedly, shall be as stubble; and it shall burn them up, leaving neither root nor branch, &c. he addeth, Behold, [saith the Lord] I will send you *Elijah* the Prophet before the coming of that great and dreadful day of the Lord; \* And he shall turn [or restore] the heart of the Fathers to the children, and the heart of the children to their Fathers, lest I come and smite the earth with a curse. If we will not admit the Day here described to be the Day of Judgment, I know scarce any description of that Day in the Old Testament but we may elude. For the phrase of turning (or, as I had rather translate it, restoring, as the LXX. ἀποκαταστήσει) the heart of the Fathers to the children, and the heart of the children to their Fathers; the meaning is, That this *Elias* should bring the refractory and unbelieving posterity of the Jewish nation to have the same heart and mind their holy Fathers and Progenitors had, who feared God and believed his promises, that so their Fathers might as it were rejoyce in them, and own them for their children; that is, he should convert them to the faith of that Christ whom their Fathers hoped in and looked for: lest continuing obstinate in their unbelief till the great day of Christ's *second* coming, they might perish among the rest of the enemies of his Kingdom. Therefore the son of *Syrach* in his praise of *Elias* the *Thisbite* paraphraseth this place after this manner, Who hast ordained (saith he) an ελεῖν or type (for so it may be turned) for the times to come, to pacify the wrath of the Lord's judgment before it break forth into fury, and to turn the heart of the Father unto the Son, and to restore the tribes of Israel, *Ecclus. 48. 10.* Which explication also the Angel warrenteth *Luke 1. 17.* in his message to *Zachary* concerning his son, He shall go, saith he, before the Lord in the spirit and power of *Elias*, to turn the hearts of the Fathers to the Children, and the disobedient to the wisdom of the just (this is in stead of reducing the hearts of the children to their Fathers) to make ready a people prepared for the Lord.

For the better understanding of this first Reason we must know, That the old Prophets for the most part spake of the coming of Christ indefinitely and in general, without that distinction of *First* and *second* coming, which we have more clearly learned in the Gospel. For this reason those Prophets (except *Daniel*, who distinguisheth those comings, and the Gospel out of him) speak of the things which should be at the coming of Christ indefinitely and all together; which we, who are now more fully informed by the revelation of his Gospel of this distinction of a *Twofold* coming,



coming, must apply each of them to its proper time : Those things which befit the state of his *First* coming, unto it ; and such things as befit the state of his *Second* coming, unto his *Second* : and that which befits both alike, (as this of an *Harbinger* or *Messenger* ) may be applied to both. Mar. I. 14, 15

My *Second Reason* for the proof hereof is from our Saviour's own words in the Gospel *Matth. 17. 10, 11.* where his disciples immediately upon his Transfiguration asking him, saying, *Why then say the Scribes that Elias must first come ?* Our Saviour answers, *Elias truly shall first come, & ἀποκαταστήσει πάντα and shall restore all things.* These words our Saviour spake when *John Baptist* was now beheaded, and yet speaks as of a thing future, ἀποκαταστήσει πάντα, *Elias shall come, and shall restore all things.* How can this be spoken of *John Baptist*, unless he be to come again ? Besides, I cannot see how this *Restoring of all things* can be verified of the ministry of *John Baptist* at the *First coming* of Christ, which continued but a very short time, and did no such thing as these words seem to imply ; for the *Restoring of all things* belongs not to the *First*, but to the *second* coming of Christ, if we will believe *S. Peter* in his first Sermon in the Temple after Christ's ascension, *Acts 3. 19, &c.* where he thus speaks unto the Jews, *Repent (saith he) and be converted for the blotting out of your sins, that the times of refreshing may come from the presence of the Lord, And that he may send Jesus Christ which before was preached unto you ; Whom the heavens must receive until the times of the Restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began.* The word is the same, ἀποκαταστήσει πάντων. If the time of *Restoring all things* be not till the *second* coming of Christ, how could *John Baptist* restore all things at his *First* ? If the Master come not to restore all things till then ; surely his *Harbinger*, who is to prepare his way for restoring all things, is not be lookt for till then. 2.

These are the Reasons which have induced me to think, that the opinion which the Church hath held as far as I know from her Infancy, of an *Elias* which should be the *Harbinger* of Christ's *second* coming, hath some matter of truth in it. But that this *Elias* should be *Elias* the *Thisbite* who was taken up into Heaven, I confess I believe not, no more than that he should be slain by Antichrist, as some fable. For that which the Prophet saith, *Behold, I will send you Elijah the Prophet,* proves no more that it should be *Elijah* in person, than that which is said of *Messiah* [ *And David my servant shall rule over them* ] proves Christ should be *David* in person. It is much more like, if it be one that comes again, it should be *John Baptist* himself, who was the *Harbinger* of the *First* coming : That as Christ himself the Master hath two comings, so should his *Harbinger* have ; And as it shall be the same Christ which comes the second time that came the first, so should his *Harbinger* be the same. And to this both the words of the Angel to *Zachary* the father of the Baptist, and the words of our Saviour in the place \* before quoted, would not be unliable. The *second coming* of Christ is the time of the *Resurrection*, and in that respect it would not be unsuitable for the *Harbinger* thereof to be one risen from the dead. But as for *Elias* the *Thisbite's* coming, I find no ground at all, but the contrary. Howsoever, though I compare probabilities, I will not determine any thing ; lest some perhaps should say, that while I reject old fables, I coin new ones. I rather conclude, with that Jewish Proverb, *Cum Elias venerit, solvet nodos,* When that *Elias* comes, he shall dissolve hard questions. Mal. 4. 5:  
Ezek. 37. 24.

AND thus much of the circumstance of *Time* when our Saviour first began his solemn prophecy or preaching of the Gospel, namely not till his *Harbinger John* had done and finished his preparation. Now I come to the *second* circumstance, namely of the *Place*, which was *Galilee* : *Jesus came into Galilee, &c.* A circumstance curiously noted by all the Evangelists, That our Saviour published his Gospel in *Galilee*. *S. Peter* also in his Sermon to *Cornelius* stamps it with this character, *The word which began from Galilee.* No name of *Place* in the story of our Saviour's conversation on earth more frequent, more beaten upon, than this of *Galilee* ; nor scarce any mark more evidently demonstrates him to be the true *Messiah*, than this of *Galilee*. Yet ( which is to be admired ) no character so much neglected, or so little understood, as this of *Galilee* : as if we had conspired with the unbelieving Jews, and said, *Can there any good come out of Galilee ?* But if you please to lend me your attention, I will do my best to let you see how great a Mystery, how principal an Evidence of our Faith lies in this one so unregarded circumstance. In which Discourse I will chalk out my way in this manner: II.

First, I will describe What, and Where this Country of *Galilee* was.

Secondly, I will shew that our Saviour's proper and chiefest abode, his preaching and his works, were in *Galilee*.

K 2

Thirdly,

\* and Matth.  
II. 14.

Acts 10. 37.

Thirdly, ( which is the Crown of all ) That *the true Messiah* according to prophecy was to appear and have his chief conversation in *Galilee*.

Mar. 1. 14. 15

1.

\* Matt. 11. 21.  
1 Chap. 4. 15.

For the First, The Land of *Canaan* or *Palestine* was in our Saviour's time divided into Three principal Provinces. On the South, *Judea*, which contained the Lot of the two Tribes, *Judah* and *Benjamin*. In the midst was *Samaria*, where the Tribes of *Ephraim* and *Manasseh* anciently dwelt; but now was inhabited by the off-spring of those Nations which the King of *Assyria* placed in their rooms when he carried them captive. On the North was *Galilee*, the remotest from *Jerusalem*; the chiefest and fertilest part whereof towards *Jordan* was the land of *Zebulun* and *Naphtali*. The rest had been the habitation of the two small Tribes, *Asher* and *Issachar*. *Galilee* was divided into two parts, the *Higher* and the *Lower*. The *Higher* was for the most part thereof the Land of *Naphtali*, wherein ( there where it bordered upon *Zebulun* ) stood the rich and beautiful *Capernaum*, the *Metropolis* or chiefest City of all *Galilee*, situate upon the bank of *Jordan* upon the lake of *Gennesaret* or *Tiberias*, called *the Sea of Galilee*: over against which ( on the other side the water ) stood *Chorazin*, which our Saviour pronounced a \* *Woe* unto. This *Galilee* was called || *Galilee of the Gentiles*: either because part of it was long and even till *Solomon's* time inhabited still by *Gentiles*; or because *Solomon* gave twenty cities of the same to *Hiram* King of *Tyre*, which perhaps were the same which the *Gentiles* till then inhabited; or lastly, because it was the outmost part of the land, and so next unto the *Gentiles*. The *Lower Galilee* contained the Tribe of *Zebulun* ( and also *Issachar* ) wherein were the cities *Nazareth* and *Bethsaida* near the sea or lake of *Galilee*; and *Cana*, where our Saviour wrought his first miracle by turning water into wine; also *Mount Tabor*, where he was transfigured. From *Capernaum* along by the sea-side, and through *Bethsaida*, lay the great road or way from *Syria* into *Egypt*, which is supposed to be that which the Scripture calls \* *the way of the sea*. At the time of our Saviour's preaching and suffering, two of these three Provinces, *Judea* and *Samaria*, were governed by the *Roman* President, which then was *Pontius Pilate*; the third, *Galilee*, was under *Herod* the *Tetrarch* ( or *Antipas* ) so called because he was Prince but of the *Fourth* part of the Kingdom of *Herod* his father. This was he that beheaded *John* the Baptist, and was reconciled to *Pilate* the President of *Judea* when our Saviour was condemned.

2.

Thus much to shew What and Where this Region of *Galilee* was: Now I come to the Second thing I propounded, namely, That our Saviour's conversation, while he was upon earth, was principally and ordinarily in *Galilee*. First, He was both conceived and brought up at *Nazareth*, a City of *Galilee*. Secondly, When he began the solemn publication of his Gospel, he chose *Capernaum*, the *Metropolis* of *Galilee*, for his station, and went and dwelt there. There he chose his Disciples, namely, *Galileans*; which the two Angels at the time of his Ascension can witness, when they say to the Apostles, *Ye men of Galilee, why stand ye gazing up into Heaven?* and all the multitude at the Feast of *Pentecost*, when the Holy Ghost came down upon them, and they spake with tongues, *Are not, say they, all these which speak, Galileans?* From *Capernaum*, as from an Episcopal See, he went two several times round all the region of *Galilee*, teaching in their Synagogues, and preaching his Gospel in every City and Village, *Matth. 4. 23. and 9. 35. The beginning of his Miracles, and the first manifestation of his glory* ( as *S. John* speaks chap. 2. 11. ) was at *Cana* of *Galilee*; and the greatest part of the Miracles he did afterward were done in that Country. His glorious Transfiguration was upon *Mount Tabor*, a Mount of *Galilee* in the Land of *Zebulun*, where a voice came from heaven, *This is my beloved Son, in whom I am well pleased, hear ye him*. In a word, our Saviour's ordinary residence was in *Galilee*; he came into *Judea* only at the Feast-times, when the whole Nation assembled at *Jerusalem*: during which times ( partly during his stay there, partly in his going and returning ) he did all, in a manner, that he did out of *Galilee*; and the last Feast he came thither, offered himself a Sacrifice upon the Cross for the sins of the whole world. Lastly, when he was risen from the dead, he appoints his Disciples to come see him in *Galilee*. When I am risen again, saith he, I will go before you into *Galilee*. And after he was so, the Angel told the women as much at his Sepulchre; and afterwards himself, *Go tell my brethren* ( saith he ) *that they go into Galilee, and there shall they see me*. Only his Nativity, his Passion and Ascension were proper to *Judea*: his Nativity at *Bethlehem*, upon what occasion ye know; his Passion at *Jerusalem*, when he came thither to the Passover; his Ascension upon *Mount Olivet*, hard by *Jerusalem*.

Acts 1. 11.

Acts 2. 7.

Matt. 17. 5.

Matt. 26. 32.  
Matth. 28. 7.

Verse 10.

And



And thus much of the Second thing I promised to shew, That our Saviour's principal conversation and abode was in *Galilee*: Now I come to the last, which is the Crown of all, *That Messiah was, according to Prophecy, to vouchsafe his presence, and have his abode in principally in the Province of Galilee.* This Prophecy is in the ninth of *Esay*: For the clear understanding of which, before I report it, I must premise a passage of Sacred story; namely, That the Land of *Galilee*, or of *Zebulun* and *Naphtali*, had the hard hap to be first in that calamity which befel their Nation by the *Affyrian*; For so it is written, 2 *Kings* 15. 29. *In the days of Pekah King of Israel came Tiglath-Pileser King of Affyria, and took Jion, and Abel-Beth-Maachah, and Janoah, and Kedesh, and Hazor, and Gilead, (all these, save Janoah and Gilead, were cities of Naphtali) and Galilee, all the Land of Naphtali; and carried them captive to Affyria.* By occasion of which calamity, being then newly happened, *Esay* comforts them with this Prophecy, that in recompence of that heavy disadvantage (above the rest of their brethren,) they should have the first and chiefest share of the presence and conversation of *Messiah* which was to come. *As the first time (saith he) he made vile (or debased) the land of Zebulun and the land of Naphtali; so in the latter time he shall make it glorious.* (If ye ask, Why? it follows) *The way of the sea by Jordan, Galilee of the Gentiles.* V. 2. *The people that walked in darkness (namely, of affliction) have seen a great light; they that dwelt in the shadow of death, upon them hath the light shined.* V. 3. *Thou hast multiplied the nation, and increased the joy thereof, &c.* If ye ask, How comes this? it follows v. 6. *For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder; and his Name shall be called Wonderful, Counsellor, The mighty God, The Father (or Author) of eternity, The Prince of Peace.* V. 7. *Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it with judgment and with justice, from henceforth even for ever: The zeal of the Lord of Hosts will perform this.* This is he that should enlighten the Province of *Galilee*, or the land of *Zebulun* and *Naphtali*, with the glory of his presence, and make it as it were amends for what it suffered, before the rest of the Country of *Israel*, by the hand of the King of *Affyria*.

Mar. 1. 14, 15

3.

Esay 9. 1, 2, 3. &amp;c.

And if this be not a Prophecy of Christ, I know not what is. And to the same purpose I bring it, doth S. *Matthew* quote it chap. 4. 14, &c. upon our Saviour's going (after *John* was cast into prison) to dwell at *Capernaum* the Metropolis of *Galilee*, to make it the Seat of the preaching and publication of the Gospel of his Kingdom; which should have made us take more notice thereof than commonly we have done. Blind *Jews* that could not see it! nay, for this very reason, because he was of *Galilee*, they would not believe him to be the *Messiah*: *Shall Christ come out of Galilee*, say they? should not Christ come out of *Bethlehem*? And so he did too, and yet was by habitation and conversation a *Galilean*. Nay I must yet say more; even we Christians cannot altogether be excused, who by following the *Jews* too close, have so troubled and darkened the beginning of this Prophecy, by mis-translating and mis-distinguishing it, that when we have done, we can hardly tell how to defend S. *Matthew*'s application thereof, much less see the evidence of so noble and clear a Prophecy. I think the devil did owe it a spite from the beginning. The Septuagint is here corrupted into pure non-sense, and so I believe was even in the Apostles times; which made S. *Matthew* that he could quote nothing of that first sentence, but only the names of *Zebulun* and *Naphtali*, as he may see that compares them. The *Chaldee* Paraphrast is as wide. How we translate of latter times, I shall not need to mention, those who are pinched therewith can tell best. For my part I am persuaded, the four or five first words, wherewith we are wont to begin this ninth Chapter, belong to the last verse of the Chapter before-going, as both the *Chaldee* Paraphrast and S. *Jerome* refer them; and that the words following begin a new Prophecy, namely, that which I have hitherto alledged for *Messiah*'s abode in *Galilee*; in this manner, *בְּעֵת הָרְאִשׁוֹן הָקֵל אֶרֶץ זְבֻלֻן וְאֶרֶץ נַפְתָּלִי וְהָאֲחֵרִים הַכְּבִיר* According as the first time he made vile (or debased) the land of *Zebulun* and the land of *Naphtali*; so in the latter time he shall make it glorious. Or making *בְּעֵת* the supposition of the sentence thus, *As the first time made vile the land of Zebulun and the land of Naphtali; so the latter time shall make them glorious.* Or simply without comparison thus, *The first time he debased the land of Zebulun and the land of Naphtali; but in the latter time he shall make them glorious.* Then follow the words which S. *Matthew* quotes, *The way of the sea by Jordan, Galilee of the Gentiles, &c.* It seems to me to be exceeding plain, and to make the Prophecy so clear as scarce any in Scripture goes beyond it. Is not *הָקֵל* to make vile or base, and *הַכְּבִיר* to glorify or make glorious? Let him that hath skill in the language judge.

John 7. 41.

Mar. I. 14, 15 What need we then translate *lightly afflicted* and *heavily afflicted*? True, הקל hath the signification of *lightness*, but it is of *light worth*; and הכביר of *weight*, but (as in *Piel* frequently, so here) of the *weight of glory*; and we our selves otherwhiles translate it so. And to conclude, the Event is true and evident, That as the land of *Zebulun* and *Naphtali* had the first share in the calamity by *Assyria*, so had they a prerogative in enjoying the presence of *Messiah*.

The Observation that this circumstance of Christ our Saviour's habitation and abode suggests unto our meditation, is an Example of that rule of God's administration *S. Paul* speaks of *1 Cor. I. 27, &c. to make choice of the foolish things of this world to confound the wise; and of weak, base and despicable things in the world's account, to confound the mighty: That no flesh should glory before him.* For *Galilee* and the inhabitants thereof were in respect of *Judea* reputed ignoble and half strangers; both because they were so far divided from *Jerusalem* (where the Temple of their Nation was;) and because it was not the proper and original habitation of the Tribes of *Judah* and *Benjamin* which returned from Captivity, but part of the lot of the Kingdom of the ten Tribes which *Salmanasser* carried away captive. Howbeit the *Jews* of the two Tribes after their return, especially in the prevailing times of the *Maccabees*, had many of them settled themselves there, and at length subdued the *Gentiles* there dwelling, and replenished it with their own people; yet so as many of the *Gentiles* dwelt still among them: In which respects they were despised of those that dwelt in *Judea* their native home, and accounted (though of the same Nation, yet) far less noble than themselves: Insomuch that the name of *Galilean* was in some sort reproachful and despicable, as we may gather even from those speeches of the *Jews* in the Gospel; *shall Christ come out of Galilee?* and, *Out of Galilee ariseth no Prophet.* Yet did God so order it, that Christ, the King of *Israel*, the great Saviour of Mankind, who was to be exalted to sit at the right hand of God, far above all principalities and powers, should be, as you see, a *Galilean*. And was not the rest of his breeding suitable thereunto? Who would not have looked that that glorious Son of *David* should have been born of the most rich and potent parentage of that line? but behold he was of the poorest and most despised. Who would not have thought but *Jerusalem* the Royal City had been the only fit place for his Birth? but he was born at *Bethlehem*, one of the least Cities of *Judah*. And what? in some stately and more convenient Palace there? No, in a stable, and laid in a manger. So was *David*, his progenitor, the youngest and most despised son of *Isbah*: *Samuel* thought that brave and goodly *Eliab*, the first-born, was the man surely whom God would chuse to make him King; But God had set his eye upon him whom the Father so little regarded as he could scarce think of him, even the little one which kept the sheep. Thus God derides the conceits of men.

Fools therefore that we are! why do we value those things so much which God esteems so little? We are wont otherwise to make much account of such things as Kings and Great ones have in esteem, and to think but basely of those things which they despise: why should not the Example of Almighty God bear the like sway in our judgments, to prefer what he prefers, and slight what he undervalues? Let us therefore, considering this, set our hearts and affections upon heavenly and spiritual things, and say of all the pomp and glory of this world, *Vanity of Vanities, all is Vanity.*

III. THUS have I spoken of the two first Particulars I propounded, the *Time* when, and the *Place* where, our Saviour began the publication of his Gospel; I come now to the Third, *The summe of what he preached*: and it was this, *The time is fulfilled, and the Kingdom of God is at hand; Repent ye, and believe the Gospel.* This was the *Summe of what he preached*; and it contains two parts, a *Doctrine*, and an *Exhortation*.

I. The *Doctrine* is, That the Time foretold by the Prophets when the Kingdom of God should begin, was come: *The time is fulfilled, and the Kingdom of God is at hand.* The *Exhortation* is, That therefore they should *Repent, and believe the Gospel*, or glad tidings which that Kingdom brings. I'll begin with the *Doctrine*, where I have two things to unfold. 1. *What this Kingdom of God is.* 2. *What was the Time prefixt for the coming thereof*, which our Saviour saith was fulfilled when he spake unto them.

For the first, *The Kingdom of God* is that which otherwise is called *The Kingdom of Heaven*. These two are both one: and therefore *S. Matthew* (chap. 4. 17.) when he relates this preaching of our Saviour, saith that he *preached and said, Repent, for the Kingdom of Heaven is at hand*; namely, the same that *John Baptist* his Harbinger preached before him: For the Hebrews express God by *Heaven*, as we may see *Dan. 4.*



26. where it is said to Nebuchadnezzar, that *his kingdom should be restored unto him, when he should acknowledge that the heavens bear rule*; that is, God the most High, who dwells in heaven. The prodigal child in the Gospel saith, *Father, I have sinned against Heaven, and before thee, Luke 15. 21. So Matt. 21. 25. The Baptism of John, was it from Heaven, or from men?* that is, from God, or from men? \* This is the reason why the *Kingdom of God* and *Kingdom of Heaven* mean one and the same thing. Let us therefore now see what is meant by it.

Mar. 1. 14, 15

\* See 1 Mac.  
cab. 3. 15.  
—Ecclesi.  
38. 29.  
Coram celo, i.  
coram Deo.

This *Kingdom of God* or *Kingdom of Heaven* is the *Kingdom of Messiah* or *Christ* foretold in the Prophets; the *Kingdom of that Seed of the woman which should break the serpent's head*; of that *seed of Abraham wherein all the Nations of the earth should be blessed*. For so the Hebrew Doctors before and at our Saviour's coming had termed this *Kingdom*, and taught their people to look for it under that name, which they had learned out of the Prophecies of *Daniel* concerning it, who in chap. 2. ver. 44. describes it in this manner; *In the days of these Kings or Kingdoms (that is, while the days of the four Monarchies there spoken of yet lasted) the God of heaven shall found, or set up, a Kingdom, which shall never be destroyed, nor be left unto another people; but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever.* In the 7 ch. ver. 13, 14. he describes it thus; *I saw in the night visions, and behold, one like the Son of man came with the clouds of Heaven — And there was given him dominion, and glory, and a Kingdom, that all people, nations and languages should serve him: His dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.* From these places the Jews called the *Messiah's Kingdom* the *Kingdom of God*, or the *Kingdom of Heaven*; Because in the first place it is said that *the God of heaven should set up his Kingdom*; and in the other places, that the *Son of man* (namely *Messiah*) should come in the clouds of Heaven. For our Saviour brought not this term or phrase with him, but found it at his coming used among the Jews; which being fitly given he approved, and so taught them the mystery of his coming in their own language. As we may see in so many Parables in the Gospel, where our Saviour sets forth the state of his Church and the members of the same continually under the name of *The Kingdom of God*, or *The Kingdom of Heaven*: The *Kingdom of Heaven* is like a field where a sower sowed good seed, &c. The *Kingdom of Heaven* is like unto leaven, &c. The *Kingdom of Heaven* is like unto a Merchant, &c. The *Kingdom of Heaven* is like unto a net; and such like: In all which our Saviour describes the state of his Church in that language the people were used unto, as he doth also in other of his Sermons. Hence it is that when *John Baptist* first, and our Saviour after him, preached, *The Kingdom of heaven is at hand*, the Jews wondered not at that term as at a novelty, nor ever askt what it meant; but understood it of the *Kingdom of Messiah*, which they had been taught to call by that name then, and is still found so called among their Rabbies and Doctors until this day, though through their unbelief they have no portion therein, but look for it still to come.

Math. 13.

The *Kingdom of God* or *Kingdom of Heaven* then is nothing else but *the Church of Christ*, or *the Christian Church*, which is no *Temporal* kingdom, like the kingdoms of this world which have power over the *Body* only, but a *Spiritual* kingdom which reigns over the *Souls* and *Spirits* of men. *The Kingdom of God*, saith our Saviour, *is within you*, that is, it is a kingdom of the inward man. And therefore this kingdom was not to be founded after the manner of the kingdoms of men, by great armies and field-battels; but was to subdue the nations and conquer the world by a more divine way, namely, by the power of the Word and Spirit, as we see it hath done, *My Kingdom*, saith our Saviour, *is not of this world*; that is, not from this world, or to be set up by worldly means, as other kingdoms are: For if *my Kingdom* (saith he) *were of, or from, this world, then would my servants fight, that I should not be delivered unto the Jews: but now my Kingdom is not from hence, John 18. 36.* Armies and Swords are not fit means to conquer the *Souls* of men; and therefore Christ was to perform his conquests by a more divine and invisible way. And as he conquered them, so he governs and keeps them in their allegiance to him, not by Garrisons and Armed Troops, but by the power of the same Word and Spirit. Lastly, as he governs his subjects, so he fights against his enemies, not as the Kings of the earth do, but by a divine and heavenly working, by divine and heavenly ministers, by the ministry of Angels,\* who are all at his command. For the *Enemies* of his Church and Kingdom are chiefly *spiritual*, namely those *spiritual* powers, those rulers of darkness, the Devil and all his troops of Fiends, which cannot be dealt withal nor resisted after a *corporal* manner, but by *spiritual* means and

Luke 17. 21.

\* Matt. 26. 53.

spiritual

Mar. I. 14. 15

Gen. 3. 15.

A twofold state  
of Christ's  
Kingdom.

1 Cor. 15. 28.

Why Christ's  
Kingdom is  
called The  
Kingdom of  
Heaven, or of  
God.

*Spiritual ministers.* And though the Arms of flesh and blood are also lift up against the Kingdom of Christ, yet is it always by the instigation and under the conduct of those invisible Fiends. As for the men employed in such service, they are but the horses in the Devil's battels; the Devil and his Angels are the riders; and therefore to be repelled by a power and forces suitable unto them. In a word, the *whole world* by sin was become the *kingdom of the Devil*; Christ came to recover it from him, and to erect the *Kingdom of God* in place thereof. Such a kingdom therefore as the one was, such must the other be; else it should not match it, as by the tenor of the first Gospel it was to do, which saith, *The seed of the Woman should break the Serpent's head.*

I must add one thing more for the understanding of this *Kingdom*, namely, That this *Kingdom of Christ* which I have hitherto described hath a *Two-fold state*: The one *Militant*, consisting in a perpetual warfare and manifold sufferings; which is the present state begun at his *First* coming, when he *ascended up into heaven to sit at the right hand of God*. The *Second state* is a *Triumphant state*, which shall be at his *Second* appearing in glory in the clouds of heaven, at what time he *shall put down all authority, power and rule, and subdue all his enemies under his feet, even death it self*, (as S. Paul tells us 1 Cor. 15. 24.) and in that great Affizes of the quick and dead shall render everlasting vengeance to his enemies and those who believed not his Gospel; and give rewards of glory to his servants, who have kept their faith and allegiance to him. And that once done, and so his Conquest finished, he shall surrender up his Kingdom into the hands of his Father; that *being subject to him who put all things under his feet, God may be all in all*, as S. Paul tells us.

In both which estates how fitly *this Kingdom* is called the *Kingdom of Heaven*, or of *God*, appears in three respects. 1. Because the King thereof hath his seat and throne *in heaven*, where he sits at the right hand of God: 2. Because the beginning thereof is *from heaven*, and not from earth, or by earthly means: 3. and lastly, Because it is governed and administred by the *power of heaven*, and not by earthly power. Is not such a Kingdom rightly and truly called *The Kingdom of heaven*? Thus much I thought good to speak for the explication of this speech, *The Kingdom of God*, or *Kingdom of Heaven*, because this term is so frequent in the Gospel, and not always, or perhaps not rightly, understood. Henceforth let him that readeth, understand.

2.

NOW I come to the Second point, namely, *What was the Time designed and prefixed for the coming and beginning of this Kingdom*, which our Saviour saith here *was fulfilled*. The time, saith he, *is fulfilled, and the Kingdom of God is at hand*. The *Time of this Kingdom* was by the Prophet Daniel two ways foretold; first, *generally and at large*; secondly, *more precisely and punctually*. The *general time* designed was, That it should begin under and during the *Fourth Kingdom*, or *Roman Monarchy*; which at length it should utterly ruin and destroy. For Nebuchadnezzar the King of Babel had a Vision of an *Image* of four differing metals; *The head of Gold, the arms and breast of silver, the belly and thighs of Brass, the legs and feet of Iron, but the feet mingled with clay*. While he beheld this Image and surveyed it from head to foot, he saw a *Stone hewn out of the mountain without hands, which Stone smote the Image* (not upon the head, or breast, or belly, but) *upon the Iron and Clayie feet*; whereby the Image, and all his other metals being mingled with the Iron, vanished away, and became as chaff before the wind. Then the Stone which smote the Image upon the feet, became a great mountain, and filled the whole earth.

Dan 2. 32. 33.

Verf. 34.

Verf. 35.

Verf. 44.

This Vision Daniel expounded of four Gentile Kingdoms, which should succeed one another in order with great extent of dominion. The *first*, compared to *Gold*, was the *Babylonian*, which then reigned. The *second*, resembled to *silver*, should be the Empire of the *Medes and Persians*, which subdued that of *Babylon*. The *third*, figured by the *Brazen* belly and thighs, was the *Greek*, which subdued the *Persian*. The *Iron* legs (the *fourth* and last) was the *Roman*, which subdued the *Greek*, and so became possessed of the riches and glory of all the former three. During this *last* Kingdom was the *Stone* hewn out of the mountain, and smote the *Iron* feet. This *Stone*, saith Daniel, was the *Kingdom of the God of heaven*, which should be set up before the days of these four Gentile kingdoms should expire, namely under the *last* of them. In the days of these Kingdoms, saith he, (that is, while these times of the Gentiles dominions yet lasted) *the God of heaven shall set up a Kingdom which shall never be destroyed, nor left unto another people* (as each of the other were;) *but shall break in pieces and consume all those kingdoms*, (namely in the *last*, in which

the



the other three were incorporated as it were, ) and it self shall stand for ever. For as much as thou sawest (saith he unto the King, ) that the Stone was cut out of the mountain without hands (that is, without any earthly means) and that it break in pieces the iron and the Brass, the silver and Gold mingled with it. Mar. 1. 14, 15  
Verf. 45.

Now the Roman Empire (during which this Prophecy was to be accomplished) was in our Saviour's time come to the height and highest pitch, and to next door to a declination and downfall. But this downfall was to be wrought by the Stone, viz. the Kingdom of Christ, who should first demolish the Gods and Idols thereof, and then the State it self. The time therefore (when our Saviour spake) was fulfilled, and the Kingdom of God was at hand.

Thus you see how the Time was pointed out at large: now hear the precise and punctual Time, whereby they might know not only that the Kingdom of Messiah should be set up in the Roman Monarchy, but also in what time thereof. The Angel tells Daniel (ch. 9. 24.) That when the Temple, City and Commonwealth of the Jews (which then lay wast by the Babylonish captivity) should be restored and set up again, it should continue 490 years, or 70 times 7 years, and no more: and that before that term ended, Messiah should come and be anointed, and make atonement for sin. His words are these, *Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.* For understanding this reckoning, you must know, that the Jews according to the Law counted their time and years by *sevens*; every seventh year being a year of rest for the Land and freeing of Servants, and so called a *Sabbatical year*: according to which account the Angel tells Daniel that *seventy* of those weeks of years were allotted for the standing of their Temple and Commonwealth, when both should be restored again after the Captivity; which make in all 490 years. Now if Messiah were to appear before these 490 years were ended, it could not in likelihood be much later than this time when our Saviour published his Gospel: because within 40 years after the Temple and State of the Jews was utterly destroyed; whereby it was apparent that the 490 years were ended, and therefore the Time of Messiah's appearing past.

But Daniel yet points out the Time more nearly and punctually: For he tells us moreover that from the Edict for restoring the State of the Jews and re-building Jerusalem (which was some years after the re-building of the Temple) should be unto Messiah the Prince 62 of those weeks or *sevens of years*: and after those 62 seven years Messiah should be cut off. Now if we reckon this number of weeks of years from that week wherein Ezra received commission from Artaxerxes King of Persia to restore and settle the Church and State of the Jews, and Nehemiah soon after to build the walls of Jerusalem, we shall find the Time when our Saviour began this publication of his Gospel to fall out in the last week of those 62 weeks. As a woman therefore with child, when her tenth and last month is come, may truly say, *Her reckoning is fulfilled, and her travail is at hand*; so might our Saviour, when the last week of Messiah's weeks was begun, say, *The time is fulfilled, and the Kingdom of heaven is at hand.* Dan. 9. 24.  
Verf. 26.

The Lesson to be learned hence is, for confirmation of our Faith against the blindness and obstinacy of the Jews, who will not believe that Jesus of Nazareth, who came at the time appointed, was their King Messiah, but look for another yet to come. O blind Miscreants! If the time of Messiah's coming were then fulfilled when our Saviour preached unto them, how are they so besotted as to look for that his coming still? Shall he come 1600 years after the time of his coming was fulfilled? Their Fathers looked for the coming of Messiah \* at that time when our Saviour preached amongst them; \* yea had filled all the East with the fame of their expectation; which they would never have done, had they not seen the time appointed for his coming and kingdom was to come out in that Age. Why did their Fathers never alledge against the Apostles, *That the time was not yet come*? Had not this been the readiest way to stop their mouths, when they told them, *They had crucified their Messiah*? Nay, when our Saviour made this fulfilling of the time to be the ground of his doctrine, why did not their great Doctors (their Scribes and Pharisees) oppose and gainsay it, unless they had known it to be so indeed? Nay at his blessed Birth, when the wise men came from the East to Jerusalem, saying, *Where is he that is born King of the Jews*? when Herod and all Jerusalem was troubled, when he assembled all the chief Priests and Scribes of the people about it; why did they not tell him the Time was not yet come, unless they

\* Luke 2. 25,  
38. ch. 19. 11.  
\* Joseph de  
bell Ind. l. 7.  
c. 31. Tacit. l.  
5. Hist. Sue-  
ton. l. 8.

Matth. 2. 1.

Mar. 1. 14. 15

they had known it had been come? But of *the Time* there was no question, only *the Place* was inquired of. In a word, All the exception the *Jews* could find against our Saviour, was the *meanness of his Person*, because he came not like a King; and *the Place of his education*, because he was a *Galilean*: But against *the Time of his coming* they took no exception. Nay (which is an invincible confession) the most of them at this day have no other shift but to say, That *Messiah* was born then, namely, before their Temple was destroyed, and lies hid all this time somewhere for their sins, but at length shall shew himself unto them.

Eph. 2. 12.

Rom. 9. 4. 5.

Let us pray unto Almighty God, that he would at length open their eyes to see him to be their King, whom they have pierced, and that there is no other to be looked for. And let us continually magnifie his goodness unto us, unto whom (being Gentiles and *Aliens from the Common-wealth of Israel, a people without God in the world*) he hath, nevertheless, vouchsafed this great light, and made known that Myserie which is hidden from his own people, *to whom appertained the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the Promises: Whose were the Fathers; and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.* What are we, that it should please the great and mighty God to look upon such dead dogs as we are?

## DISCOURSE XXVI.

S. MARK I. 15.

*Repent ye, and believe the Gospel.*

Hilest our Blessed Saviour preached here on earth, what else, in likelihood, could the argument of his preaching be, but the Mystery of Christian Religion, or way of attaining Salvation through himself? Accordingly this *Brief* of his Sermons, recorded by our Evangelist, contains no less than the *sum* of all Christian Divinity. For the *Knowledge of the Kingdom of God*, and the *means how to attain to be a member*, and so to have interest in the benefits and priviledges of the same, (which is Salvation) containeth the *sum* of all a Christian is either to *know* or *do*. The first of which (*The knowledge of the Kingdom of God*,) is in the first words, *The time is fulfilled, and the Kingdom of God is at hand*; of which I have spoken already. The second is contained in the next words, *Repent ye, and believe the Gospel*; of which I am to speak now.

None can be *Members* or *Citizens of the Kingdom of God*, but only those who are the *Sons of God*: The *means* to become the *Sons* or *Children of God*, is by *Regeneration* or *New-birth*. This is the Mystery our Saviour told *Nicodemus* of, when he came to him by night; *Except a man (saith our Saviour) be born again, he cannot enter into the Kingdom of God*, John 3. 3. Now *Regeneration*, or *New birth*, consists of these two parts, *Repentance towards God*, and *Faith towards Christ*; according to that which the Apostle *Paul* told the Elders of the Church of *Ephesus*, Acts 20. 21. that he had testified both to *Jews and Greeks*, *Repentance towards God*, and *Faith towards our Lord Jesus Christ*; that is, the whole mystery of *Regeneration*, whereby a man becomes the *Child of God*, and a *member of his Kingdom*. Where we are to note (and it will serve us to understand these things the better) that *Repentance*, properly and distinctly taken, looks towards God the Father; and *Faith* unto Christ our Mediatour. The one is our returning unto God, from whom we are gone astray by sin: the other, the means or way of our return unto him, by Christ, without whom we can neither be reconciled to our heavenly Father, nor perform any service acceptable unto him.

These two therefore our Saviour distinguisheth, when he saith, *Repent, and believe the Gospel*; the one looking to his Father, the other to himself. Both joyued together make the *New birth* or a *new man*: even as in natural generation, the Soul



Soul being united with the Body makes a natural man ; *Repentance* here being as the *Body* or *Matter*, which *Faith* in the Gospel of Christ inlivens and informs as a *Soul*. Those therefore who make *Faith* a part of *Repentance*, understand by *Repentance* the whole Regeneration of a sinner. Otherwise, if *Repentance* be taken precisely and distinctly, as it is here by our Saviour, then is not *Faith* a part, but a necessary concurrent of *Repentance* ; as the *Soul* is no part of the *Body*, but concurs therewith to the making of a Man.

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And thus much I held needful to speak of *Repentance* and *Faith* in general, to make my way the more straight and easie to the handling of them severally and apart ; which now I come unto. And first to begin with that which is first, *Repentance*.

*REPENTANCE* is *A turning of the whole heart from Satan and Sin, to serve God in newness of life.* I say, *from Satan and Sin*, because he that lives in *Sin*, serves the *Devil*, and belongs to his jurisdiction. And therefore in our Baptism, which is the Seal of our New birth, we profess our *Repentance* by renouncing the *Devil* and all his works ; that is, the works of *Sin* wherewith he is served : and then we swear fealty to God, saying, *I believe in God the Father Almighty, maker of Heaven and Earth, &c.*

The Definition I have given, you shall find full and whole in our Saviour's words to *S. Paul*, when he appeared to him going to *Damascus*, *Acts* 26. 18. as *S. Paul* himself reporteth them ; namely, that he would send him to the *Gentiles*, To open their eyes, and to turn them from darkness to light, and from the power of *Satan* unto God ; that they might receive forgiveness of sins, and inheritance among them that are sanctified. Which voice *S. Paul* there saith *V. 19.* he was obedient unto ; and thereupon went and shewed first to the *Jews* and then to the *Gentiles*, that they should repent, and turn to God, and do works meet for repentance, *V. 20.* The Commission therefore given him in the words aforesaid was, To preach *Repentance*.

And howsoever the name of *Repentance* be by a custome of speech restrained only to that *Sorrow* and *Remorse* for *sin* which is but the beginning of our Turning ; yet, if we will speak according to Scripture, ( as we must do when we expound it ) the word *Μετάνοια*, translated *Repentance*, is of a larger extent, signifying not only those pangs of *Contrition* wherewith *Repentance* begins, but the whole change and journey ( as I may so speak ) of the Soul of a sinner, leaving the service of the *Devil*, and turning to the service of *God*. For this word in the New Testament answers to that of *Turning* and *Returning* so frequent in the Old ; as appears not only by the *Syriack* which so renders it, but by those places in the New Testament where the one is put to explain the other ; as in that of *S. Paul* now quoted. And that the word, *Turning*, is of as large sense as I speak of, I shall need go no further for proof, than to the words of our Saviour to *S. Paul* even now mentioned. But this will appear better by the ensuing Discourse of the *Parts* of *Repentance*.

Repentance is more than a Sorrow for sin.

*Repentance* ( as any one almost may gather by the Definition given thereof ) hath two parts, according to the two terms, *à quo*, & *ad quem* ; An *aversion* or turning away, and A *conversion* or turning unto. An *aversion* or turning away from *Satan* and *Sin* ; that is the first part : then A *conversion* or turning unto *God* by newness of life ; that is the second part. The one is a falling off from the Creature, the other a betaking to the Creator.

The first some call *Mortification*, from that phrase in Scripture of *Dying to sin*, ( *Rom.* 6. 11. *Col.* 3. 3. ) that is, of ceasing to be the servants of *sin*. The second, *Vivification*, from that Scripture-phrase of *Living to God*, ( *Rom.* 6. 11. *Gal.* 2. 19. ) that is, of beginning to be to *God*-ward ; the first receiving virtue from *Christ's* death, the other from his resurrection. ) For *to live*, in the Scripture notion, is as much as *to be* ; *to die*, as *not to be*. Because therefore to turn away from *Satan* and *Sin* is to renounce them, and to be no more ( theirs ) under them ; it is called *Dying to sin* : and because to turn unto *God* by newness of life is to become his, and be that to him which before we were not ; it is called *Living unto God*.

See *Rom.* 8. 13.  
*Col.* 3. 5.  
*Eph.* 2. 5.  
*Col.* 2. 13.

But the more usual name of the first part of *Repentance*, or the act of *aversion* and turning away, is *Contrition* ; a term borrowed from the \* Old Testament. The other part is simply called *Conversion unto God*, ( or by some, *Reformation* or *Newness of Life*. ) I shall use some of these terms, so as not to neglect the rest. And the first part of *Repentance* I will call *Contrition*, or *Dying to sin*, as the most easie expression ; of which I shall now begin to speak.

\* *Psal.* 51. 17.  
*Ezay* 57. 15.  
& *ch.* 66. 2.

*Contrition*, or *Dying unto sin*, hath sometimes the whole name of *Repentance* and

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and Turning given to it; namely, as often as the *thing to be turned from* is solely mentioned. As Heb. 6. 1. we have *repentance from dead works*. S. Peter saith to Simon Magus, Act. 8. 22. *Repent of thy wickedness*. S. Paul, 2 Cor. 12. 21. speaks of *repenting of uncleanness, and fornication, and lasciviousness*. In all which, and the like places, *Repentance* seems to signify only *Contrition*, or the act of aversion and turning away from sin. Otherwise, as I have already said, it signifies the whole act of our turning, from the beginning to the end: as appears plainly, either when *both terms* are mentioned, or but the *thing or term to be turned unto*: as Acts 20. 21. *Repentance unto God*; and Act. 26. 20. where S. Paul saith, that he *preached both to the Jews and Gentiles, that they should repent and turn to God*. For no man can *turn unto God*, unless he first have *turned from the Devil*.

But to leave words, and come to the matter. *Contrition*, or *Dying unto sin*, is such a *Compunction of the Heart for the same as is joyned with a purpose to leave and forsake it*. Not every *Compunction* for sin is true *Contrition*, but such a *Compunction* only as is joyned with a *purpose to leave and forsake it*. *Contrition* hath therefore as you see, two parts or degrees. The first is, *A Compunction of the Heart for sin*; the second, *A Purpose to forsake and renounce sin*. The one is a turning away from sin, in the *affections or passions of the Mind*; the other is a turning of the *Will*.

Matt. 25. 41.

*Compunction* is a turning in the *affections and passions* of the Mind; and that not of one passion only, but of every passion wherewith we abhor and fly a thing as evil; as *Fear, Grief, and Hate*: for we must turn with our whole hearts. *Fear* leads the rank, and trembles at the wrath of God and dreadful Judgment to come, when it shall be said to every unrepentant sinner, *Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels, there to be tormented for ever and ever*. For *Fear* is of an evil to come.

Ezek. 18. 23.  
& 33. 11.

Next comes *Grief*, and laments that ever it was committed, whereby we have incurred so great an evil as to become vassals of Satan, and the loss of so great a good as the favour of Almighty God, yea of so good and gracious a God as saith again and again, *As I live, I have no pleasure in the death of the wicked, but that the wicked turn from his ways, and live*. What wretch would have lost the favour of such a God as this? O that it were to do again! I would never do it. For we grieve at the presence of evil and absence of good, as we *joy* in the contrary.

Thirdly comes *Hate*, and begins to loath and detest sin as a thing not only hurtful, but ugly and abominable, a foul and beastly thing, most contrary to and unbefitting the nature and excellency of a Reasonable creature, as man is. For we *hate* that which is contrary, and *love* what is agreeable to us.

These are the several motions and degrees of that *Compunction of Heart* whereby a *Repentant Soul* turneth from his sin. And that this is the order of them, may appear, because that is always first which may be without the rest. Now a man may *tremble* at God's judgments for sin and wrath to come, and yet not *grieve* for them; yea a man may *tremble* and *grieve* too for his sins, and yet not *hate* and *loath* them.

But all these repentant passions of *Compunction*, though diverse in themselves, yet are wont to be comprehended under the name of *Sorrow* and *Remorse for sin*: Not as though that were the only passion in our *Compunction*; but because all passions of the Mind which spring from the apprehension and sense of evil are grievous and painful, and so may, as by a general name, be comprehended under the word *Sorrow*: as the contrary passions, being pleasing and delightful to nature, may be, and are wont to be, comprehended under the name of *Pleasure*. For *Dolor* and *Voluptas*, Pain and Pleasure, divide all our Passions between them. Πᾶσι περὶ ἡμῶν, saith Aristotle, ἡ πᾶσι περὶ ἡμῶν, Every action of ours is attended with some either pleasure or pain. Though yet there be among the *doleful* passions a passion peculiarly called *Tristitia* or *Sorrow*; and among the *delightful* passions one likewise in special called *Lætitia* or *Joy*.

But all this *Fear* and *Trembling* at the wrath of God to come for sin, this *Sorrow* for sin, this *Hating* and *Loathing* of sin, will not make our *Contrition* full and perfect, unless our *Will* also do his part, and resolve to forsake and leave it. For so I defined true *Contrition*, or *Dying to sin*, to be *A compunction of the Heart for sin, joyned with a will and resolution to forsake it*.

Hath then the wrath of God Almighty, and the everlasting woe denounced to all impenitent sinners, made thee *fear* and *tremble*? Hath thy *trembling* been seconded with a true and hearty *sorrow* for thy sins? Hath thy *sorrow* been such as brought



brought forth *hate and loathing* of sin, so that sin appeared ugly and abominable unto thee? Hath there then followed a *Will* to be rid of it, a *Purpose to forsake and leave it*? Then art thou *truly contrite and dead to sin-ward*. With this *last act* thy service of sin gave up the ghost. Thou hast turned away, bidden farewell, and shaken hands with Sin and Satan.

An *Effect* of this *Contrition* is *Confession*: when out of a contrite and wounded heart, we acknowledge and lay open our sins before the face of Almighty God (our heavenly Father) begging pardon and forgiveness for them. A Duty always necessary to be performed to God himself, whom we have chiefly and principally offended; and in some cases also convenient to be made unto his Ministers, not only for advice, but for consolation, by that power and authority which God hath given them to exercise in his name, according to that, *Whose sins ye remit, shall be remitted. For if we confess our sins, (saith S. John 1 Epist. 1.9.) he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness; and Proverb. 28. 13. He that covereth his sins, shall not prosper; but whose confesseth and forsaketh them, shall have mercy.*

THUS have we seen the several degrees and steps of *Contrition* and *Dying to sin*: *Trembling* at the fearful doom and vengeance due unto it; *Grieving* for it; *Hating* and *loathing* of it; a *Will* and *Purpose to forsake and leave it*; together with the common *Effect* of them, *Confession*. And so now we are arrived at the main *Cardo* and hinge of *Repentance*, the Joynt where the two parts thereof, *Aversion* and *Conversion*, meet and are knit together: For where the *Act* of *Aversion* from sin endeth, there *Conversion* unto God begins. The *last Act* of turning from sin was that of the *Will*, to *forsake and leave it*: The same *Act* is the beginning of our turning unto God. For no man can resolve to forsake and leave sin, but he must purpose also to lead a new life to God: Nor can any man have a purpose to lead a new life, but he must withal resolve to leave sin. This is then the main Joynt of *Repentance*, where the Spirit and Grace of God (the *vis plastica* of our Regeneration, which from the beginning stirred our hearts) gives that great and powerful lift which doth the deed.

Here and not before now, that *Faith* in the Gospel, which applies and reaches hold of Christ, first comes in to give life unto *Repentance*, as a *Soul* unto a *Body*. Which union of *Faith* and *Repentance* (as I said in the beginning of this Discourse) makes the *Regeneration* of a spiritual man; as the union of the Soul with the Body makes the generation of a natural man. And as in natural generation, the Soul is not infused at the first conception, but after the Body hath been in some measure fashioned and formed: So in our Regeneration, or generation spiritual, *Justifying Faith*, or that Faith whereby the Soul flies unto and relies upon Christ, hath no place till *Repentance* be come to the *last degree* of *Contrition*. For then our Saviour inviteth a sinner to come unto him, and not till then: *Come unto me, saith he, all ye that labour, and are heavie laden, (that is, all ye that are contrite, and groan under the burthen of your sins,) and I will ease you.* Till then he invites them not, as being not till then fit to be eased; *For the whole hath no need of the Physician, but the sick.* I speak not of an *Historical* faith, whereby a man believes in general, that Christ is the Saviour of mankind; nor of a *Legal*, wherewith a man believes the punishments and threatenings of the Law, (for these may be, yea are, before *Repentance*;) but of a *saving* faith, which applies Christ as a salve to a sick and wounded soul.

BUT now, to dwell no longer upon the connexion of the two parts, let us see what are the degrees also of this second part, namely, of *Turning and Living unto God*, by a new and reformed life, answerable to the degrees of the former part, which was *Dying and Turning from sin*. Where first we are to know, that because *Turning* to a thing, and *Turning from* a thing, are motions of a contrary nature; therefore the degrees of our *Turning unto God* are to be ranked in a clean contrary order to those of our *Turning from sin*. For the first degree here, is the *Act of the Will*, which as it concluded our *Turning from sin*, by resolving to forsake it, so it begins our *Turning unto God*, by a firm purpose of Heart to serve him thenceforth in newness of life. After this, the *Affections* begin to act their parts answerably, and as it were to eccho the good choice the *Will* hath made.

First *Love*, when a man begins to find himself affected and enamoured with this change of life. After *Love* comes *Delight*, when the Penitent takes some pleasure in doing the duties whereby God is served, and finds joy and comfort in his favour. From whence in the third place springs *Hope of the reward*; namely to be partaker of

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\* ἐξ ἧς  
μεταβολῆς  
ἔργα.

the glory and life to come, promised unto all those who unfeignedly turn to God, and set themselves to do his will. But we must know, that *these Affections* appear not all at once, nor in like measure, but according as a mans growth and proficiency in *Conversion* is more or less.

Howsoever the inseparable *Effects* of this second part of Repentance are good works, or, as the Scripture calls them, \* *works worthy of, or meet for, or be seeming Repentance*; that is, works of Religion towards God, and of Righteousness towards men. *I shewed* (saith S. Paul, Acts 26. 20.) *first to the Jews, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.* Without such works, he that saith he is turned unto God, and yet doth them not, is a liar and deceives his own soul.

THUS much of the second part of Repentance. I will conclude this whole Discourse with these two excellent descriptions of Repentance in the Prophets *Esay* and *Ezekiel*, which contain the Sum of what I have hitherto spoken concerning the same.

For thus saith *Esay*, chap. 1. 16. *Wash ye, make ye clean, put away the evil of your doings from mine eyes, saith the Lord, cease to do evil: This is the first part of Repentance.* V. 17. *Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow: This is the second part.*

*Ezek.* ch. 33. v. 14, 15. thus; *When I say unto the wicked (saith the Lord) Thou shalt surely die; if he turn from his sin, [there is Contrition, the first part] and do that which is lawful and right; If he restore the pledge, give again that he had robbed, walk in the Statutes of life, without committing iniquity [here ye see the fruit of a New life, the second part] he shall surely live, he shall not die.*

*Believe the Gospel.*

THUS much shall suffice to have spoken of Repentance, the first part of our Regeneration. I come to the second, *Faith in the Gospel, Repent, and believe the Gospel.* Where first I will shew, What this Gospel is; secondly, What it is to believe it, or, What is that Faith concerning it which our Saviour here requires.

For the First; *The Gospel is the glad tidings of Salvation to be attained by Christ; who by taking away of sin, reconciles us unto his Father, that through him we might turn unto God, and perform service and obedience acceptable unto eternal life.* Before I prove every part of this Description out of Scripture, and explain the same as shall be needful for your understanding, we will first speak of the *Antiquity* of this Gospel, and shew when these glad tidings were made known to the sons of men.

1 Cor. 15. 56.

Know therefore, that albeit the Fulfilling and solemn publication thereof were not until our Saviour's coming, yet the Promise of the same was from the daies of old, even as ancient as the time of man's sin; and afterwards continued and repeated all the time of the Covenant of the Law, until the Mediatour of the New Covenant came in the flesh. For when the Devil, abusing the shape of a Serpent, had seduced our first Parents unto sin, and so had gotten dominion over them and theirs by this title; the Gospel or Promise of a Redeemer (that they might not be without all comfort) was given them in these words, *The seed of the woman shall break the Serpent's head.* The Serpent's head is Satan's sovereignty, which is *Principatus mortis*, the sovereignty or principality of death; a Sovereignty that whosoever is under, is liable to death both temporal and eternal; the power thereof consisting not in saving and giving life, but in destroying both of body and Soul. The Sword whereby this dominion is obtained, the Sceptre whereby it is maintained, or, as S. Paul speaks, the sting of this Serpent's head, is sin. This is that which got this dominion at the first, and the title whereby he still maintaineth the remainder of his jurisdiction in the world. This Sovereignty, this Headship of the Devil, One to be born of mankind, the seed of the woman (which is Christ our Lord) should one day destroy and overthrow; as was then promised, and we at this day see fulfilled.

But this Promise was general, and not yet restrained to any part of mankind, but so that any son of Adam might, for ought was yet revealed, be the progenitor of that seed which should deliver man from the Devil's thralldom, and reconcile him to his God. But when God called Abraham forth of Ur of the Chaldees, the Promise was made more special, being restrained to the off-spring of his loyns: For the Almighty tells him once, and again, and the third time, *That in his seed all the Nations of the earth should be blessed,* Gen. 12. 3. ch. 18. 18. & ch. 22. 18.

Now



Now *Abraham* had two sons, *Ishmael* the son of the bond-woman, and *Isaac* the son of *Sarah* his wife. Of which of these two the *promised Seed* should come was yet indifferent, till God entailed it to *Isaac*; both telling *Abraham*, \* That in *Isaac* his seed should be called, and repeating to *Isaac* the Promise made to *Abraham*, That in his seed all the nations of the earth should be blessed, Gen. 26. 4.

Mar. 1. 15.  
Gen. 21. 12.

*Isaac* had two sons, *Esau* and *Jacob*: *Esau* was excluded, and the Promise entailed to *Jacob*, That in his seed all the families of the earth should be blessed, Gen. 28. 14. that is, the blessed seed should come of his loyns.

Of *Jacob* came the twelve Patriarchs, and of them the twelve Tribes of *Israel*, among whom the Promise of the blessed Seed was entailed to the Tribe of *Judah*, and of him promised That *Shiloh* (that is, the Saviour or Peace-maker) to whom the Nations were to be gathered, should come. The sceptre saith the Text, shall not depart from *Judah*, nor a Law-giver from between his feet, until *Shiloh* come, and unto him the gathering of the people be, Gen. 49. 10.

After this Tribe was multiplied, and some hundreds of years together with the other Tribes settled in the land of *Canaan*, the Promise was made yet more special, and entailed to *David*, a man of that Tribe, whom God exalted to be King of his people, as a Type of that Blessed King to come. And to this all the Prophets bear witness, That *Messiah* the Redeemer should be a Rod out of the stem of *Jesse*, a Branch or Impe of *David*, the Son and Heir of *David's* house, yea another *David*. For under these terms *Esaiah*, *Jeremiah*, *Ezekiel*, *Zachary*, prophecy of him, and the rest of the Prophets to like purpose.

And this was the last limitation of the blessed Seed until the Angel *Gabriel* was sent of God to a Virgin of the house of *David*, with a message, That God had chosen her of all *David's* house to be that highly favoured one, and that blessed Mother of that Great King who should be called the Son of the Highest, of whose Kingdom there should be no end, Luke 1. 32, 33.

Thus was the Gospel or glad tidings of a Redeemer prophesied; and not only so, but it was also signified and sealed by the Types and Shadows of the Law. For the Legal Sacrifices, which were offered to make atonement for sin, were nothing else but shadows and representations of that Offering upon the Cross which *Messiah* was one day to make of himself for the sins of the world. For the way whereby the blessed Seed should vanquish Satan, and redeem his Elect out of his power and jurisdiction, was by becoming a sacrifice for sin, so to cancel the title whereby the Devil held the world in thralldom.

This was foreshewed unto *Abraham*, unto whose loyns, as ye have heard the Promise of the blessed Seed was first confined. For when *Sarah* had born him his son *Isaac*, the son wherein his seed should be called, and so either himself to be that happy Seed, or the progenitor of the same; God, to reveal unto him by way of mystery, how that Seed of his should make all the Nations of the earth blessed, commanded him to take his Son *Isaac*, the only hope and pledge of that happy and blessed Seed, and to offer him for a burnt-offering to the Lord upon the mountains of *Moriah*: to intimate and signifie, that this blessed Seed of *Abraham* should suffer death, and by sacrifice of himself redeem the world from the claws of the Serpent; yea and more than so, that he should be offered even in that very place, even in the land of *Moriah*: and so he was; for there was *Jerusalem* and the Temple for Sacrifice afterwards builded. But when *Abraham* had brought his son to the place appointed, had built an Altar there, and made all things fit, and was now ready to slay his son; the Angel of the Lord stayed his hand, and shewed him a *Ram* caught in a thicket by the horns; which *Ram* *Abraham* took and offered for a burnt-offering in stead of his own son: To signifie, that the offering of the blessed Seed should be yet suspended, and that God in the mean while would accept the offerings of Bulls and Rams, as a pledge of that expiation which the blessed Seed of *Abraham* should one day make. So this wonderful Story was to be the Key of the Sacrifices of the Law, whereby it might be known what they meant, and whither they tended: namely, That the blood of Bulls and Rams and other Beasts of themselves do not work atonement for sin, but only as they were ordained by God to stand for Types and Pledges of the Sacrifice of Christ to come. Which that they might the more lively express, God so disposed, that that very place where the *Ram* was offered in stead of *Isaac*, should be the place of Sacrifice for *Israel*. For there it was where the Lord answered *David* by fire from heaven, and so designed it for the place which he had chosen for his Altar. There *David* pitched him a Tabernacle; there *Solomon* built him his Temple.

Of this see Disc.  
course XIII.

Mar. 1. 15.

By all which it is plain and manifest, That the Fathers in the Old Testament under the Law were saved by Christ as well as we: but with this difference, That to them Christ was but in promise, and hoped for; to us he is already sent and exhibited: To them the mysterie of Redemption by him was obscure and dark, as known but for the general, *That it should be*, not in particular for the manner, *How it should be*; but to us all is open and revealed: Their Faith groped after shadows; but ours lays hold on the substance. And let this Information be the Use of this Discourse.

This being premised touching the *Promise of Christ* so long before he came, and how the *Mysterie of his Gospel* was pourtraied by *Types* and *Shadows* before it was openly revealed and exhibited; I come to confirm and explain the Description I gave thereof; to wit, *That it is the glad tidings of Salvation to be attained by Christ, &c.*

I say, It is the *glad tidings*; for so the name thereof both in the Greek and in our English imports: For *spell* in old English was to *speak* or *read*, and so *Gospel* is as much as *Good spell*, that is, *the good speak* or *say*, the good tidings, the word of good news. Under which name it was revealed by the Angel to the Shepherds who were watching their flock in the fields the night our Saviour was born; *Behold*, saith the Angel, *I bring you good tidings of great joy which shall be to all people: For unto you is born this day a Saviour, which is Christ the Lord*, Luk. 2. 10, 11.

I call it the *glad tidings of Salvation to be attained by Christ*; for so much the name of *Saviour* implies. And saith S. Paul, 1 Tim. 1. 15. *This is a faithful saying, and worthy of all acceptation, That Jesus Christ came into the world to save sinners. Neither is there (saith S. Peter Acts 4. 12.) salvation in any other; for there is no other name under heaven given among men, whereby we must be saved.*

The next words I used, shew the way and manner how and whereby Christ purchased this Salvation unto men, and the means whereby it is attained through him: namely, by *cancelling of sin by his atonement made he reconciles us to his Father, that we through him might turn unto God, and perform works of obedience acceptable unto eternal life.* All which was foretold by Daniel, chap. 9. 24. where prophesying of the time of *Messiah's* coming, he said, *seventy weeks were determined upon the people, and upon the holy city, to finish transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness.*

To prove in particular that Christ dyed for sin, I shall not need. No man that ever read the Gospel but knows it. That by the atonement he made for sin by death he hath reconciled us to his Father, is as evident by what S. Paul tells us 2 Cor. 5. 19. *That God was in Christ reconciling the world unto himself, not imputing their trespasses to them.* That the ministry of the Gospel is the *Ministry of reconciliation*, v. 18. whose Ministers as *Embassadors for Christ, beseech men in Christ's stead to be reconciled unto God*, v. 20. For by reason of Sin all mankind is at enmity with God, and liable to eternal wrath: Christ, by taking our sins upon him, abolished this enmity, and set us at peace with God his Father, according to that the Quire of Angels sang at his blessed Birth, *Glory be to God on high, and on earth Peace, Good-will towards men*: that is, *Glory* be ascribed to God, forasmuch as *Peace* was come upon earth, and *Good-will* towards men.

Luke 2. 14.

All this is plain. But that which the greatest part of men (as may be guessed by their practice) seem to make question of, is, that last parcel of my Description; That therefore Christ took away sin and reconciled us to his Father, *that we might through him, whose righteousness is imputed to us, perform works of piety and obedience, which God should accept and crown with eternal life.* But that this is also a part of the Gospel, as well as the former, is plain and evident. First, by that of S. Peter, 1 Ep. ch. 2. ver. 24. where he tells us, *That Christ his own self bare our sins in his own body on the tree, that we being dead to sin, might live unto righteousness.* Secondly, by that of the Apostle Paul to Titus ch. 2. 11, &c. *The grace of God (saith he) that bringeth salvation hath appeared unto all men: Wherefore? Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; Looking for that blessed hope, the glorious appearing of the great God, and our saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.* Is not this plain? Thirdly, by that of the same Apostle, Eph. 2. 10. where the Apostle having told us (v. 8, 9.) that we are saved by grace, through faith, and not of works (that is, not according to the Covenant of works, wherein the exact performance was required) lest any man should boast, namely, that he was not beholden to God for grace and



and favour in rewarding him; he adds presently, lest his meaning might be mistaken, *That we are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained* (*προϋποτάξας*) *that we should walk in them.* As if he should say, Though of our selves we are no ways able to perform those works of obedience ordained by God aforetime in his Law for us to walk in, yet now God hath, as it were, new created us in Christ, that we might perform them in him; namely, by way of acceptation, though they come short of that exactness which the Law requireth. And thus to be saved, is to be saved by grace and favour, and not by the merit of works; because the foundation whereby our selves and services are approved in the eyes of God and have promise of reward, is the mere favour of God in Jesus Christ, and not any thing in us or them.

Agreeable to these Scriptures is that in the *Revelation*, where glory is ascribed to *Jesus Christ who loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God his Father*; that is, *that he might make us Kings and Priests unto God his Father.* For [and] is here to be taken *τελωνος*, for [that.] Kings, to subdue the world, the flesh, and the Devil; Priests, to offer Sacrifices of prayer, thanksgiving, works of mercy, and other acceptable services to our heavenly Father. Mar. 1. 15.  
Rev. 1. 5. 6.

Moreover and besides these express Scriptures, this Truth may be yet further confirmed by Demonstration and Reason. *Repentance is a forsaking of sin to serve God in newness of life.* Now the *Gospel includes Repentance* as the subject wherein it worketh, as the *Body* which it enliveneth as a *Soul*. Or, to use a similitude from *weaving*, Repentance is the warp of the Gospel, and the Gospel the woof of Repentance: Repentance is as the warp which the Gospel, by the shuttle of Faith, runs through as the woof, whence proceeds the web of Regeneration. Therefore is Repentance everywhere joyned with the Gospel: Both *John Baptist* and our Saviour so published it, *Repent, for the Kingdom of heaven is at hand: Repent, and believe the Gospel.* Our Saviour in his last words or commission to his Disciples tells them, *Luk. 24. 47. that Repentance and Remission of sins* (which is the Gospel) *should be preached in his Name among all Nations, beginning at Jerusalem.* All which is elsewhere comprised in the sole name of *preaching the Gospel*: which argues that the Gospel of Christ, and consequently our Faith in the same, supposeth Repentance as the ground to do its work upon. So *S. Peter*, in his first Sermon, *Acts 2. 38.* conjoyns them, *Repent* (saith he,) *and be baptized in the name of Jesus Christ, for the remission of sins*: as if he had said, Repent; and that thy Repentance may be available, betake thy self to Christ, become a disciple and a member of his Kingdom. *S. Paul* likewise taught the Gospel in like manner, for himself tells us so, *Acts 20. 21.* that he testified both to *Jews and Gentiles, Repentance toward God, and Faith toward our Lord Jesus Christ.* Repentance therefore and the Gospel cannot be separated. If Repentance includes newness of life and good works, the Gospel doth so. For Christ is the way of Repentance; without Repentance there is no use of Christ, and without Christ Repentance is unavailable, and nothing worth: for without him we can neither be quit of the sins we forsake, nor turn by a new life unto God with hope of being received. He is the blessed Ferry-man, and his Gospel is the Boat, provided by the unspeakable mercy of God, for the passage of this Sea. As therefore in Repentance, we forsake sin to serve God in newness of life; so in the tenour of the Gospel, Christ delivers us from sin, that we might through Faith in him bring forth the fruits and works of a new life acceptable to our heavenly Father.

Hence it is that we shall be judged and receive our sentence at the last day according to our works: *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Forasmuch as ye have done these things unto the least of my brethren, ye have done them unto me.* Lord! how do those look to be saved at that day, who think good works not required to Salvation, and accordingly do them not? Can our Saviour pass this blessed sentence upon them? No; assuredly he will not. Mat. 25. 34. &c.  
Verf. 40.

But if the case be thus in the Gospel; What is the reason, will some men, say, that the Apostle tells us, that we Christians are no longer under the Law, nor justified by the works of the Law? but under Grace, and justified by Faith only? Rom. 6. 14.  
Gal. 5. 18. &  
2. 16.  
Rom. 3. 28.  
and elsewhere.

I answer, It is true, that we are justified, that is, freed and acquitted from sin, by Faith only: But besides Justification, there is a Sanctification, with the works of piety

Mar. I. 15.

towards God and righteousness towards men, as the Fruits, yea as the End of our Justification, required to eternal life: For therefore we are *justified*, that we might do works acceptable to our heavenly Father through the imputation of the Righteousness of Christ (which of our selves we could not,) and so obtain the reward he hath promised the doers of them.

\* Rom. 3. 27.

As for the *Law*, it is to be considered either as a *Rule*, and so we are bound to conform and frame our actions to it, (for who dare deny but a Christian is bound to fear God and keep his Commandments?) or the *Law* may be considered as it is taken for the *Covenant of works*. The Apostle, when he disputes of this argument, by the *Law* means the *Covenant of works*, which he also calls *\* The Law of works*; and by *Faith*, and the *Law of Faith*, he understands the *Covenant of grace*, the condition whereof is *Faith*: as will easily appear to him that shall diligently read the third and fourth chapters of the Epistle to the *Galatians*, where he expressly changeth those terms of *Law* and *Faith* into the equivalent appellations of the *Two Covenants*.

Rom. 3. 23, 10.

Now as the *Law* is taken for the *Covenant of works* (the Seal whereof was *Circumcision*) 'tis true, we are not under it. For the *Covenant of works*, called by the Apostle *the Law*, is that Covenant wherein *Works* are the condition on our part, which if we perform in every point as the *Law* requires, we are justified before God, as keepers of his Covenant; otherwise, if we fail in the least thing, we are condemned as guilty of the breach thereof. Under this Covenant we are not; for if we were, and were to be judged according to it, alas! who could be saved? For, *all* (saith the Apostle) *have sinned, and come short of the glory of God. There is none righteous, no not one.*

Matt. II. 30.

But the Covenant we are under, is, *Believe, and thou shalt be saved*; the *Covenant of Grace*: the condition of which Covenant, on our part, is not the doing of works which may abide the Touch-stone of the *Law*; but *Faith in Jesus Christ*, which makes our *works*, though of themselves insufficient and short of what the *Law* requires, accepted of God and capable of reward. This is that *S. John* saith, 1 Ep. 5. 3, 4. That to love God, is to keep his commandments, and his commandments (now under the Gospel) are not grievous. For whatsoever is born of God, overcomes the world: and this is the victory that overcometh the world, even our Faith, &c. Whence our Saviour also saith, that his yoke (the yoke of the Gospel) was ease, and his burden light. The condition of the first Covenant was that which we could not do; the condition of the second Covenant is that which enableth us to do, and makes accepted what we can do: and this is the Covenant of the Gospel, a Covenant of favour and grace through *Jesus Christ* our Lord.

And thus we have seen what the Apostle's meaning is, when he saith, *we are not under the Law, but under Grace*. Not as though a Christian were not bound to walk after God's commandments; but that the exact fulfilling of them is not the condition whereby we are justified in the New Covenant, but *Faith in Jesus Christ*, in whom whosoever cometh unto the Father, is accepted, be his offering never so mean, so it be tendered with sincerity and truth of heart.

Rom. 6. 1.

Most unworthy therefore should we be of this so great and unspeakable favour of Almighty God our heavenly Father, offered us in the Gospel, if when he hath given us his only Son, to make the yoke of our obedience ease and possible to be born, we, contemning this superabundant grace, should refuse to wear and draw therein. Far be it from the heart of a Christian, to think it possible to have any benefit by Christ as long as he stands thus affected; or ever to win the prize of eternal life, without running the race appointed thereunto. *Shall we sin that grace may abound?* saith *S. Paul*, *God forbid*.

THUS much of the Gospel. Now of *Faith*, whereby we are partakers of the grace therein, being the condition of the New Covenant which God hath struck with men.

*Faith* is to believe the Gospel, that is, to attain Salvation through Christ. But there is a three-fold Faith wherewith men believe in Christ. 1. There is a false Faith: 2. there is a true Faith, but not a saving; and 3. there is a saving Faith.

A false Faith is, to believe to attain Salvation by Christ any other way than God hath ordained; as namely, to believe to attain Salvation through him without works of obedience to be accepted of God in him: which is a Faith whereof there is no Gospel. A true Faith is, to believe Salvation to be attained through obedience to God in *Jesus Christ*, who by his merits and satisfaction for sin makes our selves and

our



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our works acceptable to his Father. A *saving* and *justifying* Faith is, to believe this so as to embrace and lay hold upon Christ for that end, to apply our selves unto him and rely upon him, that we may through him perform those works of obedience which God hath promised to reward with eternal life. For a *justifying* Faith stays not only in the *Brain*, but stirs up the *Will* to receive and enjoy the good believed, according as it is promised. This *motion* or *election* of the *Will* is that which maketh the difference between a *saving* Faith which joyns us to Christ, and that which is *true* indeed, but *not saving*, but *dogmatical* and *opinionative* only. And this motion or applying of the *Will* to Christ, this embracing of Christ and the Promises of the Gospel through him, is that which the Scripture, when it speaks of this *Faith*, calleth *coming unto Christ*, or *the receiving of him*. *Come unto me, all ye that are heavy-laden, and I will ease you*, Matth. 11. 28. See *John* 5. 40. and chap. 6. 37, 44, 45. So for *receiving*, *John* 1. 12. *As many as received him, to them he gave power (or priviledge) to be the sons of God, even to them that believe on his Name*; where *receiving* and *believing*, one expounds another.

Now if this be the *Faith* which is *saving* and unites us unto Christ, and none other; then it is plain that a *saving* Faith cannot be severed from *good works*, because no man can embrace Christ as he is promised, but he must apply himself to do them. Would we then know whether our *Faith* be *true* and *saving*, and not counterfeit? This is the only sign and note whereby we may know it; if we find these fruits thereof in our lives and conversations. For, 1 *John* 1. 6. *If we say we have fellowship with Christ, and walk in darknes, we lye, and do not the truth*. Ch. 2. 3. *Hereby we know that we know him, (namely, to be our Advocate with the Father, and the propitiation for our sins) if we keep his Commandments*. And ch. 3. 7. *Little children, let no man deceive you: He that doth righteousness, is righteous, even as Christ is righteous*. For if every one that believes in Christ truly and savingly, believes that Salvation is to be attained by obeying God in him, and so embraces and lays hold on him for that end; how can such a ones Faith be fruitless?

DISCOURSE XXVII.

Acts 5. 3, 4, 5.

*But Peter said, Ananias, why hath Satan filled thine heart to lie to the holy Ghost, and to purloin of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thy power? why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias hearing these words, fell down and gave up the ghost.*



IN the 110. Psalm, where our Saviour is Prophetically described in the Person of a King, advanced to the Throne of Divine Majesty, glorious and victorious, *The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, &c.* Verse 1. amongst other Kingly Attributes and Graces it is said, (if it be translated as it should be) That *his people in the day of his power should offer him Free-will-offerings*; that is, bring him Presents Verse 3. at the day of his Inauguration or Investment, as a sign of their Homage. For so was the manner of the East to do unto their Kings:

and therefore when *Saul* was anointed King by *Samuel*, it is said of those *sons of Belial*, which despised and acknowledged him not, that *they brought him no presents*: But of *Messiah's* people it is said, *Thy people in the day of thy power* (that is, the day when thou shalt enter upon thy power, or the day of thy Investment) shall be עַם נְרוּחַ, a people of free presents, or shall bring thee Free-will-offerings. It is an Elliptical speech, עַם נְרוּחַ for עַם נְרוּחַ, or עַם יְבִיא נְרוּחַ, and rightly expressed in the Translation

Acts 5.3,4.

Translation of our Service-Book, *Thy people shall offer (or bring) the Free-will-offerings.*

This we see fulfilled in the Story of the foregoing Chapter, when after our Saviour's ascension into heaven to sit at the right hand of God, which was *the day of his power* or Inauguration in his Kingdom, as soon as this his *Investment* was published by sending of the Holy Ghost, presently such as believed in him, that is, submitted themselves to his power, and acknowledged him to be their King, dedicated their goods and possessions to his service, selling their lands and houses, and laying down the money at the Apostles feet; namely, to be distributed as were the sacred Offerings of the Law, partly to the maintenance and furnishing of the Apostles for the work whereabout they were sent, and partly for the relief of the poor Believers, which belonged to Christ's provision.

According to this Example one *Ananias* with *Sapphira* his wife consecrated also a possession of theirs unto God, and sold the same to that purpose; but having so done, covetousness tickling them, they purloined from the price, and brought but a part of the summe, and laid it down at the Apostles feet. Then said Peter (according to the words I have read) *Why hath Satan \* filled thine heart* (that is, made thee so daring) *to lie unto the Holy Ghost, and to purloin from the price of the field, &c?*

\* So in Ffth. 7.  
5. 'tis said,  
Who is he

אשר מלאו לבו לעשות כן whose heart hath filled him (we read it, that durst presume) to do so? Lud. de Dieu in Jo. 11. & Act. 5. Quis tantos spiritus jussit & tam audax evasit, ut hoc facere sustineat? The like phrase we have in Ecclef. 8. 11. — The heart of the sons of men is fully set in them to do evil. In the former place the LXX. hath ἐπιδύοντε, in the latter ἐπληροζομένην.

The words I have read contain two things; *Ananias* his *Sin*, and his *Punishment* therefore. His *Sin* in the third and fourth verses; his *Punishment* in the fifth, *Ananias* hearing these words, fell down and gave up the ghost.

Concerning his *Sin*, as appears by the relation I have already made, it was *sacrilege*, namely, the purloining of what was become holy and consecrate unto God, not by actual performance, but by vow and inward purpose of the Heart. For, as it is well observed by *Ainsworth*, on *Levit. 7. 16.* out of *Maimonid.* in his Treatise of offering the Sacrifice, Chap. 14. Sect. 4, 5. &c. In vows and voluntaries, it is not necessary that a man pronounce ought with his lips; but if he shall be fully determined in his heart, though he hath uttered nothing with his lips, he is indebted. And this is no private Opinion of mine, the Fathers so determine it: *S. Augustine*, that *Ananias* was condemned of *Sacrilege*, \* quod Deum in pollicitatione fessellisset, because he had deceived God, had been false to him in what he had promised him. And in another Sermon, \* *Ananiam detraxisse de pecunia quam voverat Deo*, *Ananias* purloined and kept back part of the money he had devoted to God. *S. Chrysostome* in his 12. Homily upon this place; Ταῦτα γὰρ ἱερὰ λοιπὸν ἦν τὰ χρήματα, &c. The money or price of the land being by *Ananias* devoted to God's service, henceforth became sacred. And therefore he that, after he had voluntarily sold his estate with a purpose to have all the money distributed for the use of the Church, durst yet notwithstanding purloin and take part thereof to his own private use, was clearly guilty of *Sacrilege*. Again, in the same place, *Tou see that Ananias is most justly charged with Sacrilege*, ὅτι ποιήσας αὐτὰ ἱερὰ χρήματα, τότε ἔλαβε, because he took back again part of that money which he had made sacred by devoting it unto God. *S. Jerome* in his 8. Epistle, *Ananias & Sapphira dispensatores timidi, imò corde duplici; & ideo condemnati, quia post votum obtulerunt quasi sua, & non ejus cui semel ea voverant, partemque sibi alienæ substantiæ reservaverunt; præsentem mernere vindictam non crudelitate sententiæ, sed correctionis exemplo: Ananias and Sapphira were distrustfully covetous, false and double-hearted in disposing the money they received for the sale of their estate; and being therefore condemned, because that after their Vow they presented the price of their estate as if it had been their own still, and not God's, to whom they had given it by vow, and withal kept back and reserv'd to themselves part of that which was no more theirs, but another's, viz. God's; upon these accounts they did most worthily deserve that punishment of Death. Nor was this condemning of them to such a punishment an over-severe or cruel sentence; but an useful exemplary severity, that others might amend and fear to transgress in the like manner. *Cæsarius* brother to *Gregory Nazianzen*, in his fourth Dialogue, expresseth the sin of *Ananias* thus; τὸ ἀπαξ Θεῷ ἀνατεθέντ' ἡ χρυσίον, ἱεροσυλία πρῶτ' ἐνοσφίσατο, ἐρωτηθεὶς δ' ἡρνήσατο. He alienated the money dedicated unto God, being wounded with *Sacrilege*; and when he was asked thereabout, denied it. Lastly, *Oecumenius*, in whom we have the currant interpretation of the Greek Fathers, thus expounds the words of *S. Peter* to *Ananias*; — μὴ γὰρ ἀκούεις ὑμᾶς ἔλκομεν, &c. We were far from compelling or forcing you in the least to sell your estate: But when as you were pleased of your own accord to offer it as a Sacrifice to God, for you afterwards*

\* Serm. 25.  
De verb. Ap.  
\* Serm. 10.  
De divitiis.



wards to withhold any part of what ye had given to God for the use of the Church, and to keep it for your own use; this without question is plain sacrilege. And then adds, *δὲ τῶν ἱεροσύλων καθυπεβλήθησαν προσήμιον. τίτι τὴν τῶν θανάτων.* And therefore they received the punishment due to sacrilegious persons: what's that? even Death itself. Also Asterius Bishop of Amasea, who lived near the time of Julian, in his Hom. against Covetousness, calls Ananias and Sapphira *τῶν οἰκείων ἀθεμάτων ἱεροσύλους*, persons guilty of sacrilege even in their own Offerings.

I quote these Fathers the more fully, because many of our late Commentators omit the main sin, and dwell upon the circumstances only, as Hypocrisy, Vain-glory, Covetousness, and the like. But we must distinguish between Ananias his Fact, and the manner and circumstance thereof. The Fact was sacrilege: In the manner of doing, other sins attended as handmaids. It will be plain, if we ask but these two questions: First, What Ananias did: The Text will make answer, *ἐκοσφίσατο ἀπὸ τῆ τιμῆς*, He purloined of the price, the holy money; This was his Fact. Ask secondly, How and in what manner he purloined: The story will tell us, *dissemblingly and hypocritically*, making an appearance to the contrary. This then was but the manner and circumstance of his Fact, and so the species of the Fact not to be placed therein.

Now this sacrilege or sacrilegious act committed by Ananias is in the words of the Text partly expressed, partly aggravated from the inexcusableness thereof. In the expression is spent the third Verse, the aggravation is in the fourth.

The Crime or Fact of Ananias is expressed two ways. First, by *κοσφισαδαι ἀπὸ τῆ τιμῆς*, purloining of the sacred price. Secondly, by *ψεύσασθαι τὸ πνεῦμα τὸ ἅγιον*, by lying unto, or deceiving, the Holy Ghost. For both these I suppose to mean one and the same thing, namely the same Fact of Ananias two waysexpressed. The first, *κοσφισαδαι ἀπὸ τῆ τιμῆς*, I translate by *stealing or purloining*, for so the word signifies. Our English which turns it *Keeping back of the price*, doth not sufficiently express the propriety thereof in this place: In another place it doth, *Tit. 2. 10.* where it turns *κοσφιζόμενους*, purloining; Exhort servants, saith the Apostle, to be obedient unto their Masters, and to please them well in all things, *μὴ κοσφιζόμενους*, not purloining, but shewing all good fidelity. The Vulgar in both places useth *Fraudare*, defrauding. In a word, the true signification of *κοσφισαδαι* is *surripere, suffurari, aut clam subduela in commodum nostrum convertere*; to steal or take away privily, or to convert to our own use and advantage what was so closely purloined. Whence Beza turns it by *Intervertere*, *Intervertit ex pretio*, He purloined, or closely and cunningly took unto himself, part of the price; and in *Titus*, *Intervertentes*. In the same sense it is used by the Septuagint in two several places, both pointing at the sin of sacrilege. One is in Achan's story, *Josh. 7. 1.* where what we read, *Achan took of the accursed thing*, the Septuagint renders, *ἐκοσφίσας ἀπὸ τοῦ ἀναθέματος*, he purloined of the accursed thing, that is, the thing that was consecrated to God, as all the silver and gold was, *Chap. 6. Ver. 19.* For which cause when God relates to *Joshuah* Israel's sin as the reason of their flying before their enemies, he makes a distinction between Achan's sacrilege and his theft and dissembling, *Ver. 11. of the 7. Chap.* saying, *For they have even taken of the accursed thing, and have also stollen also, and they have put it even among their own stuff.* The other is in *2 Macc. 4. 32.* where Menelaus his sacrilege (who stole the sacred Vessels) is expressed by it; *Menelaus* (saith the Author) *supposing he had got a convenient time, χρυσώματα τινα κοσφισάμενος*, stole certain vessels of gold out of the Temple, and gave some to Andronicus, and some he sold into Tyrus and the Cities round about.

*Andronicus and ὄρν signi-  
fic both a  
thing cursed,  
and a thing  
offered or con-  
secrated, which  
had a curse  
laid upon it,  
viz. a curse to  
him that  
medled with  
it.*

The second expression of Ananias his sacrilege is by *ψεύσασθαι τὸ πνεῦμα τὸ ἅγιον*, deceiving, or lying to, the Holy Ghost; or, as it is repeated immediately after, *ψεύσασθαι τῷ θεῷ*, lying unto God. *Πεύσασθαι* is *fallor, frustror, mentior, to deceive, cozen, lie*; (as also the Hebrew word *הַיָּא*, which peculiarly signifies sacrilegious transgression, as *Lev. 5. 15.* and in the story of Achan, is in all those places (as elsewhere) rendered in the Targum, *קשׁ to lie*, and the substantive *הַיָּא*, *קשׁ a lie*) and in Oaths and Promises, *Non servo, frango, not to keep, or to break them.* So Ananias his sin was a lying unto, or breaking of promise with, God: For having vowed, or promised unto him in his heart, the whole price of the field, he brought him but part thereof. Both expressions point out the same Fact; which, in regard of the matter was *stealing or purloining*; in regard of the Vow and Consecration, a breach of promise or lying unto God. So that when Peter says in the third verse, *Why hath Satan filled thine heart, to lie unto the Holy Ghost, and to purloin of the price of the land?* the latter is the explication of the former, and is as if it had been said, *Why hath Satan filled thine heart to lie unto the Holy Ghost, in purloining the price of the land?*

But

Acts 5.3,4.

But what, will some man say, means this *special* expression of the Deity in the Person of the Holy Ghost? why is Ananias said to have lyed to the Holy Ghost, rather than to have lyed unto God only? For lying unto God would bear the sense I speak of. Should not then lying unto the Holy Ghost seem to have something else, or something more in it? I answer; Ananias his lie or breach of promise is applied thus in *special* to the Holy Ghost in respect of the Prerogative of that Person, as to stir and sanctifie, so to take notice of the motions of the Heart. Forasmuch therefore as Ananias his Vow and Promise which he broke was not such as men could witness or take notice of, but such as his own Heart and Conscience only was privy to; hence it is said to have been done under the privy of the Holy Ghost, and he in the breach thereof to have lied unto him; because that which none but the inward man knoweth of, and is yet but in the purpose of the Heart, is under his privy. There is a plain place Rom. 9. 1. to this purpose; I say the truth in Christ, (saith the Apostle) I lie not, my Conscience also bearing me witness in the Holy Ghost; that is, the Holy Ghost, who is privy to my Conscience, bearing me witness, or my Conscience which the Holy Ghost is privy to. Some other places of Scripture I could name which may receive light from this notion, but I am loth to meddle with them.

But for their interpretation, who expound this Lying unto the Holy Ghost of Ananias his Hypocrisie, I cannot well see how it can stand: for Ananias dissembled not with the Holy Ghost, but with men; the Holy Ghost knew his Heart well enough. And the Hypocrite properly lies unto men, who guess only by the out-side, and not unto God, who knows the Heart.

Others expound Lying unto the Holy Ghost, as if it were Lying to try whether the Holy Ghost in the Apostles could discover him or not: But this is an harsh and forc'd sense. As for that in the 9. verse whereon it is grounded, viz. *How is it that ye have agreed together to tempt the Spirit of the Lord?* The word *Tempt*, or *πειράζεν*, is mistaken; the notion thereof in Scripture being otherwhile, *To provoke God by some presumptuous fact to anger*, as it were to try whether he will punish or not, to dare God. There is an evident place for this sense, Numb. 14. 22. *Those men, saith the Lord, which have seen my glory and my miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice, 23. Surely, they shall not see the land which I swore to their Fathers, neither shall any of them that provoked me see it.*

And thus much of the bare description of Ananias his Sin: Come we now to the aggravation thereof; *While it remained, was it not thine? and after it was sold, was it not in thy power?* That is, Before it was sold, was it not thine? and being sold, was not the money paid thee? was not the price in thine hand? Thou hast therefore no excuse for what thou hast done.

For there were two Cases which might have excused Ananias for bringing but part of the price: If either he had not been *Dominus in solidum*, the full Proprietary of what was sold; or had not received the whole price it was sold for. For, as for the First, it is a Rule in Law, *Quoties Dominium transfertur ad alium, tale transfertur quale apud eum fuit qui tradit.* A man can sell no more than is his. So that if Ananias had been owner but in part, he had power to dispose but in part. Secondly, Though he were *Dominus in solidum*, the full Proprietary of the Field, and so had right enough to sell it; yet had not the whole price been received, and in his power and possession, he might still have been excused for bringing but part thereof. But Ananias could plead neither of these: for, saith S. Peter, *Οὐχὶ μένον σοὶ ἔμμε; whilst it remained unsold, did it not remain thine? or wert not thou owner? καὶ οὐχὶ πωθέν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; and when it was sold, was not the money it was sold for in thy possession?* The first words, *Οὐχὶ μένον σοὶ ἔμμε;* (though there be no such speech again in Scripture) yield the sense I speak of pliantly enough, nor will they bear any other meaning; unless somewhat forsaking the letter, we should with others construe them to imply, That Ananias was not constrained or urged to sell his possession at all, but might have kept it still. Which sense is most commonly followed, and hath the authority of Oecumenius in the words before alledged; — *μὴ γὰρ ἀκούσας, &c. We were far* (saith S. Peter to Ananias and Sapphira) *from compelling you in the least to sell your estate: But whereas you were pleased of your own accord to offer it as a sacrifice and Free-will-offering to God, for you afterwards to withdraw any part of what ye had devoted to God, and take it to your own use; this is ἱεροσυλία ἀναλλήπτου, downright Sacrilege without all controversie and dispute.* Therefore Beza translates the words, *Nonne, si servasset, (so he renders μένον) manebat tibi?*

True



True it is, this sense makes as much for the unexcusableness of *Ananias* as the other: For could he have alledged, that what he had done for the sale of his land was done not *spontè*, but *coactè*, not willingly, but by way of constraint; it might have excused him: Because that act only is taken to be of force in Law which a man consents unto; but that which is done by constraint or compulsion, is not done with full and free consent, and therefore binds not. So this sense agrees well enough with the story, only it may seem somewhat to strain the words: Howsoever if you had rather follow it, because of the authority, I will not contend. Only note thus much, that the *Syriack* Translator inclines to the first sense; for he translates, *Οὐχὶ μένον σοὶ ἔμμεν*; *לא הוא רילך הות ער לא תורכן*, *Was it not thine before it was sold?*

Acts 5.3.4.

A second plea for the excuse of *Ananias* might have been in case he had not yet received the full price, and so had not the whole money in his hand. But this *S. Peter* also takes from him, *Οὐχὶ περὶ ἐξουσίᾳ* (saith he) *ἐν τῇ σὴ ἐξουσίᾳ ὑπῆρχε*; *Was it not, when it was sold, in thy power?* that is, was not the price it was sold for in thine hands? For *τὸ περὶ ἐξουσίᾳ* must here be understood for the price of what was sold, or the Field reduced to money: otherwise the contrary would be true to that which *Peter* intimates, namely, That when it was sold, it was now no longer in his power, because he had sold it. But the latter words, *ἐν τῇ σὴ ἐξουσίᾳ*, in thy power, I understand to be as much as, in thy possession, or in thine hand; meaning, as I have said, that he had received the price. For not only that which a man hath *dominion* and propriety in, but that also which he hath but in *bare possession*, is rightly said to be in his power. For in the Law *Jus possessionis* extends farther than *Jus dominii*, namely, as far as *Habere*, to have a thing: *Habere autem dicitur, non solum qui rei dominus est, sed qui rei quidem dominus non est, sed rem tenet*; that is, as they speak, *corpore possessioni inest*. And in this sense the price which *Ananias* had received is said to have been *ἐν τῇ ἐξουσίᾳ αὐτοῦ*, in his power, that is, in his possession. Which will not seem a forc'd exposition, if we consider that *ἐν τῇ ἐξουσίᾳ* hath the same sense with *בְּיָד*, or in manu, in the Hebrew; which implies not *dominion* only, but also *bare possession*. As it is said of *Abraham's* servant, *Gen. 24. 10.* that all the goods of his Master were in his hand; as well as of the rich miser's son, *Eccles. 5. 14.* that there was nothing in his hand, that is, he was a beggar. Both which might be expressed by *ἐν τῇ ἐξουσίᾳ*, as *manus* in Hebrew, yea and in Latin too, is well enough known to be put for *ἐξουσία* power.

Possession.

Propriety.

I confess there is another Exposition usually given of these words, but it is such an one as directly contradicts the story; namely, that *Was it not in thy power?* should be, *Was it not in thy power to have kept the price* when it was sold? But first there is no such word in the Text as to keep it, and so we are not bound to understand it. It is only said, *Was it not in thy power?* And if any Verb be to be understood to supply the sense, why should it not as well be the contrary? *Was it not in thy power to dispose* it according to thy Vow? intimating there might be some just impediment after the sale, whereby he could not; especially if he could not get the money. But to expound, *Was it not in thy power?* to be, *Was it not in thy power to have kept it?* is directly against the drift of the story: For how did *Ananias* sin in bringing but part of the price, if he might have kept all? Is not his sin expressly placed in that he purloined of the price? what other Fact of his is mentioned save only this? Nay, if this should be the meaning of the words, it would follow, a man might vow a thing unto God, and yet be at liberty, when he had done, whether he would perform it or not; he might lie unto God, and yet be guiltless. Without doubt this Exposition was it that so obscured the whole Narration, that it could not appear wherein *Ananias* his Sin consisted. But his Sin, as I have already shewed out of the Fathers, was *Sacrilege*, and of that kind whereof *Solomon* speaks, *Prov. 20. 25.* *It is a snare to the man who devours that which is holy, and after vows to enquire.* He had dedicated the whole value of the Field in his conscience and the purpose of his heart, as was evident by his sale thereof to that end; and yet when he had done, he repented him, and brought but part thereof. This meaning is evidently contained in the body of the Narration, and therefore such a sense of any part as cannot stand with this, is in no wise to be admitted. He that considers it, will perceive the necessity of what I say.

HAVING thus cleared the words of the Text where there was any doubt or obscurity, let us come to the *Observations* to be deduced thence; whereof the Relation affords us three evident ones.

1. That *Sacrilege* is a Sin against God, and not against men.
2. That that which is consecrated to God, must not be alienated to other uses.
3. That it is an heinous Sin which God thus severely punished.

For

Acts 5.3,4.  
Observat. 1.

For the First, *That Sacrilege is a sin against God, and not against men*, is plain by the Text, *Thou hast not lyed (said Peter) unto men, but unto God.* For whatsoever is sacred, is his; yea, to be sacred is nothing else but to be set apart from man's interest to be God's in a peculiar propriety and relation. To steal then or alienate that which is sacred, is to rob God, and not man; for he is robbed whose the propriety is, but of sacred things God is the Proprietary, and not man. It is an error therefore to be observed among the Expositors of the Decalogue, who rank *sacrilege* as a Sin of the Eighth Commandment: when *sacrilege* as *sacrilege* is a Sin of the First Table, and not of the Second; a breach of the loyalty we immediately owe to God, and not of the duty we owe to our neighbour. True it is, He that committeth *sacrilege*, indirectly and by consequent robbeth men too, namely, those who live of God's provision; but *sacrilege* it self is the *robbing of God*. This is evident by that of the Prophet Malachi, Mal. 3. 8. *Will a man rob God? yet ye have robbed me, (saith the Prophet in the person of God:) But ye say, Wherein have we robbed thee? In Tithes and Offerings.* Ver. 9. *Ye are cursed with a curse: for ye have robbed me, even this whole Nation.* Ver. 10. *Bring ye all the Tithes into the store-house, that there may be meat in mine house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it, &c.*

The observation of this would be useful in the Question of the due of *Tithes*; for the state thereof is not rightly framed, when the *Quere* is made, Whether *Tithes* are due to the Ministers of the Gospel; meaning as a duty of the people unto them. We should say rather, *Tithes* are due unto God; for so is the style of the Scripture, *All the Tithes are mine: these I give to Levi, and not you.* God maintains not his Ministers at others charges, but out of his own Revenue which he had reserved to himself: As was well observed by Philo the Jew, in his Book *de sacerdotum honoribus*, where speaking of that *σεμνότερον τεύχος καὶ ἀπονώτερον*, that *honourable maintenance and without bodily toil*, which God had provided for his Priesthood, *ὑπὲρ ὃ τὸ μὴδὲνα τῆς διδόντων οὐκ εἰσὶν τοῖς λαμβάνουσιν*, to take away from them out of whose labours this maintenance did accrue all occasion of upbraiding those who by God's assignment were to receive it, he saith, *κελεύει τὰς ἀπαρχὰς εἰς τὸ ἱερόν κομιζεσθαι πρῶτον, εἰτ' ἐνθὺνδε τὰς ἱερεὺς λαμβάνειν.* ἡμοῖς τε γὰρ θεῷ τῶν μὲν ἀεργετημένων, &c. The people were commanded to bring their offerings first to the Temple, that thence the Priests might fetch them: It being not unworthy God himself, in token of gratitude for his infinite bounty and benefits, to take some part back again from him upon whom he had conferred so great benefits; and seeing himself, the Giver of all good gifts, stood in need of nothing, it pleased him to transfer that honourable maintenance, which was so returned him by way of thankfulness, upon those that served at his Altar and ministered about holy things: *τῷ γὰρ μὴ παρ' ἀνθρώπων, (as he gives the reason) ἀλλὰ παρὰ τῷ πάντων ἐνεργῆτι δοκεῖν λαμβάνειν, ἀδυσώπητον ἔχει δωρεάν* because they (the Priests) might take that their provision without being ashamed, as not coming from men, but from God the Giver of all good gifts to every one. For they are his Ministers, and \* not the people's; and therefore to receive their wages from their own Master who employs them, and not from them. The stating of the Question thus would make the way to the resolution of the controversie more easie, and less invidious, whilst we should plead for God, and not for our selves. For it is not needful that all which is given unto God should be spent upon his Ministers; though it be true that their maintenance should be out of his Revenue, and that honourable and competent. But there are many other uses for the employment of *bona sacra*, the sacred Revenues, if there be more than is competent for them and theirs; building of Churches; defraying of such as are sent to Synods and employed upon other occasions of the Church; furnishing of treasures for a Holy War; the relief of the poor, the Orphan, the Widow, the Captive and the distressed: All which belong to Christ's provision.

\* See Dis-  
cours V.

Observat. 2. Thus much of the First Observation: Now I come to the Second, *That that which is consecrated to God may not be alienated to other uses.* The Reasons whereof are,

1. Because none can alienate but he that hath the propriety and is Owner; *Dominium transferre non potest qui ipse Dominus non est*: But in things consecrated to God, none hath the propriety but God. For certainly a man cannot be said to have given that unto God wherein he still reserves the Title to himself as the Owner. He that gives, transfers the *Dominium* from himself unto him to whom the gift is made. If therefore that which is given to God, be God's; then must those who go about to alienate it, dispose of that which is none of theirs: which whether it be just or not, let any man judge.

2. To



2. To *alienate* that which is given unto God is a Breach of *Vow* or *Promise* made unto him; *a lying unto him*, as my Text speaks. And if it be a Sin not to perform what was vowed in the purpose of the Heart only, (as we see it was in this Story of *Ananias*;) much more is it to revoke a Vow already performed. Nor will it serve turn to say, This reason may indeed concern the person himself that vowed, that he should not revoke again what he hath vowed; but doth not take away from the Commonwealth or publick Magistrate their power to dispose of things subject to them. For howsoever it be true, That every private person and his goods are under the tuition of the Publick; and the interest the Publick hath in either cannot be given away by the sole act of a private person: yet in this case that Rule hath place which is given by Almighty God, *Numb. 30. 3, &c.* concerning a Maiden's vow in her Father's house, or a Woman's vow under covert; That *if the Father or the Husband hear the Vow, and the bond wherewith she bound her soul, and disallow it not, but shall hold his peace; then the vow shall stand.* So when the Commonwealth or publick Magistrate consents to and allows what is done, as in this case it is supposed they do; the vow and dedication is also irrevocable on their part.

Acts 5. 3, 4.

Hence in Scripture it is made an inseparable property of that which is *sacred* or *God's*, not to be alienable. As in *Ezek. 48. 14.* it is said of the portion of land to be laid out for the Levites, *They shall not sell it, neither exchange, nor alienate the first-fruits of the land;* (mark the reason;) *for it is holy unto the Lord.* This was the reason likewise why a Jew might not sell out-right his possession in the land of *Canaan*, but only for fifty years term, or until the year of Jubilee; because the whole land was holy, and God's land, and they but *Usufructuaries*. So saith God *Levit. 25. 23.* *The land shall not be sold for ever, or out-right, for the land is mine; for ye are strangers and sojourners with me:* therefore v. 24. *in all the land of your possession ye shall grant a redemption for the land.* Where he saith, *ye are strangers and sojourners with me;* the meaning is, That as the Gentiles who became Profelytes had no inheritance in the land, but dwelt therein as sojourners: So was all *Israel* in the sight of God, who would have none accounted *Proprietaries* of that land but himself, having acquired it by his own powerful conquest from the *Canaanite*. For although in the same land *some part* were yet in a more *special* manner the *Lord's land*; yet comparatively and *secundum quid* the whole land was *sacred* and *His*. As all *Israel* was a peculiar and holy people, though the Tribe of *Levi* were in a more special sort the holy Tribe. Now if that which was but in a more *general* sense holy and the Lord's, might not be alienated; what shall we say of that which is holy and His in the most *special* manner of all? I speak all this while of that which is dedicate unto God absolutely, and not with limitation or for term of time only; for such Dedications I suppose there may be.

Now if any shall ask me, whether this Assertion, *That things dedicate to God are unalienable*, admits not of some limitations; I answer, It may; and that in two cases: If either it can be proved that the Donation made unto God were a nullity; or shewed that God hath relinquished the right which once he had. But here the water begins to grow too deep for my wading; yet I hope I may say thus much, That whosoever he be that shall plead either of these Cases to acquit himself of *sacrilege*, had need be sure in a point of such moment that his evidence be good, and such as he can shew good warrant for out of God's own Book: To go upon bare conjectures will not be safe. And for direction and caution in this Case, I will add further, That not every sinfulness of the person who is the Donor, nor every default or blemish in the Consecration, makes the act it self void. It appears in the story of *Korah, Dathan and Abiram*, in that oblation of Incense made by the two hundred and fifty Princes of the Congregation; whose service though it were so displeasing unto the Lord, that he sent fire from heaven to consume them, yet when all was done, he gave this commandment to *Moses*, *Speak (saith he) unto Eleazer the son of Aaron the Priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of those sinners against their souls; let them make of them broad plates for a covering of the Altar: for they offered them before the Lord, therefore they are hallowed, Numb. 16. 37, 38.* Mark here; Though they were offered by sinful men, and in a sinful manner, and were not to be used any more for *Censers*; yet must they be applied to some other holy use, because they were become sacred by having been offered unto the Lord. So Rabbi *Solomon Jarchi*, קרשו ואסורין בהנאה שהרי עשאו כלי שרת, *Unlawful for common use, because they had made them vessels of Ministry.*

My last Observation is raised from the Judgment which befel *Ananias*; That it must be observed, that it needs

Acts 5.3,4.

needs be a hainous sin which God so severely punished, namely, with death: For there is no Example to be found again in the whole New Testament of so severe a Punishment inflicted by the mouth of the Apostles for any sin whatsoever. But this was the first Consecration of goods that ever was made unto Christ our Lord, after he was invested to sit at the right hand of God; and this transgression of *Ananias* and *Sapphira* the first sacrilege that ever was committed against him: Wherefore it was requisite that by the severity of the punishment thereof, he should now manifest unto men what account he made of and how hainous he esteemed that Sin; that it might be for an Example to the world's end unto all that should afterward believe in his name to beware thereof. So saith S. Hierome, *Ananias & Sapphira, quia post votum obtulerunt quasi sua, & non ejus cui semel ea voverant, presentem meruere vindictam, non crudelitate sententiae, sed correctionis exemplo.* *Ananias* and *Sapphira* most worthily deserved to be so severely punished, viz. with death; because that after their vow they presented the price of their estate as if it had been their own, and not God's to whom they had given it, and withal kept back and reserved to themselves part of that which was no more theirs, but another's, viz. God's. Nor was this an over-severe and cruel sentence, but an useful exemplary severity, that others might amend, and beware of offending in the like kind. For the First in every kind is the Measure of that which follows: and though sacrilege be not since punished by God, as often as it is committed, by such a visible death; yet was it his purpose that by this First punishment we should take notice how great that Sin was, and how displeasing in his sight, which was a punishment by the greatest visible judgment that could be.

The like severe Example to this, and for the like end, was that upon him who at first profaned the Sabbath-day in the Wilderness by gathering sticks, *Numb. 15.32, &c.* who by the sentence of God himself was put to death, and stoned by the whole Congregation: that the Jews hereby might know, that howsoever the like were not ordinarily afterward to be inflicted for the like sin, yet the gravity thereof in the eyes of God was still the same which that First severity intimated.

Furthermore, it is worthy to be noted, that we find three Examples of such a kind of coercive jurisdiction (if I may so term it) exercised either by our Saviour when he was here on earth, or by his Apostles; and all three for the profanation of that which was sacred. The first two by our Saviour himself against those that profaned his Temple, by buying and selling therein as a common place: For which, at the first Passover after his beginning to preach the Gospel, he made him a whip, and whipped such profaners out of it, saying, *Make not my Father's house a house of Merchandise,* *John 2.16.* Another time, which was at his last Passover, He overthrew the Tables of the Money-changers, and the seats of them that sold Doves, and would not suffer any to carry a Vessel through the Temple; telling them, that his house was made for an house of prayer, but they had made it a den of Thieves, \* *Matt. 21. 12. Mark 11. 15. Luke 19. 45.* The third Example is this which the Apostle Peter exercised upon *Ananias* and *Sapphira* for sacrilege. Whereby it should appear that, how small account soever we are now-a-days wont to make of these sins, yet in God's esteem they are other manner of ones than we take them for.

Vide Chrysost.  
in Matt. 21.12.

\* S. Jerom on  
this place af-  
firms this to be  
one of the  
greatest Mi-  
racles wrought  
by our Lord.

Another argument of the hainousness of the sin of Sacrilege is, That there was no Sacrifice appointed in the Law to make atonement for the same, if it were committed willingly and wittingly; but only if it were ignorantly done. For so we have it, *Levit. 5. 15, 16. If a soul commit a trespass, and sin through ignorance in the holy things of the Lord; he shall bring for his trespass unto the Lord a Ram without blemish out of the flock. — And he shall make amends for the harm that he hath done in the holy thing, and add the fifth part thereunto. — And the Priest shall make an atonement for him, and it shall be forgiven him.* Thus if it were done ignorantly; but if wittingly and presumptuously, there was no atonement appointed for it: though for other sins there be, even to Perjury it self. For, as it is in *Mal. 3.8. Will a man rob his God?*

Another proof and testimony of the hainousness of this Sin, is that so ancient a custom in Dedications to lade it with a Curse: Which to be no late custom (as some may suppose) taken up among Christians, but used both by Jew and Gentile before Christ was born, may appear by that Decree of King *Darius* for the building of the Temple of *Jerusalem*, which concludes with this Execration; *The God that hath caused his Name to dwell there, destroy all Kings and people that shall put to their hand to destroy this House of God which is at Jerusalem. I Darius have made a Decree, let it be done with speed.* *Ezra 6.12.*

From this custom it came, that *Anathema* signifies both a Donary given unto a Temple,



Temple, and an *accursed thing*, or that which hath a curse with it. So *קֶרֶם* in Hebrew *a thing cursed* and destined to destruction, and also a *kind of offering* or *consecration* *which had a curse laid upon it*, namely, a curse to him that should meddle with it. *Acts 5. 3. 4.* Which kind of *Consecration* had this peculiar, that even the very individual might never be altered, changed, or redeemed upon any terms, *Levit. 27. 28.* whereas other offerings might, so that a valuable thing or better were given for them. Such a *Consecration* (I mean a *Cherem*, or *Consecration under pain of a curse* in the very individual) was that of the City *Jericho* as the First-fruits of the conquests of *Canaan*.

To these *Arguments* I will add two or three *Examples* to this of *Ananias*, of the *Punishment of this sin*, and so conclude. To begin then with the beginning of all: Was not the *First sin of Mankind*, for which himself, his posterity and the whole earth was accursed, a great and capital sin? But this, if we look well into it, was no other for the *species* and kind of the Fact than *sacrilege*: Such the ancient *Jews* conceived *Adam's sin* to have been, namely, a *species of Theft*; as may be gathered out of the Book *De morte Moſis*, where *Moſes* is brought in deprecating death, and answering God that his case was not such as *Adam's*; for he *transgressed by stealing, and eating what God forbade him to meddle with*, and so was justly condemned, עֲבַר אָדָם הָרָשָׁון נֹנֵב וְאָכַל : But who could *Adam steal from*, save from God only? And therefore I say the *First sin* of mankind for the Fact, was the sin of *sacrilege*: For whereas among all the *Trees of the Garden*, which God gave man freely to enjoy, there was one *Noli me tangere*, which he had reserved unto himself as *holy*, in token he was Lord of the Garden; Man by eating of this as *common*, violated the sign of his Fealty unto the great Landlord of the whole Earth, and committed *sacrilege*: for which he was cast out of *Paradise*, and the whole earth accursed for his sake. Might I not say, that to this day many a son of *Adam* is cast out of his *Paradise*, and the labours of his hands accursed, for meddling with this forbidden fruit? But to go on.

*Achan* for nimming a wedge of gold and a *Babylonish* garment of the devoted thing of *Jericho* aforementioned, brought a curse both upon himself and the whole Congregation of *Israel*. *Josh. 7. 21.*

For the *sacrilege* of *Eli's sons*, who, not content with those Offerings which God allowed them for their maintenance, robbed him of his Sacrifices to furnish their own *Tables*, God gave not only his people, but even the *Ark of his Covenant*, into the hands of the *Philistines*. *1 Sam. 2.*

For the *sacrilege* of the Seventh or Sabbatical year, God caused his people to be carried captive, and the land to lie waste *seventy years*. By the Law of *Moſes* every *Seventh year* the whole land was *sacred* unto the Lord, so that no man that year might challenge any right of propriety, either to sow his field, or prune his vineyard, or reap that which grew of it self, or gather the fruits of his vineyard undressed; only he might eat thereof in the field, as at other times any might of that which was none of his, as he travelled by; otherwise every man's field and vineyard was that year free as well to the Servant as the Master, to the Stranger as the Owner, to Beasts as well as to Men. The same year also were all *servants* and all *Debts sacred unto the Lord*, and so to be released; whence that year was called *The Lord's release*. See *Exod. 21. Levit. 25. Deut. 15.* This consecration being as much as the forgoing of the *seventh part* of every man's profits, the covetous *Jews* for many years neglected the observation thereof: For which sin the Lord, as himself professeth, caused them to be carried captive, and the land to lie waste *seventy years* without Inhabitant, till it had fulfilled the years of Sabbath which they observed not. For their *Idolatry* he gave them into the hands of the Gentiles their enemies: for their *sabbatical sacrilege* he added this unto it, that they should, beside their bondage, be carried captives into a strange Country, and their Land lie desolate *seventy years*. *\* 2 Chron. 36. 21. Levit. 25. 4.*

For the *sacrilegious* profanation of *Belshazzar*, in causing the *Vessels of God's House* to be made his Quaffing-bowls for himself and his Lords, his Wives and his Concubines to carouse in; was the *hand-writing upon the wall* sent, which did so affright him, that the Text says, *His countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another*. And the same night God's vengeance lighted upon him. *\* Dan. 5. 2. Verſ. 6.*

Lastly, In the days of the *Greek Kings* God gave his own Temple and Worship to be profaned, and his people to be troden under foot by *Antiochus Epiphanes* a Gentile King; because they themselves had a little before profaned the same with *sacrilegious* hands, having betrayed the Treasures and Offerings of the same unto a Gentile's coffers, and sold the Sacred Vessels to the Cities round about them, *2 Maccab. 3, 4. and 5. Chapters.*

## DISCOURSE XXVIII.

PROVERBS 30. 8, 9.

Give me neither Poverty, nor Riches; Feed me with Food convenient for me, [לֶחֶם חָקִי]

Lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain. [וְתַפְשֵׁתִי שֵׁם אֱלֹהֵי]



THESE words are a part of the Prayer of Agur, a man for wisdom ranked with Solomon; and one of the two things he desired of God not to deny him before he died. The first was concerning his inward and spiritual estate, *Remove far from me vanity and lies*, that is, all impiety and sinful hypocrisie: for so David expressed them, *Psal. 4. 2. O ye sons of men, how long will ye turn God's glory into shame? how long will ye love vanity, and seek after leasing?* The second is concerning his outward estate, *Give me neither Poverty, nor Riches; Feed me with Food convenient, &c.*

This second suit contains two parts: 1. His Request: 2. The Reason thereof. His Request is doubly expressed; first Negatively, what he would not have; then Affirmatively, what he would have. The Negative part in these words, *Give me neither Poverty, nor Riches*: the Affirmative in these, *Feed me with Food convenient for me*. Then follows the Reason, *Lest I be full and deny thee, &c.*

Nevertheless this Request, though two ways expressed, is not to be conceived as two, but one Request; both ways tending to the same purpose: For he that would be neither poor nor rich, must needs be in the middle; and he that hath neither too little nor too much, must needs have a competency or food convenient for him. Therefore Agur reckons of this but as one petition, when he saith in the former verse, *Two things have I required of thee; deny me not them before I die*. Else the things that he required would be three, if this of my Text made two.

Again, for the understanding of this compound suit, we must not so conceive it as if he prayed absolutely against Riches, or absolutely against Poverty; (for so the Prayer were unlawful, Poverty and Riches being of themselves things indifferent, and the blessing of God may go with both: ) But it is a Prayer of choice, or a comparative prayer; as if he had said, *Rather than either Poverty or Riches, Give me, O Lord, if it be thy will, the Mean between both: Feed me with Food convenient for me*. For though all three estates be indifferent, yet comparatively and for choice the middle is the best and happiest condition. Such speeches by way of Opposition or Antithesis, yet implying in their sense a choice or Protimesis, are frequent in Scripture. \* *I will have mercy, and not sacrifice*: not to be understood as though God forbade Sacrifice; but thus, *I had rather have mercy than sacrifice*. So in S. Matthew, \* *Lay not up for your selves treasures upon earth; but lay up for your selves treasures in heaven*: not to be understood as a plain prohibition to lay up earthly treasures, but by way of choice or προτιμησης. *Rather lay up treasures in heaven, than treasures upon earth*; Have a greater care of the one than of the other: And many the like, for it is a frequent expression.

Thus having made the way plain and open to my Text, I come now to consider the several parts thereof: and First, *The Request or Thing prayed for*; where, of the two ways whereby it is expressed, I must, for the more easie unfolding thereof, begin with the Affirmative, *Feed me with Food convenient for me*. For if this be understood, we cannot be long ignorant of the other: If we know the Mean once which Agur chuseth, we shall soon guess what he understands by Riches and Poverty, the Extremes which he refuseth. *Feed me* (saith he) *with Food convenient for me*. This convenient food is in the Original לֶחֶם חָקִי, *Panis dimens mei*, *The bread of my competent allowance*. The Septuagint turns it, τὰ δέοντα καὶ τὰ ἀρκευόντα, *Things fit and sufficient*: Symmachus, Διαίταν ἱκανὴν, *Competent diet*: The Chaldee Paraphrast, לֶחֶם מִסְתָּה, *Bread or Food sufficient for me*; for so מִסְתָּה or מִסְתָּה signifies; for it is the word for Sufficit,

\* Hof. 6. 6.  
Matt. 9. 13. 8.  
12. 7.  
\* Matt. 6. 19,  
20.



## Discourse XXVIII. Food convenient more particularly explained. 125

cit, in the 15. verse of this Chapter, *Four things say not*, אֲתָמָּה, *sufficit, It is enough*; it is the word for *sufficient*, Exod. 26. 7. where it is said of the offering for the Tabernacle, that which was offered, אֲתָמָּה *was sufficient for all the work*; and in 2 Sam. 24. 16. where God says of the plague, אֲתָמָּה *sufficit, It is enough*. Prov. 30. 8, 9

Now by *Bread or Food* the Hebrew understands *All provisions for the use of life*: so *competent Food* is a *competent Maintenance*: Which to be the true meaning of this *Panis dimensis*, Agur's deprecation of *Poverty* on the one side, and of *Riches* on the other, is a firm demonstration: For what else can it be but a state of *Competency* which he begs as the *Mean* between *Want* and *Superfluity*?

And this is even that Ἀρτὸ ὁ ἐπιούσιος, that *daily bread*, which Christ our Lord in his Prayer hath taught us all to pray for; τὸ ἄρτον ἡμῶν τὸ ἐπιούσιον δὸς ἡμῖν σήμερον, or, as S. Luke hath it, τὸ κατὰ ἡμέραν, *Give us day by day our daily bread*: Where the meaning in general is indifferently well agreed upon; but much ado there is what this word ἐπιούσιος should signify. But not to trouble you with the rehearal of so many varieties of interpretation as the singularity of this word hath begotten, some nearer, some altogether wide of the mark; the plain truth is, That as περισσός, a word like unto this, was first devised by the *Septuagint*; so was Ἐπιούσιος in this prayer made by the Evangelists in imitation thereof; neither of both being any where to be found but in Scripture only. For the *Septuagint* of περισσός signifying *Abundantia*, *Exuperantia*, abundance and superfluity, formed the Adjective περισσός to express the Hebrew word עֲשִׂירָה; and for עֲשִׂירָה \* a *Peculiar people*, rendered λαὸς περισσός, a *Supernumerary people*, a people wherein God had a Superlative propriety and interest, above and besides his common interest to all the Nations of the world: For so he saith, Exod. 19. 5. *Thou shalt be unto me λαὸς περισσός a Peculiar people above all people, for all the earth is mine*: as if he should say, *But you shall be mine in a degree above the rest*. \* Deut. 7. 6 & ch. 14. 2. & 26. 18.

According to the Example and Analogy of this περισσός. (I say) the Evangelists here formed Ἐπιούσιος. For as περισσός signifies an *Abundance* or *Superfluity*, of ὕψις a *Being*, and περι ultra or *super*, as it were an *Over-Being*; so would Ἐπιούσιος signify a *Sufficiency*, as it were τὸ ἐπὶ τὴν ὕψιν, *that which is adequate to Being*, or, as Suidas hath it, τὸ ἐπὶ τῇ ὕψει ἡμῶν ἀρμόζον, *Fit for our Being and Supportance*, Therefore as of περισσός *Abundance*, the *Septuagint* made περισσός *Abounding*: so the Evangelists of Ἐπιούσιος a *Sufficiency*, made Ἐπιούσιος *Sufficient*. And this is agreeable to the *Syriack* Translation, the Language our Saviour spake, which hath here, ܐܪܬܐ ܕܥܡܝܢܐ *The bread we have need of*. Thus Ἀρτὸ ὁ ἐπιούσιος is *sufficient bread*, and opposed to Ἀρτὸ περισσός *Superfluous* and *Superabounding bread*. All which will appear most clearly and elegantly, if we do but parallel these two words in the Petition by way of *Antithesis* in this manner, Τὸν ἄρτον ἡμῶν ὃν τὸν περισσόν, ἀλλὰ τὸ ἐπιούσιον, δὸς ἡμῖν σήμερον. Not Ἀρτὸ περισσός a *Superfluous* and *Superabounding bread*; but Ἀρτὸ ὁ ἐπιούσιος a *Sufficient bread*, give us, O Lord, *this day*.

And thus we have seen that this Prayer of Agur, in my Text, is the self-same with that our Saviour taught us in the Gospel; which Tremellius well observing in his most elegant Hebrew Catechism, renders that petition in these very words of Agur, הַסֵּר יְיָ מִלִּפְנֵי הָאֵלֹהִים, as though our Saviour had reference to them.

Now for the right understanding of this *Sufficiency* we are to pray for, we must know, that a *Competency* is twofold: Either in regard of *Nature*, which sufficeth to support a man in his natural life and health: or secondly, a *Competency* in regard of a *man's condition*, which is sufficient to support and maintain him in that condition, order, degree and calling wherein God hath placed him. Both these degrees of *Sufficiency* are meant in the Prayer our Saviour taught us, *Give us this day our daily bread*; and in this of Agur, *Feed me with food convenient for me*, namely, for Agur. For perhaps that may not be sufficient for Agur's condition, which might suffice for another. But if Agur's condition were such as some man's is, that he needed no more than was convenient to maintain himself in his natural life and health; then the *Competency* he must pray for is no more than a *Competency* in regard of *Nature*. If Agur be a Master of a Family; then that is his *Competency* which is convenient to maintain his wife, children and household. If Agur be a Publick person, a Prince or a Ruler of the people; then that is Agur's *Sufficiency* which will conveniently maintain him in that condition.

For the *Competency* which Agur prays for is that, which if he want, he is in poverty; if he exceed, he is rich. Now our own Reason will inform us, that those means which would make a private man rich, a King may have, a Peer may have, and more too, and yet be exceeding poor. In a word therefore, as Zeba and Zalmunna said to

*Gideon, Jud. 8. 21. As is the man, so is his strength; the like may I say here, As is the man, so is his Competency. And in whatsoever condition God hath placed thee, thou mayest, yea thou oughtest to pray for a convenient Food to maintain the same; but to ask more thou hast no pattern, neither in this, nor in the Prayer which Christ himself hath taught thee.*

HAVING thus fully explicated (as I think) these first words of *Agur's Prayer*; let us now see what *Observations* they will afford us, before we come to the Reason in the words following, where indeed is the marrow of the Text.

Observat. 1. First therefore, If we ought with *Agur* to pray against Poverty, *Then is that Monkish affecting of Poverty no point of Piety; their voluntary and vowed Poverty, as they would make us believe, neither a State of Perfection, nor a Religion acceptable to God.* We know well enough what the Poverty of *Monks and Friars* hath been for many hundred years, not a State of Perfection (God knows) but a State of Hypocrisie: For what Poverty is that, I pray you, where a man is said to be poor, and to have forsaken all, because he hath nothing in proper, and yet hath a rich and plentiful share in the common? But suppose it were as they say it is, and as amongst the ancient Monks it was indeed, and perhaps still among some of their begging Friars; yet, I say, such a wilful Poverty is neither a State of Perfection, nor a Religion acceptable to God: For if it were, it could not be lawfully prayed against, nor a competent sufficiency prayed for: But, *Give me not poverty, (saith Agur) but feed me with food sufficient for me.*

I. But they alledge the Counsel of our Saviour to the young man in the Gospel, *Matth. 19. 21. If thou wilt be perfect, go sell that thou hast, and give it to the poor, and thou shalt have treasure in heaven.* Doth not Christ prescribe Poverty here as the way to eternal life?

A Ship in a storm is sometimes in that danger, as there is no way to save her but to throw her lading into the Sea; The Body sometime cannot be saved, unless an arm or a leg be cut off. If this young man's Soul were in danger of some such spiritual Gangrene through his great possessions, then was this counsel of our Saviour a personal and particular advice unto him: but extraordinary cases are not to be made an ordinary practice. But I think this was not this young man's case, for the Text saith,

Mark 10. 21. *Our Saviour loved him, when he heard his replies, &c.* And therefore I answer, that our Saviour spake this *πειρασμός, Trial-wise*; as he did to the woman of Canaan, when, to prove her constant Faith, he told her, *He was not sent but to the lost sheep of Israel*; and as he did to *Moses, Numb. 14. 12.* when, to prove or stir up his zeal in praying, he threatned utterly to destroy his people *Israel*; *I will (saith he) smite them with pestilence, and disinherit them, and will make of thee a greater Nation than they.*

So our Saviour spake here to the young man by way of Trial, to prove him, and to make him see and acknowledge how much he was deceived, how far short he was of that Perfection of heart he deemed to be in himself, who thought he could have been willing and ready to do any thing for the attainment of everlasting life: *Master, (saith he) what shall I do, that I may inherit everlasting life?* I have done all I know, command me any thing else what thou wilt, I am ready to undertake it. Our Saviour answers, By this shalt thou approve thy perfection with God, if thou canst be willing for his sake to sell all that thou hast, and give it unto the poor. And this was a Touchstone indeed; for the Text lays, *He went away sorrowful.* And I make no doubt, but if many among us, who think themselves some-body, would examine themselves upon this point, they would find their hearts deceive them egregiously, and that they were not the men they took themselves to be. Art thou rich, and yet couldst thou be willing to forsake all thou hast to follow Christ? This is a scourging Trial indeed. And yet should every true Christian be thus affected, to forsake all in the purpose and estimation of his heart, that he may be one of Christ's: For,

Matth. 19. 16. *He that loveth father and mother, houses and lands, better than him, (he that hath not forsaken them in his estimation and resolution,) is not worthy of him.* And this is that forsaking of the world in purpose and affection, to prefer Christ before the world, whereof *S. Peter* chiefly spake, *Luke 18. 28. Lo, we have left all, and followed thee, (that is, we have set all at nought to follow thee,) and yet Peter kept his house still at Capernaum.* I leave it to be considered, whether such as these be not the poor in spirit, *Matth. 5. 3.* that is, who in spirit and affection have renounced the world, and esteem of Christ above all riches. For these words are but once found in Scripture, and *S. Luke* seems to imply as much as I say, when he relateth the words as spoken to and of the Apostles only; *Blessed be ye poor, for yours is the Kingdom of God.* But I will not contend for it.

Secondly,



Secondly, The Patrons of *Monkery* alledge the Practice of the Primitive Church, *Acts* 2. 45. & chap. 4. 34, 35. who *sold their lands and possessions, and laid down the money at the Apostles feet.* I answer, They were *Jews* that did so, and none but *Jews* that did so. Shew me the like done among the *Gentiles*, when the Gospel came amongst them: Which of all *S. Paul's* Epistles give any such Precept, or intimate any such thing? But as for the *Jews*; those who once believed in Christ, believed also the woful destruction of their own Nation to be within a few years after; and therefore they thought good, while there was yet time, to improve their Lands and Possessions to the best use, which they should not many years enjoy. And the occasion was now fit, at the first preaching of the Gospel and gathering of a Church to Christ, to furnish the Apostles and others for this service and employment. And therefore when the Gospel was also spread among the *Gentiles*, the Apostles were so careful to make Collections in all the Churches for the relief of the poor Saints at *Jerusalem*, even those who at the first had disurnished themselves of all, and at whose charges, as may be supposed, the Gospel was at the beginning preached among the *Gentiles*. *Rom.* 15. 26, 27. *1 Cor.* 16. 1. *2 Cor.* ch. 8, and ch. 9.

Prov. 30. 8, 9  
2.

And seeing I have entred thus far into the question of *Monkery*, I will take leave to examine two more Examples which they bring to that purpose, though not so near to the matter of my Text as the former.

Thirdly therefore, The Patrons of *Monkery* alledge the Example of the *Rechabites*, of whom we read *Jer.* 35. 6, 7. that according to an Ordinance wherewith their Father *Jonadab* bound them, they *drank no wine, built no houses, sowed no seed, neither planted nor possessed vineyards or fields; but lived in tents all their days.* Which singularity of life seems not only to resemble, but to warrant that of *Monkery*, in those two main points of *forsaking possessions, and abstaining from meats*; seeing God himself in that place commended those *Rechabites* for observing this Ordinance of *Jonadab* their Father.

3.

But I answer; This of the *Rechabites* was *no matter of Religion*, as that of *Monks* is, but a *mere civil Ordinance* grounded upon a National custome: For the *Rechabites* were of the race of the Family of *Hobab* the *Kenite*, *Moses's* Father-in-law, as you may read *1 Chron.* 2. 55. Now the *Kenites* were *Midianites*, and the *Midianites* were dwellers in Tents from the beginning. This I prove, 1. Because the *Arabians* of those parts were such both then, and still are at this day. 2. The *Ishmaelites* and *Midianites* dwelt together, insomuch that their names are confounded in Scripture, or interchangeably used the one for the other. For *Gen.* 37. 25, 28. those Merchants to whom *Joseph* was sold are promiscuously called sometimes *Ishmaelites*, sometimes *Midianites*, as if they were both one people; as indeed they both descended of *Abraham*, the one by his handmaid *Hagar*, the other by his second wife *Keturah*. So *Judg.* 8. 24. the *Midianites* which *Gideon* vanquished are called *Ishmaelites*. They had (saith the Text) *golden ear-rings for they were Ishmaelites*. Now it is apparent in Scripture that the *Ishmaelites* or *Hagarens* used to dwell in Tents, whence *1 Chron.* 5. 10. it is said, the *Reubenites* in the daies of *Saul* made war with the *Hagarites*, who *sell by their hand; and they dwelt in their tents throughout all the East-land of Gilead*. Besides, of the *Ishmaelites* were those famous *Scenite-Arabians*, mentioned in Scripture so oft under the name of the *Tents of Kedar*. Such therefore as the *Ishmaelites* were, may we deem the *Midianites* also to have been, who dwelt with them: and to put it quite out of doubt, we have so much told us in Scripture, in the prayer of *Habakkuk*, cha. 3. 7. *I saw, saith he, the Tents of Cushan (or Arabia) in affliction, and the curtains of the land of Midian did tremble.*

Psal. 120. 5.  
Jer. 49. 28.

This custome of their Nation and Countrey did that *Midian* Tribe of the *Kenites* (of which was the Father-in-law of *Moses*) still observe, after they came to live in *Canaan* with the *Israelites*. So we read *Jud.* 4. 11. that *Heber* the *Kenite*, which was of the children of *Hobab* the Father-in-law of *Moses*, severed himself from the *Kenites*, and pitched his tent unto the plain of *Zaanaim*, which is by *Kedesh*. See *1 Chron.* 2. 55. according to *Hierome*. And this manner of living they seem to have retained, partly for to be a Badge and Cognizance of the Nation whence they were descended, and partly to live the more securely in the land where they were strangers, either from the envie of the *Jews* at home, or danger of enemies abroad, to whom by this means they should be the less subject, as having neither houses to fire, nor lands to be taken from them, but only cattel wherewith they lived, and tents, which they removed hither and thither as opportunity served for pasture to feed them: Even as *Abraham* lived while he sojourned as a stranger in the land of *Canaan*, and in imitation

imitation of whom, being their Ancestor, perhaps this custome was derived to the *Midianites* his children.

Prov. 30. 8, 9

Howsoever at length it seems these *Kenites*, allured by the more pleasant living of the *Israelites*, began to change this custome of their Ancestors; which occasioned *Jonadab* the son of *Rechab*, a famous *Kenite*, to renew it again, and bind his posterity to observe it; and to that end he forbad them altogether to drink any Wine, lest desire thereof might occasion them to plant Vineyards, and so to build Houses as the *Jews* did, and so to forsake the custome of their Nation; as perhaps licentiousness of Wine before had caused many of them to do. For certain it is, that *Jonadab* renewed but that which their Ancestors had observed long before he was born. And thus you see it was *no order of Religion* which they bound themselves unto, but a maintenance of a *Civil custome*. And therefore the wild *Arabians* and *Tartars*, who at this day live in like manner, are as good a Pattern to warrant *Monkery* by as they.

4.  
Num. 6. 2. &c.

But there is another Example yet, wherein they put great confidence, as being established by God himself; and that is of the *Nazarites* in the Law, who bound themselves by a solemn vow to a *singularity of life*, not much unlike that of *Monks*, (especially those of the ancient form) as to *separate themselves unto the Lord, to drink neither wine nor strong drink, nor suffer a razor to come upon their heads*, and to be accounted in a special manner *holy unto God* above other men.

I answer, If this be the sample from which *Monkery* is derived, there needs no other Argument utterly to overthrow it; and therefore it is as ill chosen as could be. For this *Law of Nazarism* is one of the things expressly named, which the Apostles decreed at the Council of *Jerusalem* should not be imposed upon the *Gentiles* who believed in Christ. Look *Acts* 21. where *S. Paul* having made a *Nazarite's Vow* at *Cenchrea* for a certain time, according to the manner, *James* and the Elders of the Church at *Jerusalem* advised him to joyn himself with four others who had the like Vow upon them, (and the time thereof also as *Paul's* was then to be fulfilled, for they were seldom perpetual,) and to take and purifie himself according to the Law with them, that the *Jews* might take notice he was conformable to the Laws and Orders of his own Nation, till God should dissolve the same. But as touching the *Gentiles*, (saith *James* verse 25.) *we have written and concluded, that they observe no such thing*. Is not this plain enough? If therefore the Law of *Nazarites* be the Pattern of *Monkish Orders*, the Apostles decreed the *Gentiles* should observe no such thing. And for the *Jews*, God hath now also dissolved their Temple and all their Legal Worship.

Observ. 2.

THUS much for the first Observation against *superstitions* and *affected Poverty*; nor shall I need stay longer upon this part of *Agur's Prayer*, *Give me not Poverty*. There are not many of us willingly guilty on this side. I come therefore to the other side, whence my second Observation shall be, *That we ought not to covet nor seek after Abundance and Excess in these outward things; but to have our aims and desires stinted at such a Competency only, as is convenient to maintain us in that condition and state wherein God hath placed us*. Whatsoever is more than this, is Sin: For what we have no pattern in the Word of God to pray for, we have no warrant to covet or seek for. In the Pattern for all our Prayers, *The Lord's Prayer*, our Saviour alloweth us to pray for no more but a competency, *Give us day by day our daily bread*; that is, not a superfluous and superabounding bread, but a *sufficient bread* we pray thee, O Lord, to give us this day and every day. *Agur* in my Text, *Give me neither Poverty nor Riches; feed me with food convenient for me*. *Jacob* in his vow, *Gen. 28. 20. If the Lord* (saith he) *will give me food to eat, and raiment to put on, The Lord shall be my God, &c.* Food he desires, but food to eat; Clothing he desires, but clothing to put on; so much as was sufficient for him and his to eat: so much as was sufficient for him and his to wear: this *Jacob* desires, but no more. And under these two words, *Food* and *Raiment*, are comprehended all things needful for the maintenance of life; as may appear by the following words v. 22. where *Jacob* promiseth, that if God will grant him this his suit, *of all that he should give him he would pay the Tenth unto him*. But in the whole Book of God there is no Prayer to be found for *superfluity* and *Abundance*.

I would not be mistaken: I say not, it is unlawful to have and enjoy Riches and Abundance, if God give them; but unlawful to covet and seek after them. I know, the things of themselves are indifferent, and the good creatures of God made for the use of man, if man abused them not; yea, plenty and abundance of them are called *the gifts of God*, and, which is more, *the blessings of God*: *The blessing of God* (saith



(saith *Solomon*, Prov. 10. 12.) *maketh rich*: and it is the usual phrase of Scripture to say of those that became rich, that *God blessed them*. And they are *Blessings* indeed, when God offers them, but no *Blessings* to such as covetously hunt and gape after them. *Abraham* was rich, *Jacob* was rich, *Solomon* and *David* were rich; I mean, they had abundance wherewith God blessed them: But which of all these, or any other holy man in God's Book, do we find to have long'd for, crav'd or labour'd after more than a *portion convenient* for them? which of them made their desires carvers of such abundance? No: Desire of abundance and superfluity tures not with the heart of God's servants. *Jacob* indeed became rich, but desired (as you heard) but *meat to eat, and raiment to put on*. *Solomon* a King, for whose estate the greatest measure of these things was most behoveful, yet when God (1 Kings 3. 5. 9.) gave him his choice to ask what he would, and he would give it him; he asked neither *riches* nor *honour*, but a *wise and understanding heart*; wherewith God was so well pleased, that he tells him, *Because he had not asked riches nor honour; therefore he would give him both riches and honour in that abundance, as no king on earth should be like him*. When *Riches* come thus, they come then indeed as *Blessings*: For God gives them as well-pleased, and accordingly as he sees them good for those to whom he giveth them; and sends his *Grace* with them, that those who have them may use them to his glory and their own good.

Prov. 30. 8. 9

Verf. 11.

Verf. 13.

On the contrary, To men whose hearts could never say, If God will give me but sufficient and convenient for me, I will lay me down and be at rest, and crave no further; to those whose hearts are restless and mad after abundance and excess of wealth, whose desires are without all bounds in seeking after Riches: Experience may tell us, that to such as these *Riches* seldom or never prove a *Blessing* when they get them, but a *Curse*. He that *maketh haste to be rich*, (saith *Solomon*, Prov. 28. 20.) *shall not be innocent*. They that will be rich, (saith *S. Paul*, 1 Tim. 6. 9.) speaking of such as could not rest with a *Competency*) *fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition*. We use to say, that those who have great losses are undone: but here, he that getteth much is undone.

Wouldst thou then be happy and blessed in the enjoyment of these outward things, then desire no more in thy heart than thou mayest lawfully ask of God in thy Prayer: Follow the counsel of *Solomon*, Prov. 23. 4. *Labour not to be rich, cease from thine own wisdom; viz.* to seek to be rich, which is humane wisdom, but indeed plain folly. Let neither thy desires nor thy aims out-bound this of *Agur's*, to have *food convenient* for thee. If God sees it good for thee to have more, he will give it thee, and offer thee the means and opportunity thereof, without thy seeking. But if he sees it not good for thee, why wouldst thou have it? Thou hast *enough* already, if thou hast *convenient*. Howsoever, God hates a large and restless desire: Therefore be not covetous, be not greedy of much; lest if thou come by it, God give it thee not in mercy, but in wrath and displeasure.

My third *Observation* is, *That a Competency, or the Middle estate between Want and Superfluity, is in choice to be preferred, as the best and happiest condition*. We see *Agur* preferreth it before the rest, and that his choice was a *Wise* man's choice, we cannot doubt, when the Scripture records it as a piece of his *Wisdom*: yea, even the *Wise* men of the \* *Heathen* were not ignorant thereof. The reason is apparent, because it is the most free from such dangers as both *Extremes* are subject unto; which *Agur* mentioneth in the Reason of his petition, to be perils of *Irreligion* towards God and *Injustice* towards man: Great evils both of them, endangering the state of the Soul. But I must not speak of them particularly here, they belong to the Second part of my Text: and we shall not need look so far; for not only in that, but even in outward respects, we shall find *this middle estate* to be the *safest* condition. The low shrubs, Beasts will brouze them, and trample upon them; the high Trees are most subject to the violence of Tempests; when those of a middle size are free from both. So a poor estate is subject to contempt, and so to be wronged and injured of every one that will: The rich and mighty are envied, and obnoxious to the rage of troublesome times, being looked upon as a booty by such as are able and find advantage to seize upon them. Only the *Mean estate* is most free from such perillous Extremities, being as below Envy, so above Contempt.

If then our good and gracious God hath given us a *convenient measure of means* to maintain our condition, let us think *our line hath fallen unto us in a pleasant place*, as the

\* Horat. Carm. l. 2. Od. 10.  
Auream quisquis Mediocritatem  
Diligit, tutum caret obsoleto  
Sordibus tellus, caret mordenda  
Sobrius aula.

Seneca in Oedipo.  
Fata si licet mihi  
Fingere arbitrio meo, &c.  
Tuta me munda est haec  
Vita decurrens citâ.

Prov. 30.8.9

the Psalmist speaks, *Psal. 16. 6.* and that *we have a goodly heritage.* He that hath once a *Competency*, let him be assured he hath all the *Contentment* which is to be found in these temporary things; and Experience will tell him, Though Riches may encrease, yet after a *Sufficiency* once attained, *Contentment* will encrease no more, though Riches encrease never so much.

II.  
The Reason of  
Agur's Re-  
quest.

THUS much of that which *Agur* requested; Now follows The *Reason* of his Request, *Lest I be full and deny thee, and say, Who is the Lord?* &c. Out of which, before we come to handle them particularly, let us make this *General Observation*, That the Rule of our desires and endeavours, in the getting and enjoying of these outward things, ought to be our *Spiritual welfare and the bettering of us to God-ward.* This was *Agur's Rule*, He desires such a measure of outward means as might neither through fulness make him forget God, nor through want tempt him to sin both against him and his neighbour. This is the Compas we ought to sail by, if we would avoid shipwreck: This is the Pole-star and Heavenly mark whereon our eyes in all our thriving courses should be fixed, and by it our desires and aims measured. That proportion of outward things and provisions for this life which may the best stand with our improvement to God-ward, which may the most further and enable us, and the least endanger and hinder us, in our religious devotions to God and charitable duties to our neighbours; this should be the stint of all our worldly desires and endeavours under the Sun. More than may stand with this, is so far from being wished or sought for, that we ought with *Agur* to pray against it, and say, *Lord, lead us not into temptation, but deliver us from evil.* But alas! we set the Cart before the Horse; we make not the Worship of God and our Spiritual advantage the Rule of our aims in getting and enjoying of these Temporal things: But on the contrary, we use to serve God and keep his Commandments so far as may stand with our profit, with our covetous and ambitious desires, and no farther. And this was *Jeroboam's* sin, who forsooth would serve the God of his Fathers so as he thought might stand with the safety of his kingdom, but no farther. But alas! *what would it profit a man to win the whole world, and lose his own soul?* But *Jeroboam* lost his kingdom too, which else God had promised to entail unto his posterity. But let us be wiser, and, as *S. Paul* bids us, *whether we eat or drink, or whatsoever we do else, let us do all to the glory of God.* Let this be the End of all our actions, and then we shall be sure to thrive here, and be blessed for ever in the world to come.

Mar. 8. 36.

1 Cor. 10. 31.

I.

So much for the *General Observation*: Now to the particular handling of the words, *Lest I be full, and deny thee, and say, Who is the Lord?* The words are plain, and their meaning is of *Impiety* and *Irreligion*: Give me not Riches, lest I become ungodly and irreligious. For, as to know God in Scripture is to worship and serve him with fear and reverence; so to deny him is to be devoid of Religion toward him, to live as if there were no God. So it is said of the sons of *Eli*, that they were sons of *Belial*, they knew not the Lord, that is, they acknowledged him not by love, fear and obedience, but lived as if they had said, *Who is the Lord?*

1 Sam. 2. 12.

Now that men who abound in Wealth and Superfluity are much subject to this malady, is so manifest by other places of Scripture, that *Agur's* fear was not without a cause. *Dent. 6. 12.* is a Caution given to *Israel*, when God should bless them with Prosperity, *When thou shalt have eaten and be full, then beware lest thou forget the Lord which brought thee out of the Land of Egypt.* Again, *Dent. 8. 10, &c.* *When thou shalt have eaten and be full Beware that thou forget not the Lord thy God, in not keeping his Commandments, and Judgments, and his Statutes: Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein, And thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then thine heart be lifted up, and thou forget the Lord thy God, which brought, &c.* *Verf. 17.* *And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.* Whence it appears, not only how dangerous Prosperity is to Piety, but what it is to forget God, which is, in my Text, to deny him, and to ask *Who he is*; namely, to break his Commandments, Statutes and Judgments, to be unthankful for his Blessings, and to attribute all to our own power and wisdom. Again, in *Dent. 32. 15.* *Moses* prophetically sings of *Israel*, *Jesurun waxed fat, and kicked: Thou art (saith he) waxed fat, thou art grown thick, thou art covered with fatness: Then he forsook God which made him, and lightly esteemed the Rock of his salvation.* *Verf. 16.* *They provoked him to jealousy with strange gods, with abominations they provoked him to anger.* And *Hosea 13. 6.* the Lord complains of the event of this prediction, *According to their pasture (saith he) so were they filled, and their hearts were lifted*



## Dis. XXVIII. *Unthankfulness to God, how unreasonable and unworthy.* 131

up; therefore they have forgotten me. — *Rare fumant felicibus are.* I think it is sufficiently proved, and Experience doth every where make it good. Prov. 30.8,9

1. The cause hereof is, the weakness of our Nature through sin, not able to wield the Blessings of God if they abound. Even as the Physicians say that a *Plethora*, or full state of body, is dangerous in respect of health, even though it be without impurity of blood; because Nature, if weaker, then it cannot wield it; or if a while she be of equal strength, yet is soon and sometimes suddenly, overturned: Even such is the case here with our life and health spiritual.

2. Religious Devotion springs from Humility and Lowliness of mind: but Abundance usually puffeth up with pride; as the Lord even now complained in *Hosea*, that *the heart of his people was exalted, and therefore they forgot him.* So in the quotation *Deut. 8.10, &c.*

Lastly, A full belly is unfittest for Devotion and Prayer, and therefore in our devoutest Supplications we use *Fasting*. Even as it is in plenteous feeding, so is it in the very outward injoyment of plenty: whence ye heard even now the Spirit of God to express this *Abundance* of outward things by *Feeding, Fulness, and Fatness.*

THIS Truth thus confirmed will afford us three useful Observations. First, *To consider the wickedness of man's nature which abuseth the Abundance of God's Blessings to dishonour him that gave them.* *Unthankfulness* is a most hateful vice, if but to men, and for such benefits as one man can afford another: How much more to be abhorred is *Unthankfulness to God*, who is the *giver of all good things*? Yet amongst men Abundance of benefits will sometimes wring an acknowledgment from an unthankful disposition, though a smaller kindness would not do it. But the contrary, the more Benefits and Favours are heaped, so much the more unthankful to grow to him that bestows them; or the more his Benefits encrease, the more to wrong and reproach him: this I think is not easily sampled in the dealings and courtesies from man to man. Yet thus most (unworthy and ungrateful wretches!) are we wont to deal with our gracious God, not only to be *unthankful*, (which were bad enough) but so much *the more unthankful*, by how much his Benefits encrease and abound toward us. The less we have, the more we acknowledge him; the more he gives us, the less we own him; and if so be we once arrive at a *Fulness*, it is ten to one but we plainly deny him, and ask, *Who is the Lord?* and what a hideous *Unthankfulness* is this! Observat. 1.

If this were not so, *Agur* would never have grounded his Prayer upon such a supposition: if it be so, we see why God is fain, for the most part, to deny those he loveth, abundance of these outward things; namely, lest by so giving he might quite lose them, and utterly undo them. He knoweth our nature better than our selves, and moderates his Blessings for our good.

Physick is an unpleasing thing, (our Stomachs are much against it) and a Potion is bitter in tast; yet in danger of life, if we be sick, or if we be but crazie and in danger of sickness, we are willing to submit our selves to the will of the Physician, as one that knows what is good for us better than our selves: We can endure in such a case to be abridged of our diet, to be restrained from our pleasure, to fast from our desired meat and drink; and not to be offended at him who shall thus abridge us, but to love him, yea reward him too, as who for this his care hath deserved well at our hands. Come on then: Hath not God as much skill in the state of our Souls, as any Physician in the state of our Bodies? Why should we then take it unkindly or impatiently, when for our spiritual safety he abridgeth us of that abundance which other men enjoy? Envie them not; it may be they are none of God's Patients, and so he takes no care of them, but lets them fill until they surfeit and perish: but thou art under his cure, who is the great Physician: if thou believest it, thou wilt love him therefore, and quietly submit unto his will; and not be like the horse and mule who, because they want understanding, are impatient to be dieted or diminished of their fodder, though it be for their good, because they know it not. And thus much for the first useful Observation.

Observe in the second place, *The unreasonable Folly of men, so greedily to long for and pursue after that which so much endangereth their welfare and happiness.* For is it not a *Folly* never to think a man's self well, until he be in an estate of greatest danger? It is as if a man should seek a Lion in his den, when he might safely have passed by without danger; or like the silliness of children, who long to have an Adder in their hands, because he hath a gay skin. Were it not much better, with *Agur's* choice, to sit somewhat low with safety, than to ride aloft with continual danger of breaking a man's neck? We would have we know not what: we daily pray that God would *not* lead Observat. 2.

Prov. 30. 8, 9

lead us into temptation, and yet we long to be tempted : or it may be we are of *Socrates* his mind, who chose a shrew to exercise his patience ; so we would have wealth in abundance, to approve our moderation. But as *Aristotle* thinks it not *true Valour* and *Magnanimity* to be φιλοκίνδυνος, to long to be in danger, but rather to acquit himself well when he shall encounter it ; so I think of a *wise* man : He that shall do otherwise, I think him not wise ; if I should, I must take *Agur* for a fool.

Some perhaps are daring out of ignorance, whom, if they have no better experience, yet even Nature her self seems willing in some sort to inform, who by Divine Providence is so ordered, that in those places where Gold and Silver groweth, there grows neither Grass nor Plant nor other thing that is any thing worth ; to shew us how fruitful the hearts and minds of such are wont to prove as long after them, being as barren of Goodness as those Countries of Grass. But if any one, after he knows and is informed of the danger of such a condition, shall say with *Nero's* mother, when the Mathematician had told her, her Son should indeed be Emperour, but put her to death, *Me verò occidat, modo imperet ;* So he may reign, let him kill me : If any shall say so here, *Let me be rich, though I perish ;* I yield him as worthy *Simon Magus* his blessing, *Pecunia tua sit tecum in perditionem, Thy money perish with thee,* Acts 8. 20.

Observat. 3.

My third and last Observation is, A Lesson of caution to those who are rich in this world, to keep a continual watch over themselves, that they forget not God in their abundance. For though this estate be fickle and dangerous, as I have already shewed ; yet it is possible to be happy therein, if competent and fit means be used ; and the beloved of God have been so. And those here have the best hope of success, who have not by their covetous and ambitious desires tempted God in getting their abundance. Howsoever, as the wealth, so the care also and watchfulness of the owner must be exceeding and abundant ; for a ship of such sail requires a skilful Pilot and extraordinary care in the steerage.

Prov. 3. 9.  
Psalm. 24. 1.

Besides the *General means* in all Estates to prevent declining from God, there is one more *Special means* in this case of Abundance, which if it be not used, I am perswaded the danger neither can nor ever will be avoided ; and that is, *To be fruitful in good works ; to be liberal* and open-handed to the relief of the poor, and furtherance of all godly and sacred uses. It is *S. Paul's* charge, 1 Tim. 6. 17, 18. *Charge them that be rich in this world, — that they do good, that they be rich in good works, ready to distribute, willing to communicate, &c.* If thou wouldst have God's blessing go with thee, follow *Solomon's* counsel, *Honour him with thy substance, and with the first-fruits of all thine increase.* For the earth is the Lord's and the fulness thereof ; and he requires this as a *Tribute* whereby we may acknowledge him to be the Giver of what we have. Away with words or mere verbal thanksgivings, God is thy Landlord, he requires a *Lords Rent* ; those who use not to pay it, will soon forget who is their Landlord ; which is the proper fountain of all the evil that comes by Abundance. Nay, he that thinks this *Tribute* of his goods is not due, doth already disclaim his Landlord, and deny God to be his Lord. When *David* made that bountiful and glorious offering for the building of the Temple, 1 Chron. 29. 10, 11, 14. he blessed him in this manner, *Thine, O Lord, is the kingdom, and thou art exalted over all : Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. All things come of thee, and of thine own have we given thee.* If thou wouldst have the grace to say as *David* said, thou must do as *David* did.

THUS we have considered the *First* part of the Reason of *Agur's* Prayer, *Why he prayed against Riches* : let us next examine the *Second*, which moved him to pray against Poverty also, *Lest (saith he) I be poor, and steal, and take the Name of my God in vain.* Poverty, we see, and want of things needful, hath her dangers and evils, as well as Riches and Abundance.

1.

First, *Stealing ; Lest I be poor, and steal.* Where by *stealing* we must understand as much as is forbidden in the eighth Commandment : not only *stealing by force and violence*, which we call *Robbery* ; but *stealing by fraud, consenage, or detention of anothers due* ; though not so much punished by the Laws of Man, yet as great a Sin before God as *forcible robbing*. You may find all these kinds of *stealing* reckoned up together Levit. 6. and one and the same sacrifice appointed by God for atonement of them ; whereby it appears, their guilt is the same in his estimation, whatsoever men think of them. Lev. 6. 2. *If a soul sin, and commit a trespass against the Lord, and lye unto his neighbour in that which was delivered him to keep, or in fellowship, (or dealing,) or in things taken by violence, or hath deceived his neighbour, Ver. 3. Or hath found*



found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doth, sinning therein: Ver. 4. Then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, Ver. 5. Or all that about which he hath sworn falsely: he shall even restore it in the principal, and add the fifth part more thereto, Then followeth the sacrifice for atonement. Here you may easily see how far this sin of *stealing* extends. And there is none of all these but a poor man in extremity of want is in danger to fall into; as not only *Agur's* fear, but daily experience may tell us, and therefore it needs no further proof.

The second danger that *Agur* nameth, is, of *Taking the Name of God in vain*; that is, of *perjury* and *false swearing*, as that which would follow upon *stealing*, as *stealing* doth upon *Poverty*. The danger of *Perjury*, upon committing of *Theft*, was greater among the *Jews* than amongst us, by reason of a Custom and Law amongst them, to tender an *oath* to those who were accused or suspected of *Theft*, to clear and purge themselves. For because *Theft* was not punished by death according to the Divine Law, but by *restitution* and recompence; this course with them was just and reasonable, when no other evidence sufficient could be brought, to give an *oath* to the accused; it being supposed that the guilty party, where the punishment for *Theft* was but *restitution*, would rather confess his offence, than incur so hainous a sin as the sin of *Perjury*. But with us, who punish *Theft* with death, this way of trial by *oath* would be most unreasonable, it being most true (though spoken by the father of lies) that *skin for skin, and all that a man hath, he will give for his life*. But that this manner of trial was practised among the *Jews*, the place I even now quoted out of *Leviticus*, for the kinds of *Theft*, doth sufficiently manifest, where it is said, *If a soul have committed such or such a kind of theft; and lieth concerning it, and sweareth falsely; and again it is said, he shall restore all that about which he hath sworn falsely*. And *Exod. 22. 8, 11.* there is an express commandment to give an *oath* in a case of *Theft* there mentioned. Hence it is that the prohibition of *Theft* and *Perjury* are joyned together, *Lev. 19. 11, 12, 13.* because the one depended of the other: *Ye shall not steal, neither deal falsely, neither lie one to another. And ye shall not swear by my Name falsely, neither shalt thou prophane the Name of thy God; I am the Lord. Thou shalt not defraud thy neighbour, neither rob him: The wages of him that is hired shall not abide with thee all night until the morning. The Perjury and false swearing here mentioned the Jews understood to be specially intended in case of Theft. For the same reason Theft and swearing are coupled together, Zech. 5. 3, 4. and a curse pronounced against them both, The curse, saith the Lord of Hosts, shall enter into the house of the thief, and into the house of him that sweareth falsely by my Name; and it shall remain in the midst of his house, and shall consume it.*

And thus you see what special reason *Agur* had, in regard of the custom of his Nation, to add to the first evil of *stealing*, this second danger of *Taking God's Name in vain*, because the one was like to bring on the other.

Yet I would not have you so to take me, as if I thought that we were altogether exempt from this danger; for though the occasion be less, yet we find by experience that our *Thieves* will also *swear* themselves, though no Law or Judge constrains them to swear at all. And for *Lying*, the next neighbour to it, we find that to be the ordinary, and almost unavoidable, consequent of this sin. So that *Agur's* reason will fit us well enough.

THIS much shall serve for the Explication of the words, that ye might understand *Agur's* meaning. Now let us see what *Lessons* and *Observations* we may gather from them, which are these. First, *That it is not lawful to steal, no not in a case of want and necessity*. For though *Agur* were poor, and wanted food convenient for him, yet were it a sin for him to steal; which makes him pray against it, *Lest I be poor, and steal*. For that which is of it self unjust and sinful, no necessity can make lawful or dispensable. Indeed in Ceremonies and things by nature indifferent the case is otherwise; necessity there dispenseth, as it did with *David* in eating of the Shewbread: For the eating of that Bread more than other was not of it self unlawful, but only for ceremony sake: But Injustice is always Injustice, and such a one among other sins is *Theft*, when we take that from another which is his, and by no right is ours.

Prov. 30. 8, 9

It is therefore a preposterous plea which *Poor* men are wont to use, therewith to excuse themselves. 1. *What would you (say they) have us do? the world hath forsaken us; we have no friend to help us.* Alas! have men forsaken you? and will you make God forsake you too? Will no body help you? and will you make your selves uncapable of God's help too? This is not the way to ease your cross, but to procure a curse and to draw a great misery upon your heads. Nay, if you had not used these unlawful courses, but had recourse to God your heavenly Father, and trusted upon him *who clotheth the grass and lilies of the field*, he would have provided for you: but now you shut the *gates* of his blessing and mercy against your selves. 2. *Yea, but I am a poor man, and he from whom I have taken it, is well able to spare it; it will do him no harm, and me good.* But who made thee a divider of other mens goods? Thou must not look only whether he can spare it, but by what means thou comest by it. 3. *But it is a small thing.* The more base and abject sinner thou, who wilt corrupt thy conscience for such a trifle. Take heed; he that will serve the Devil for so small advantage, if the Devil once mend his wages, it is ten to one but he will mend his work.

Observat. 2. This is the first *Observation*, and if we mark it well, here will be ground and roomth for another: *For if it be a sin for a Poor man to steal in his want from those that have enough; how much more hainous is it for a Rich man to rob the poor?* as many do by fraud, oppression, detaining the hire of the labourer, and the like. The poor man's need is a strong temptation to make him steal; therefore *Agur* makes *Theft* the poor man's danger, and not the rich; *Lest I be poor (saith he) and steal: not, Lest I be rich, and steal;* for why should the rich man steal? he hath no need, as we say, he hath no direct temptation thereto, as the poor man hath, and therefore his sin is the greater. And indeed there can be no other reason of his Theft, but the rich man's malady; He hath *forgotten God*, and saith, *Who is the Lord?* and then no marvel if he be ready for any sin.

The hainousness and unreasonableness of this Sin may appear by that parable of *Nathan*, wherewith *David* was so much incensed and convinced, 2 Sam. 12. 1, &c. *There were two men in one city (saith he,) the one rich, the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing save one little ewe-lamb, which he had bought and nourished up— And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the way-faring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger (saith the Text) was greatly kindled against the man; and he said to Nathan, as the Lord liveth, the man that hath done this thing shall surely die; and he shall restore the Lamb fourfold, because he did this thing, and because he had no pity.*

Hence in Scripture, for the rich to spoil the poor, is accounted a *crying sin*; which kind of sins are in a degree above the ordinary rank of sins, viz. such as call for some visible and remarkable judgment upon the head of the committers. Judge of the rest by that which *S. James* saith of one kind of *robbing the poor*, by *detaining their wages*. Little know some men, who out of a kind of pride in their own might, and contempt of the poor, as scorning to acknowledge themselves obliged to them for their service, commit this sin, little consider they how grievously they offend: *Behold (saith S. James. ch. 5. 4.) the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.* To conclude this observation, *Men do not despise a thief (saith Solomon, Prov. 6. 30.) if he steal to satisfy his soul when he is hungry; yet if he be found, he shall restore seven-fold.* If the poor man's theft be punished seven-fold amongst men; sure with God, the rich man's shall be punished seventy times seven-fold.

Observat. 3. My third *Observation* shall be, *That we must avoid the occasions of sin, as well as sin it self.* *Agur* prayes not, that he might *not steal*, &c. but that God would keep him out of that condition which might *occasion* him to commit those sins. This might have been observed from the other part of *Agur's* reason as well as from this; for there he desired God to keep him from that *Fulness* which might occasion him to *deny* and forget God: but I chose rather to defer it hither. *Opportunity*, we say, *makes a thief.* It is as true in the general, That *occasion* is a snare whereby a man becomes a prey unto sin. *Eve*, by talking with the Serpent, was at length caught to eat of the forbidden fruit. *David*, by seeing *Bathsheba* washing her self, was tempted to commit adultery with her. *Peter*, by intruding himself into the high Priest's



Priest's Hall out of too much confidence in his own strength, came to deny his Master. For this cause God commanded his people in the Law, not only that they should worship no Idol, but that they should demolish all the Monuments of them; that they should make no covenant nor affinity with those who worshipped them: and all lest they might be drawn by these *occasions* to commit idolatry with them.

Prov. 30. 8 9

If this be so, we may see hence how much they deceive themselves who think it makes no matter what company they keep, or what places they come in; they will look to themselves forsooth, and mean not to be corrupted, but only to observe the fashions, either to satisfy their curiosity, or, as some will pretend, for the greater loathing of such abhorred courses. This is a dangerous principle, to play with the flames, as the fly doth. If thou wouldst avoid the *sin*, avoid the *Occasion* also. And let me add one thing more: Several sins have their several occasions and their proper gins; but *Evil company* is the Devil's Magazine, wherein are contained *all Occasions* of all sins.

Now I come to the fourth and last *Observation*, which I gather from the last words of Agur's Reason, *That the commission of one sin makes way to another.* Agur thought, if he were once brought to *steal*, he should not stay there, but be carried farther, even to *for swear*, and take God's Name in vain; *Lest I steal, (saith he,) and take the Name of my God in vain.* Peter first *denied* Christ; but the Devil would not let him stay there, but made him *curse* and *for swear* him. David having once committed *adultery* with the wife of *Uriah*, the Devil took the advantage to make him commit *murder* too. Sin is like a Serpent; if it can but once get in the head, it will draw the whole train after. While there is no rift in a block, it is hard for the wedge or axe to enter; but if a rift be once made, it will enter all with a little driving: So will sin.

Observat. 4

The reason is, Because he that commits a sin, puts himself thereby, more or less, into the Devil's power; who is not so negligent as to lose or not to ply his advantage. The Devil is the *Prince of death*, Heb. 2. 14. Now death comes by sin; therefore sin gives the Devil a title; and first brought, and still bringeth man into the Devil's jurisdiction. Hence those who are converted to God and acquitted of their sins, are said *To be delivered from the power of Satan unto God*, Acts 26. 18. But sin makes them again obnoxious to his power; it reaches him a new hold of us, which though (perhaps) it be not so much as he may quite pull us from God, yet will it serve him to pull us into many a transgression, and cost us much work and a great deal of sorrow before we get free again.

## DISCOURSE XXIX.

ISAIAH 2. 2, 3, 4.

*And it shall come to pass in the last days, that the Mountain of the Lord's House shall be established [or, prepared] in the top of the Mountains, and exalted above the Hills; and all Nations shall flow unto it, &c.*



*ILLS* or *Mountains* are States, Kingdoms or Societies of men; which consisting of degrees, rising unto a height one above another, are compared unto *Mountains* raised above the ordinary Plain and Level of the Earth.

The *mountain of the Lord's House* is that State and Society of men which is called the *Church* and People of God: *Regnum Celorum*, the Kingdom of Heaven; that is, a Kingdom whose both King and King's Throne have their residence and place in the Heavens.

These words therefore are a Prophecy or prophetic Promise of the *glorious exaltation*, wonderful *inlargement*, and unheard-of *prosperity* of this Society of men, called the *Church*, above all other States or Societies of men whatsoever.

Ifai. 2.2,3,4.

The glory and exaltation is exprell'd in the words, *The Mountain of the Lord's House shall be one day exalted*, yea mounted, not only above the lesser Hills, but the highest Mountains, though at this time it were depressed and trampled under foot by the proud enemies thereof.

The *inlargement* and *ampleness* thereof, in the words, *All Nations shall flow unto it*: that is, Though, at the time of this Prophecy, it were reduced to a small remnant; yet the time was to come, when it should not only consist of the one Nation of the Jews, as then it did, but of all Nations under the whole heaven.

The *prosperity* thereof begins to be described from these words in the 4<sup>th</sup> verse, *They shall beat their swords into plow-shares, and their spears into pruning-hooks, &c.* that is, Although the greatest part of Jacob were already captive, and Judah and Jerusalem in a continual fear and no less danger of the arms and invasion of the King of Babel; yet the time should one day come, that the People or Church of God should not only be the *most exalted State* upon the earth, and the *most ample* and universal Dominion that ever was in the world, but the *most peaceable, quiet and flourishing State* that ever was since man was first created.

This is the Prophecy. But now comes the Question, Whether this, as we have described it, be and hath already been fulfilled; or whether the time thereof be yet to come; or if already any ways fulfilled, whether it be not in part only performed, and the full accomplishment reserved for the time to come.

Our Adversaries would fain find here *the constant and perpetual Visibility of the Church*. And I must needs grant them that it is meant of a time when the *Gentiles* shall be called; for the words of the Text, *viz. [All Nations]* tell us so. But, without doubt, he that will have this place for his purpose, must shew us not only naked and single Visibility, but more than that, a *glorious Visibility*: yea, the most glorious among the sons of men. For a *Visibility* is one thing, and a *glorious Visibility* is another: for many things are *visible* which are not *glorious* to look upon; and oftentimes good and rich mettall may be within, when the outside glisters not. We must therefore, when we talk of the Church's *Visibility*, distinguish between these two, and not confound them. The Church might be *Visible*, though it were but a *Hill*; much more if it be a *Mountain*: but here it is to be *established on the tops of Mountains*, and *exalted above the Hills*; so that no other State shall overtop or overlook it, much less trample it under feet. Now whether there were ever yet such a time, when this was *completely fulfilled*, though all be granted our Adversaries they can ask, yea and that the *Romish Church* be that Church here spoken of, I leave it to any mans indifferent judgment, who can compare the Description of the Prophet with the Stories of forepast and present Times.

But, suppose it were to be fulfilled and fully accomplished in the times which have already been; and I will not deny but *in part* it hath been so; yet how doth it follow from this Prophecy, that this *glorious Visibility* should be *constant* and *continual*, and never interrupted or eclipsed?

Is not the *Prophecy* true, and hath not God made his *Promise* good, if he hath at any time performed the thing here spoken of; though it neither were done all at once, and though this *exaltation* and *glory* did not alway continue? If one skilful in Divination or Astrology should meet with a private man for the present in great want, distress, contempt and misery; and should tell him, that it was his fortune to rise to the greatest honours, and to become the greatest man that was in the Kingdom: If this fell out so at any time of his life, according as it was foretold him, though perhaps it proved not long durable (as such exaltations use not to be,) had he any reason to say that the Astrologer had lied unto him in that he had foretold him? I think any man in reason will think him unjustly charged. Why then may not the like be said and thought of the Church, and (as I may so speak, with reverence) of the prediction of the Church's fortune? But if the time of the *full performance* of this *Prediction* be yet to be expected, as perhaps it is, then it will serve our Adversaries to far less purpose: For were not Joseph's dreams and visions true, that the *Sun, Moon and twelve stars should worship him, and all his brothers sheaves should bow to his sheaf*? was not this true (I say,) though his brothers first sold him, though he became afterward a slave, and long a prisoner in a strange Land, before he was so suddenly exalted to be the great Viceroy under Pharaoh King of Egypt? Or would you have an Example of a glory afterwards eclipsed and almost extinguished? Were not God's first *Promises* made to the *Israelitish Nation*, *That he would make them a renowned Kingdom*, fully performed in the days of Solomon, when there was no kingdom upon the earth like



like unto it for glory and magnificence; though this so great glory lasted not long, but began a little to be obscure in the end of *Solomon's* days, and afterwards was quite eclipsed and clouded, the Sun but now and then (as it were) shewing it self through a cloud? And what is the *Church of the Gentiles*, or what priviledge have they above the *Church of the Jews*, that the like should not befall it which we are sure besel them? and yet nevertheless God always made good his *Promises* unto them, and no word of his mouth failed.

When we therefore talk of the *Church's Visibility and glory*, we must distinguish of *Times*; and know that there are *Times* when the Church is indeed *visible*, but *not glorious*; secondly, *Times* when it is *neither visible nor glorious*; thirdly, *Times* when it is to be *both visible and glorious*.

In the *Times* immediately after *Christ's passion*, or (if you will) at his *Passion*, I think any man will grant, that it was then *neither visible nor glorious*. In the *Times of the persecuting Emperors*, when the Church had taken foot among the *Gentiles*, and the *Nations began flow unto it*, it was a society indeed *visible*, but *not glorious*: I am sure, it was not in the tops of the *Mountains*; but the Imperial Mountain of *Rome* not only overtopped it, but ever trampled it under their feet. For we must know here, that we speak all this time of the *external glory*, for that is the thing whereabout the quarrel is. In the *Times of Constantine* and thereabouts, after three hundred years cruel persecution, the Sun seemed as it were to break forth of a cloud, and the Christian society became for a while *both visible and glorious*; but presently after, even as it was in the end of *Solomon's* reign, this glory of the Church was not only eclipsed, but even the *visibility* thereof, in a manner, covered and altogether darkened with that thick and universally-overspreading cloud of *Arianism*. And thus far our Adversaries will go with us: But we require they should grant us something more, namely, That this *Arian* cloud was no sooner blown over, but another great cloud of that fore-prophefied *Apostasie* of the Church began to arise; whereby the *Church's* glory was not only eclipsed, but at length again the *Visibility* thereof wholly overshadowed with the thick darkness of *Idolatrous Antichristianism*; until that after a long day of darkness, and a black night, it pleased God, even of late, somewhat to dispel the cloud, whereby the Society of true Believers became again outwardly visible and conspicuous unto the world. And we hope, when the cloud shall be wholly consumed by the beams of the Sun of the Gospel, it shall become *not only more visible* than yet it is, but far *more glorious* than ever hitherto it hath been, when the *fulnes of the Gentiles* (as *S. Paul* speaks) shall come in. But of this more hereafter. Isai. 2. 2. 3. 4.

In the meantime, that you may the better understand what is already discoursed concerning the *Visibility of the Church*, as likewise know what was the State of true Believers when this *Visibility* was overshadowed, take this which followeth; viz. That there hath been in all Ages since *Christ*, without interruption, a Company or Society of Christian men, agreeing or joyned together in the inward and invisible communion of the Faith, concerning such Divine Truths as we profess needful to Salvation. And, for so much of this Faith as was not acknowledged by the rest of erring men, called *Christians*, in that respect this Society was a distinct Society from them: yet nevertheless, for so much of this their true Faith as was still acknowledged by those erring ones we speak of, they were a part of the same Society with them: For the *Apostasie* of the Church was not *total*, and therefore in all the sound parts of their Faith our true-believing Society neither was nor is divided from them.

But if the Question be asked of a *Visible Christian Society professing the same Essential Faith with us*, Whether such a one hath always been; First, we must know that by *Visible Society*, in this question, is meant, *A society of Christian Believers joyned together in one external Communion, of the same publick profession, use of Sacraments, and Ecclesiastical Jurisdiction or Government*: For these make the *outward Form*, whereby this Society is discernible from other Societies of men; and a Society by this out-side severed and distinguished from other Societies, is a Society visible and conspicuous to other Societies of men.

The Question therefore is, Whether that Society of men, agreeing together in the Points of our Christian Belief, hath been in all Ages, in this kind and sort, joyned, and distinguished from other companies, not only of the world, but even of Christian men: or in shorter terms thus, Whether the Society of men of our Christian Belief hath in all Ages been, for the out-side, a distinct Corporation from all other Societies and States of men.

Isai. 2.2,3,4.  
Of this see in  
Book III. Treatise  
of The Apostasie  
of the latter  
Times, ch. 10

My Answer is, That for divers of the First Ages, as before was shewed, it was in that manner *visibly* distinguished; but after an *Apostasie* had overspread and deformed the beautiful Spouse of Christ, then was the Society or Belief, as it were, covered and involved with the same external mantle with them, and as it were hidden in that dark cloud, and so not a distinct external Society from the rest. But though in the inward communion of the sincerer Faith it was diverse and distinguished, yet it still for the most part continued a member of the same *external* (I say, *external*) body with them; being begotten by the same Sacrament of *Baptism*, taught in some part, by the same Word and *Pastors* still continuing amongst them, and submitting to the same *Jurisdiction* and Regiment, so far forth as these or any of these had yet some soundness remaining in them: But for the rest, whether in Doctrine or Practice, that was not compatible with their sincerer Faith, either wisely avoiding all Communion with it; or if they could not, then patiently suffering for their Conscience sake under the hands of *Tyrants* termed *Christians*.

For understanding this, take this Simile: When good *Gold* is mixed with a greater quantity of counterfeit metal, so that of both becomes one mass or lump; though each metal still retains and keeps his nature diverse from the other, yet can they not outwardly be discerned asunder by the eye; (for because they are incorporated into one external body, the outside or visible dimensions which are seen are one and the same:) But when the *Refiner* comes and severs them, then will each metall appear in his own out-side and his own proper colours, whereby they are easily discerned asunder one from the other. Such must the State of the Church needs be, when an *Apostasie* shall rise out of the bowels thereof; and such do we affirm was the State of the Church of Christ in that great prevailing *Apostasie*, from which we are separated, *viz.* The purer metal of the Christian body was not outwardly discernible from the base and counterfeit, whiles one out-side covered them both; but when the time of *refining* came, then was our Church, not first founded in the true Faith, (God forbid;) but a part of the Christian body newly refined from such corruptions as Time had gathered: as *Gold refined* begins not then first to be *Gold*, though it began then first to be *refined*; so our Church began not a hundred years ago to be a Church, though then it first began to be a *Reformed Church*.

1 King. 19. 18.

And is this any thing more than that which befel the *Jewish Church* in her frequent *Apostasie*? Was *the seven thousand that had not bowed their knees to Baal*, a visibly-distinguished Society from the rest of the body of *Israel*? were they such as were outwardly known unto others who were not of their Communion? nay were they known one to another? yea to *Elias* himself? I think no man will easily affirm it: Yet were they a distinct Society joyned in the Communion of the same true Worship, and in that respect separate from the rest of that Idolatrous body: yet nevertheless, as far as there was any thing which was found yet remaining for the external Regiment and Ceremonies, it is most certain that they could not but be to the eyes of the world of *one external body* with the rest, as receiving the same Circumcision, and living under the same Priests and Ceremonies, so far forth as any soundness in either of them remained.

Nay do not our Adversaries themselves in their good mood grant us as much as we have said, though it be because they cannot will nor chuse (as is the Proverb?) For it is a thing chiefly to be considered and remembered in this Quarrel between them and us about the *Visibility of the Church*, it is (I say) to be considered, That when all granted and pleaded on both parts is well examined, the point of difference between them and us is only this, They hold the *glorious Visibility* of the true Church to be *in present*; and the overshadowing of the light, and eclipsing of the glory thereof under Antichrist, to be *yet to come*; at which time of his being in the world they grant and affirm more of the eclipsing and overshadowing of the true Church than we do for our hearts. He that reads their conceits of *Antichrist* shall easily find this to be true: For they hold that then the publick exercise of Christian Religion, saying of Mass, and all shall utterly cease, until *Antichrist's* days be out: this is their Tenet. We on the contrary hold this *clouding of the Church's visibility to have been already*, and the greatest glory (in probability,) or at least some part thereof, *to be yet to come*. So that we both agree, That in the *great Apostasie* the Church's *visibility and glory* should cease; but we say that this *Apostatical time hath been already*; they say it is *yet to come*: we say that that time was to last *many ages*; they say that when it comes, it shall be but *three single years and a half*.

Why



Why then are they not ashamed to choke us with this Argument of the *Churches* *visibility* and *glory*, as though the Church could never be without it, when yet themselves confess that there is a time to come, when the case will be such, that the same Argument may be alledged against the true Church, though it were theirs, as is now alledged against ours? This is too great partiality.

Isai. 2. 2. 3. 4.

Seeing therefore the whole Controversie lies in this, *Whether the Churches great Apostasie be already past, or in being, or yet to come*; It is a great deal the quicker course for them and us to examine the condition and quality of both Religions by the Scriptures, and not to distract our selves with every point of difference; (for every Error is not a part of this *Apostasie*;) But let us examine our Religion in that point alone, wherein the Scripture it self places and limits the quality of this *Apostasie*, namely, that it should be *Spiritual Fornication* or *Idolatry*; for *Babylon* is not called the *Lier* of *Babylon*, the *Tyrant* of *Babylon*, the *Heretick* of *Babylon*, the *Murtherer* of *Babylon*, but the *Whore* of *Babylon*. It is very like indeed, that as Whores have commonly many other foul qualities, so may the *Spiritual Whore* have also: Yet as every ill quality of a *Whore* is not a part of her *Whoredom*; no more is every Error of the *Spiritual Whore*, how gross soever, a part of *Spiritual Fornication*. Let us therefore examine her by the Mark which God sets upon her, and by that Abomination for which only in a manner (if we observe the Scripture) God did use to punish, and wrathfully complain of his old people *Israel*, though (no doubt) they had many other corruptions beside; but had they been faithful in that one, God could have winked at many other. As we know a Husband, if his Wife be faithful and true to him in that point which so nearly toucheth his jealousy, he will the easier bear with other shrewish conditions.

Now if the Church of *Rome* be not an *Idolatress* or a *Spiritual Whore*, prostituting her self to other gods, to stocks and stones, and many ways breaking her Faith to her one Lord and Mediator Christ *Jesus*, by committing fornication with (I know not how many) other Mediators; there never was a *Whore* in the world.

And certainly, if the Church of *Rome* may herein be justified, the Church of *Israel* had but hard measure to be condemned, who could as truly plead that she never forsook the true God altogether, only she would worship him in Calves and such Images as other her neighbour-Nations used to do; and that though she was for variety, yet she reserved the chief place for her *Jehovah*, and in all other respects could as well as the present *Roman* Church excuse her practice in that kind. And yet we know how she is branded by the Prophets for a *Whore*; and not a simple fornicating *Whore*, but an *Adulteress*, and is threatned to be proceeded with and judged as those that break wedlock and shed blood are judged, to have blood given her in fury and jealousy. And such an Example of God's fury and jealousy hath he made them to all the world, as no other people (how great soever their Idolatries) have ever equall'd or come near their sufferings.

See this more fully discoursed of in the Treatise of The Apostasie of the latter Times, Book III chap. 9.

And thus far we have in a manner yielded to our Adversaries for a time, That the time of fulfilling this Prophecy hath already been; for we would deny them no favour willingly which we could lawfully yield them. Nevertheless I verily believe that this Prophecy hath never yet received his full accomplishment, nor is to do, Until (as S. Paul saith, *Rom. 11. 25.*) the fulness of the Gentiles be come in; and so all *Israel* shall be saved.

For we shall find in the Prophecies of the Scriptures, that there are two Sorts and Times of the Calling of the Gentiles: The first is that which should be with the rejection and casting off of the Jews, and (as S. Paul saith) to provoke them to jealousy: such a Calling as should be in a manner occasional, that God might not want a Church the time the Jews were to be cast out; for this is that which S. Paul means, *Rom. 11. 15.* That the casting away of the Jews is the calling of the Gentiles or reconciling of the world: whence we may see, that the Apostles were not to preach Christ to the Gentiles, until being first offered to the Jews, \* they refused him. And this is that Calling of the Gentiles which hitherto hath been for many Ages.

Rom. 11. 11.

\* Acts 13. 46. & chap 18. 6. & chap. 28. 23.

But there is a second and more glorious Calling of the Gentiles to be found in the Prophecies of Scripture; not a Calling, as this is, wherein the Jews are excluded; but a Calling wherein the Jews shall have a share of the greatest glory, and are to have a preeminence above other Nations, when all Nations shall flow unto them, and walk in their light: For the calling of the remainder of the world which is not yet under Christ, is reserved for the solemnizing of the Jews restitution. This is that Calling and that Time which he calls the Fulness of the Gentiles; I would not brethren (saith he) have

Rom. 11. 25.

you

Isai. 2. 2, 3, 4.  
Verse 12.

Dan. 2. 34.  
See in Book  
IV. Epistle 8.  
The Purport  
of the four King-  
doms in Dani-  
el.  
\* Dan. 2. 35.

you ignorant of this mystery, that blindness in part is hapned to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved. This is that Time whereof he speaks, that if the present fall of the Jews be the riches of the world, and their decay the riches of the Gentiles, how much more shall their fulness be the fulness of the Gentiles? This is that glorious Time which the Prophecy of this Text principally, if not altogether, intended: For if the fulness of the glory and enlargement of the Church be here described, then it must needs be that the time hereof hath never yet been, because as yet the Fulness of the Gentiles, whereof S. Paul speaks, is not come in. While the Roman and Iron part of Nebuchadnezzar's Image was yet standing, a stone was hewn out of the mountain without hands: This is the First State of the Kingdom of Christ, and Calling of the World; which hath been hitherto. But at length this stone, when the time of the Image's brittle feet came, smote the Image upon those feet, so that the wind blew the whole Image away, and there was no more place found for any part thereof: which was no sooner done, but the \* stone which smote the Image, swelled into a great Mountain, and filled the whole earth: This is the Time of the Fulness of Christ's Kingdom, the Fulness of the Gentiles: This is the Time when the Mountain of the Lord's House should be established upon the tops of the Mountains; namely, when the small stone of Christ's Kingdom, which is now in being, shall smite the brittle feet of the last Remainder of the Roman State now subsisting in the Popedom, in whom the divided Toes of too many Kingdoms are in a sort (though but brittlely) united together, and so that great seven-hilled City still Ladies it over the Nations of the Earth.

## DISCOURSE XXX.

JUDGES I. 7.

*As I have done, so God hath requited me.*



THESE are the words of Adonibezek, one of the Kings of Canaan, whom the sons of Judah and Simeon having taken prisoner in war, they cut off the thumbs of his hands, and great toes: The justness of which punishment so evidently sampling his fore-past sin, forced him, though with a heavy heart, to give glory unto God, and say, *Threescore and ten Kings, having their thumbs and great toes cut off, gathered their meat under my table: As I have done, so God hath requited me.*

These words (without any longer Preface) may be considered two ways; either simply or absolutely in themselves, or with reference to him who spake them. In themselves they are an Affirmation or Historical narration, That *as Adonibezek had done, so God requited him.* If we consider them with reference to the speaker, they are a Confession, as being spoken by him who did the fact, and suffered now the punishment; Adonibezek himself it is who saith, *As I have done, so God hath requited me.*

I.

The first Consideration of Adonibezek's words.

In the First Consideration I observe four things.

1. That God punisheth sin with temporal punishment in this life, as well as with eternal in the life to come. Thus this miserable King here feels the hand of God fall so heavy upon him, while he was yet in the world, that it makes him bitterly cry out, *I have done cruelly, and God hath even here requited me.*

2. That God doth not always presently inflict his Judgments, while the sin is fresh, but sometimes defers that long which he means to give home at the last. So saith our King here, *As I have done*; not as I did even now, but as I did long ago, and thought by this God had forgotten me, yet now I see he requiteth me.

3. That these Divine Judgments by some conformity or affinity do carry in them as it were a stamp and print of the sin for which they are inflicted. So saith this unhappy King, *As I have done*; even just as I have done to others, now I suffer my self: Seventy Kings thumbs in my cruelty I cut off, and in my pride made them to feed like dogs under my table: now the measure which I mete unto others, is measured unto my self; for just as I have done, so God hath requited me.

4. That



4. *That the Profit and Pleasure which men aim at when they commit sin will not so much as quit cost even in this life :* For if God's punishments be requitals, certainly the profit we have gotten by sin he will make us lose in the punishment ; the pleasure we hope to find, and seek after in sin, will be over-poised in the pain we are sure to feel when the just hand of the Almighty shall requite us.

Judg. I. 7.

And thus have you heard already the Summ of what I mean to speak of in the First consideration of these words. Now I will return again, and speak more largely of them all, and that in the same order I gave them out.

The first Collection therefore which I made was, *That God punisheth the sins of men with temporal punishment in this life, as well as with eternal in the life to come.* This verity (to use the words of Zophar, Job 20. 4. ) *was known in the days of old, and found true ever since man was placed upon the earth.* For as the Apostle saith of righteousness, that it hath both the promise of this life and of the life to come ; so it is most true of unrighteousness, that it hath the curse of this life as well as of the life to come.

Obsev. i.

1 Tim. 4. 3.

The first sin of our first Parents, whereof we all stand guilty, was thus punished, as it were to be a Rule and Law of what God would do after. I say, the first sin of our first Parents was punished with a curse in things of this life. From hence come all the outward calamities and miseries of mankind, wherein the happiest man on earth hath his share ; hence our labour and vexation of spirit ; hence our pain, our want, and all our trouble wherein we travel under the Sun. No man in the world is exempted from this Law ; all of us as well feel a present punishment here in this life, as fear that which shall be to come hereafter in the world to come.

Now as the universal misery we all feel is a temporal punishment of an universal sin ; so the clods of daily sin, which we add unto this great mountain of transgression, doth usually bring us under some special kind of punishment, above that which we have in common with other men. The whole History of the Bible, if we look well into it, is most part taken up in Examples of this one Maxim : whosoever thinketh otherwise, he hath taken too slight a view and too short a survey of the world's affairs. Perhaps he sees the person of a Tyrant, of an Oppressor, of a Blasphemer, to live long in jollity, and to end his days in tranquillity ; or, to use the words of Job in the same argument, to spend their days in wealth, and in a moment ( without any more trouble ) go down into the grave. How is it then true, That God requiteth sin in this life, or that any regard should be had to any temporal calamities or worldly disasters ; since these come alike to the just and unjust, to the fool and to the wise, to those whom God favoureth as well as those he favoureth not ?

Chap. 21. 13.

But for Answer hereunto, we must know, That the way of God in temporal punishments is one, and his way in eternal and spiritual another ; he deals not after the same fashion in both. For eternal punishments in the world to come, the person which sinneth shall alone suffer, and no other for him ; but as for temporal punishments, which are seen in this world, sometimes God lays them upon the person, sometimes upon the posterity of the offender, or sometimes upon others which in such like respects are near unto them, as he sees best in his wisdom. When therefore thou seest a man live in open and gross sins, confine not thine eye unto his person only, but look farther about him, survey his whole family ; if nothing appear while he is living, yet after his death consider of his posterity, and thou wilt find the ways of God to be just and glorious in the avenging of sin and wickedness.

This question was long debated between Job and his friends, and at last came to this very issue, Job himself determining and asloiling it after this manner ; *I will teach you* ( saith he, chap. 27. ver. 11, &c. ) *by the hand of God ; that which is with the Almighty will I not conceal. Behold, all ye your selves have seen it, why then are you thus altogether vain ? This is the portion of a wicked man from God, and the heritage of oppressors, which they shall receive of the Almighty. If his children be multiplied, it is for the sword, and his off-spring shall not be satisfied with bread, &c.*

The reason of this difference between temporal punishments and eternal is to be gathered from the several and differing Ends of them both : Because they are for divers Ends and Purposes, therefore the way of God is diverse in the execution of them. The End of eternal punishments is to satisfy the justice of God, in avenging sin ; but the End of temporal punishments is chiefly exemplary ; that is, for example and warning unto others, that they might hereby know that God regardeth and observeth the actions of men, and therefore fear lest the like might come unto themselves which they have seen to have befallen other men.

Now for such an End as this, it is not always requisite that God should punish every offender

Judg. 1.7.

offender in his own person ; because the punishment here respecteth not so much the person of the offender himself, as others who have been witnesses of his sin, that they might take heed of committing the like. Now *this End* may be as well attained in the punishment of a mans posterity, subjects, servants, as of his own person : For by both alike may others see that God observeth the sins of men, and hath plagues in readines for those which commit them : And by both alike will men be afraid of the hand of God ; seeing most men do most vehemently with the good and happy condition of their posterity and others having like relation unto them ; Kings the weal of their Subjects, Fathers the good of their Children, Husbands the good of their Wives ; and therefore will refrain from doing that which they see by experience of others may bring a plague or a curse upon any of them.

2 Sam. 12.13

Verse 11.

Verse 10.

Verse 14.

Yea God so much regardeth this *exemplary End* in *temporal* punishments, that I think this to be one chief reason why God forgiving the sin, and consequently *eternal* punishment, yet he remitteth not *temporal* plagues and chastisements ; lest when the sin is notoriously known and scandalous, those who saw the sin, and could not so well know of the inward reconciliation between God and the sinner, might stumble and doubt in their hearts Whether there were a God or no, who observeth the ways of men. In this sort, and for this end, was *David* punished ; whom though upon his humble repentance *Nathan* had told, *The Lord hath put away thy sin, thou shalt not die* : yet nevertheless did God raise up evil against him out of his own house, he took his wives from before his eyes, and gave them unto his neighbour, and the sword never departed from his house, according as the Lord had spoken. The reason hereof follows in the Text, in the words of *Nathan* ; *Because, saith he, by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also which is born unto thee shall surely die. The child also* ; that is, all the former plagues, together with the death of the child, shall come upon thee for this end.

This then being so plain, what *End* God chiefly aims at in his outward and visible judgments ; we ought hence to learn what to do as often as we see the hand of God fall heavy upon any open and known sinner ; namely, to accomplish in our selves the *End* which God aims at, to examine our actions past, to amend our lives, lest as bad, if not a worse thing, befall us or ours. And if at any time we see an Example of this upon one of God's own children, as we heard of *David* before, a man after God's own heart ; let us learn to fear and tremble, and say, If such things befall those whom God most loveth. what shall become of us if we sin likewise ? Again, when we see God thus punishing sin in the eyes of the world, let us acknowledge his All-seeing Providence, and say with those, *Rev. 15. 3, 4. Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy Name, when thy judgments are made manifest ?* and with *David*, *Psal. 9. 16. and Psal. 11. 7. The Lord is known by the judgment which he executeth ; for the righteous Lord loveth righteousness.*

See also Psal.

52.7.

Observat. 2.

A N D thus I come to the second thing I observed, namely, That God often forbears and defers his punishments. As I did long ago (saith *Adonibezek*) yea again and again, seventy times one after another ; so long and so often, that I thought God had either not seen, or quite forgotten me : yet now I see he requiteth me.

Psal. 73.2.

Jer. 12.1.

How true this *Observation* is, is sufficiently witnessed by their experience who have little less than stumbled and staggered hereat. This made *Cato*, a Heathen man, to cry out, *Res divina multum habent caliginis, The disposals of Divine providence are not a little cloudy and dark.* This made *David*, a man after God's own heart, to confess and say, *My feet were almost gone, my steps had well-nigh slipped.* This made *Jeremy* cry out from the bottom of an amazed soul, *Righteous art thou, O Lord, when I plead with thee ; yet let me talk with thee of thy judgments. Wherefore doth the way of the wicked prosper ? why are they happy that deal very treacherously ?* Yea those Martyred Saints, *Rev. 6. 10.* are heard to cry from under the Altar, *How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth ?*

Now as these forenamed have stumbled at God's delaying and forbearing his judgments, so others there are who have been quite deceived, verily believing that with God *Quod differtur, aufertur*, what was forborn, was also forgotten. Such an one was *Adonibezek* here, who having escaped so long, thought to have escaped ever. And such were those whereof *David* spake, *Psal. 10. 6. Who say in their hearts, We shall never be moved, we shall never be in adversity.* Such an one is the great Whore of *Babylon*, that sings, *Καθήμεαι βασίλισσα, I sit like a Queen, and am no widow, and shall see no sorrow.* Such an one was *Pherecydes Syrius*, master of *Pythagoras*, and a famous

Rev. 18.7.

Philosopher,



Philo'sopher, and one that is said to have been the first Philo'sopher that taught among the Greeks the Soul to be immortal; and yet among all his knowledge had not learned this one Principle, *The fear of the Lord is the beginning of wisdom.* For as \* *Ælian* reports, he used among his scholars to vaunt of his irreligion after this manner, saying, *That he had never offered sacrifice to any God in all his life; and yet had lived as long and as merrily as those who had offered several Hecatombs.* But he that thus impiously abused the long-suffering of God, came at length to an end as strange as his impiety was unusual; for so they report of him, that he was stricken (like *Herod*, by the Angel of the Lord) with such a disease, that \* *Serpents* bred of the corrupt humors of his body, which eat and consumed him being yet alive.

But that we may neither distrust the righteous ways of God, nor prevent his unsearchable counsels with our over-hasty expectation, let us a little consider of the *Ends why God oftentimes defers and prolongs his Judgments.* These *Ends* I suppose may be referred unto four heads.

1. For the sake of godly ones, for whom God useth to forbear even multitudes of sinners. So had there been but *ten righteous persons in Sodom*, *Sodom* had never been destroyed; *I will not destroy it* (saith God) *for tens sake.* So for good *Josiah's* sake God deferred the plagues he had decreed to bring upon that people, that *Josiah might be first gathered unto his fathers in peace, and his eyes might not see all the evil that he was to bring upon that place:* as it is *2 Kings 22. 20.* For as the new wine (saith the Lord, *Esa. 65. 8.*) is found in the cluster, and one saith, *Despise it not, for a blessing is in it: even so will I do for my servants sakes, that I may not destroy them all:* That is, I will spare a whole cluster of men, even for one or two blessed servants of mine which I shall find therein. This is the first End; and this is most, if not only, found in publick judgments and common sins, such as concern whole societies of men; for in such properly doth God, for the sake of godly ones, forbear a multitude of sinners.

2. The second End is, To give time of repentance and amendment: For the Lord is long-suffering, not willing that any should perish, but that all should come to repentance, as it is *2 Pet 3. 9.* This is shewed by the parable of the Fig-tree, *Luke 13. 7.* *Three years the husbandman came to seek fruit, and found none; and the fourth year he expected, before he would cut it down.* An hundred and twenty years the old world had given them before the Flood came. And *Jonah* proclaimed (not, *Yet one day*, but) *Yet forty days, and Nineveh shall be destroyed.* This End concerns such punishments as deprive men of life, and of the means of salvation and of amendment of life: For such as these only can God be said to forbear, to give time of repentance. For as for other punishments (not the forbearance, but) the hastening of them rather would cause repentance; seeing men then use to remember and call upon God when they are in misery and affliction.

3. The third End of God's deferring his punishments is, The opportunity of example by them unto others, and of manifesting his own glory. God is Lord of Times; and as he created them, so he alone knows a fit Time for all things under the Sun. He therefore who knows all occasions, when he seeth a fit Time for his Judgments, to profit other men by example, and most of all to set forth his own glory, then he sends them forth, and till then he will defer them.

4. The fourth End or Reason hath some affinity with this, and it is, When God intending some extraordinary judgment, suffers mens sins to grow unto a full ripeness, that their sin may be as conspicuous unto the world as his purpose is their punishment shall be. Thus God punished not the *Canaanites* in *Abraham's* time, but deferred it till *Israel's* coming out of *Egypt*; and that (as himself witnesseth, *Gen 15. 16.*) *Because the iniquity of the Amorites was not yet full.* And therefore is not this last End to be looked for in all God's delays; but it seemeth proper to his extraordinary punishments: when God meaneth, as it were, to get himself a name amongst men, then God stays to have the sin full, upon which he will pour a full vial of wrath and indignation.

Having thus seen how many *Ends* there are why God should oftentimes defer the execution of his Judgments; the consideration hereof may be a double lesson unto us.

1. A lesson of spiritual wisdom, that we should not think with Epicures and children of this world, That God's delay in punishing for a time is any argument he means not to punish at all. But, with wise *Solon*, let us account *no man happy, but him who ends happily.* 2. We may learn here also a lesson of Christian Patience. When we behold the prosperity of wicked men, let it not grieve us to see sin a while lye unrevenged; let it not grind our hearts to see those who make a trade of wickedness a while to triumph,

Judg. 1. 7.

ITOV. 1. 7.

\* Var. hist.

l. 4. c. 28.

underd. 70.

σταυρ. 20. 21.

χ. 20. 21. 22.

πτον. 1. 2.

α. 20. 21. 22.

α. 20. 21. 22.

α. 20. 21. 22.

\* Pliny l. 7.

nat. hist. c. 51.

Pherecyd. s. cop.

piā serpentium

ex corpore ejus

erumpente ex-

spiravit.

Gen. 18. 32.

Jonah 3. 4.

Judg. 1.7.

umph, and be, as it were, at defiance with Heaven it self : For either God doth it for the good of some of his Saints ; and then how can we but bless him ? Or else to give them time of repentance ; and then who art thou, O man, that repinest at the mercifulness of thy God ? Or else to wait a fit time when thy self and others may be the most edified thereby, or his own glory most illustrated, or when men may take greatest notice of his Justice. Admire therefore his Wisdom, and let the expectation of that renown which God will one day purchase to himself, make thee rest in hope and possess thy soul in quietness. Why should the Heathen go before us in this duty ? They knew not so much as we have heard this day, and yet could they rest themselves in an assured expectation of God's justice, though a while it were deferred : As is very observable in the words of *Agamemnon*, expressed by *Homer*, *Iliad*. 4. upon occasion of the *Trojans* perfidious perjury ;

"Εἰπερ γὰρ τε καὶ αὐτίκ' Ὀλύμπῳ ἐκ ἐτέλεσσαν,  
"Εκ τε καὶ ὅψ' ἐτελείῃ, ———

Though, faith he, the God of heaven avenge not this presently, yet sure at last he will do it.

Εὖ γὰρ ἐγὼ τόδε οἶδα, ———

For of this I am sure,

"Εσσεταί ἡμᾶρ ὅταν ποτ' ὀλώλῃ Ἰλιὸς ἱρή,  
that there will be a day when stately Troy shall be overthrown :

Nam licet haud fontes praesenti puniat ira ;  
Sera tamen sumit Deus & graviora malorum  
Supplicia ———

Though God doth not always presently inflict his judgments upon offenders, yet he will pay them home at last ; and the punishments he defers long, are the more grievous when they come. What could *Job*, *David*, or *Jeremy* have spoken more freely in such a case ? Methinks I durst almost apply the words of our Saviour concerning the Centurion, *We shall scarce find so great Faith in Israel*.

Matth. 8.10.

Observ. 3.

BUT now I pass unto the third point I observed ( and it is chiefly to be observed ) in these words, namely, *The conformity between the Sin and the Punishment : Temporal punishments have for the most part, as it were, a character stamped upon them, in which men may read their sins as well, oftentimes, as if they heard God himself to speak from heaven*. *Adonibezek* could do it with small learning ; he saw his punishment so evidently branded with the mark of his sin ; *Threescore and ten kings* ( faith he ) *having their thumbs and great toes cut off, gathered their meat under my table : As I have done, so God hath requited me*.

Matth. 7.2.

Which rule of God's Justice appears by those words of our Saviour, *With what measure ye mete unto others, the same shall be measured unto you* : and by that of the Prophet *Obadiah*, verse 15. thus threatening *Edom*, *As thou hast done, it shall be done unto thee ; thy reward shall return upon thine own head*.

1.

But for the better discerning of this Conformity with the Sin which God stampeth upon the punishment thereof, we must know that it is of Four several kinds. The first is, *Ταυτοπαθεια*, *When we suffer by the hand of God the very same things our selves which we have done to others*. Such was *Adonibezek's* punishment here, and such was that wherewith *Habakkuk*, chap. 2. 8. threatens the *Chaldeans* ; *Because thou hast spoiled many nations, all the remnant of the people shall spoil thee* : and *Ezekiel* the *Edomites* ; *As thou didst rejoyce at the inheritance of the house of Israel, because it was desolate, so will I do unto thee ; Thou shalt be also desolate*. Thus *Pharaoh*, who \* commanded all the males of the *Hebrews* to be drowned as soon as they were born, himself with all his Host was drowned in the Red Sea. The depths covered them, they sunk unto the bottom like a stone, *Exod*. 15. 5. \* *David* committed Adultery with the wife of *Uriah* ; his own son *Absalom* did the like with his Concubines in the sight of the Sun and face of all *Israel*. \* *Joram* like a villain slew all the sons of his Father ; and so did the *Arabians* by the will of God slay all his sons likewise, only *Jehoahaz* excepted. *Jehoiakim*, who slew *Urijah* the Prophet, *Jer*. 26. 23. and would not suffer his body to have honest burial, himself ( according as *Jeremy* had foretold, Chap. 22. 19. ) was likewise slain, and buried with the burial of an Ass, being cast forth beyond the gate of *Jerusalem*. I shall not need trouble you with profane stories, or tell you how *Brutus* and *Cassius* were forced to slay themselves with the same swords wherewith they slew *Cesar* ; with many other like :

Chap. 35.15.

\* *Exod*. 1.22.  
& 12.29.\* 2 *Sam*. 11.4.  
Chap. 16.22.\* 2 *Chr*. 21.  
v. 4, & 17.

2.

But I come unto the second kind of Conformity, *Ὁμοιοπαθεια*, *When we suffer not the very same, but yet that which hath some Analogy and resemblance with our sins*. Thus the



the universal overflowing of sin in the Old world was punished with an universal overflowing of waters. It was the common punishment of the Jews, when they served other Gods besides their own, for God to make them serve other Lords and Kings besides their own. Look in the Scripture, and see whether this were not the regular punishment of *Idolatry*, with God, thus to requite his people with that which resembled their sin; to give them over to serve other nations, when they served other Gods besides himself. As *Jer. 5. 19. Like as ye have forsaken me, (saith the Lord) and served strange Gods in your land, so shall ye serve strangers in a land that is not yours.* So also, *2 Chron. 12. 5. Ye have forsaken, or left [עֲזַבְתֶּם] me, and therefore have I also left you [פָּרַצְתִּי] in the hand of Shishak.* And after they had humbled themselves, the Lord says by *Shemaiah* the Prophet, *verf. 7. They have humbled themselves, therefore I will not destroy them, but grant them some deliverance, &c. verse 8. Nevertheless they shall be his servants, that they may know my service, and the service of the kingdoms of the countries:* Vulg. *Ut sciant distantiam servitutis mee & servitutis regni Terrarum, That they may know the difference between my service and the service of the kingdoms of the lands.*

Judg. 1. 7.

And certainly, if we look into the condition of the Church since Christ's time, we shall find the way of God's dealing in this case to have been the same. The *Saracens*, who spoiled and subdued so great a part of Christ's Church, were never heard of till six hundred years after Christ, even at the time when Christians began generally to fall to *Idolatry*, and to worship Images, Saints and Angels: Then God first gave us over to serve other Nations, when we began to serve other Gods besides the Lord our God. The *Turkish* fury could never be stayed from casting more and more this yoke of bondage upon our necks, until *Judah* (I mean the now Reformed Churches) began to put away her *Idols*, some one hundred years since: From that time unto this, that God which would have spared *Sodom* for ten righteous sakes, hath spared the remnant of Christendom for their sakes who have turned again to the Lord their God to serve him as he would be worshipped.

But to go on: *Solomon*, when he divided that worship which was due unto the Lord alone, between him and the Idols of *Zidon*, *Moab* and *Ammon*, the Lord, to give him the same measure, divided his kingdom, and that allegiance which was only due to him and his posterity, between himself and his servant *Jeroboam*: Because he served God with an imperfect heart, God left him an imperfect kingdom; Because he bestowed divine honour upon the vassals of the Lord of heaven, the Lord also bestowed his honour upon his vassal *Jeroboam*.

1 Kings 11. 5.

1 Kings 12. 20.

*Nebuchadnezzar*, who had lived like a Beast in his Palace, God made him to eat grass like an Oxe in the field, till he knew the most High ruled in the kingdoms of men, Dan. 4. 25, 32, 34.

*Otho* Bishop of *Mentz*, in a time of famine shut up a great number of poor people in a Barn, promising to give them some relief: But when he had them fast, he set the Barn on fire; and hearing then the most lamentable and piteous cries and shriekings of the poor in the midst of the flames, he scoffingly said, *Hear ye how the mice cry in the Barn.* But the Lord, the just revenger of cruelty, sent a whole Army of *Mice* upon him, which haunted him a great deal worse than the *Frogs* did King *Pharaoh*; not only coming into his bed-chamber and upon his bed, but following him into a Tower which he had built for his last refuge in the midst of the River *Rhene*, never leaving him till they had quite devoured him.

Of this *Otho*  
or *Hatto* 11.  
see *Trithemius*,  
*Isengrinus* 1.  
12. *Rerum*  
*Spir.* &c.

*Socrates* hath a memorable story of one *Cyricius* Bishop of *Chalcedon*, who in a meeting of many Bishops inveighed very bitterly against good *S. Chrysostom*, and amongst other spiteful language called him often ἀγώμας, a *kneeless* fellow, because in a good cause he would never be gotten to bow and crouch to obtain the favour of men, which *Cyricius* accounted a stubborn and obstinate disposition. But when he had thus uttered his malice, *Marathas* another Bishop by chance trod upon his toe; which being at the first esteemed (as it was indeed) a very small hurt, yet afterwards so rankled, that for the safety of the rest of the body his leg was fain to be cut off; which done, the other leg also was in like manner affected, and that so, that being otherwise incurable, it was fain to feel the same remedy the other had done. Thus he who called the holy man a *kneeless* fellow in one sense, God made him a *kneeless* Bishop in another. By which and the former Examples we see how God in punishing requites men with that which hath some resemblance with their Sin. And so much for Ομοιοπαιθεα.

I come now to the third kind, which is *Conformitas subiecti*, The Conformity of subject; When though we suffer not the same, nor perhaps like unto that we have done

3.

O

Judg. 1. 7.

Psalm. 106. 18.  
A fire was  
kindled in  
their company,  
the flames  
burnt up the  
wicked.  
\* Judg. 19. 2,  
25.  
1 Sam. 2. 22,  
&c.  
Chap. 4. 11.

done unto others, yet are we punished in that subject wherein and whereabout we have sinned. Thus Adam our first Parent sinned in eating the fruits of the earth; and he and all his posterity are punished in the curse of the same, in that now in sorrow we eat of them all the days of our life. Touching God's dealing with Israel in this kind, see Wisdom chap. 11. verse 7, 13. Korah and his company sinned in offering strange fire unto the Lord, and were punished by a strange destruction: The earth opened its mouth and swallowed them up quick; and there came out a fire from the Lord, and consumed the men that offered incense, Numb. 16. verse 32, and verse 35. The Levites wife in \* Judges, sinned in the Commission of Fornication, and therefore died by the same, being forced to death by the men of Gibeab. Eli, by too much indulgence towards his sons, sinned against God, and was punished in them, being slain by the Philistines, and the Ark of God taken, which they had carried with them. David gloried in the number of his people, and was punished in the Consumption of seventy thousand of them by the pestilence, 2 Sam. 24. 1, 15. Hezekiah, who sinned in shewing by way of ostentation his treasures and riches unto the Ambassadors of the King of Babylon, had his punishment threatened by the same things, that all he had thus gloriously shown should one day be carried unto Babylon, 2 Kings 20. 13, 17. Lastly, The Jews, who crucified our Saviour by the hands of the Romans, had their City and Temple rased by the same hands.

4.

Now I come unto the last kind of Conformity, which I call Conformity of circumstance; When the Time and Place of Punishment agrees with the Time and Place of the Sin. Of the agreement of Place I find these Examples. The first of Ahab and Jezebel, in the place where the dogs licked the blood of Naboth, they licked the blood of Ahab and Jezebel; 1 Kings 21. 19. and 2 Kings 9. 36. In the place where Baal's Priests had committed Idolatry, were their bones, being dead, and the bodies of those who were alive, slain and burnt by Josiah upon the Altar of Bethel, 2 Kings 23. 16.

Matth. 27. 25.

Numb. 13. 25.

Numb. 14. 33.  
34.

Examples of concurrence of Time I find these. At the same time of the year wherein the Jews crucified Christ, hapned that fatal and final siege by the Romans, when that heavy curse fell upon them, His blood be upon us and our children. The Spies, which brought an evil report upon the land, had spent forty days in searching it; and therefore God for this sin, that Time might agree with Time, made them wander up and down forty years in the wilderness. They are the words of God himself, According unto the number of days (saith he) in which ye searched the land, even forty days, (each day for a year) shall ye bear your iniquities. Last of all, (because I will not be tedious in Examples) Pompey the great is reported to have died most miserably upon the very same day he triumphed for the spoil of Jerusalem.

Observat. 4.

Nemo animi  
sui causa ma-  
lus est.

A N D thus having spoken of the three first Observations, I come now to the fourth and last Observation, namely, That the Profit and Pleasure which men seek for in the works of sin, will not so much as quit cost in this life: Because God's Punishments are requitals; the Profit gotten by sin we shall lose wholly, if not doubly, in the Punishment thereof; the Pleasure found in sin will be overpoised in the pain of sorrow we shall undergo for the same. It is hard to conceive that a man should be so much the son of Belial, as to commit sin only for his mind sake, without any aim to a farther end. But rather we may think, That as all actions are done for some End, so even in sinful and wicked actions men have some Ends why they commit them: And it is the conceit and apprehension of some such thing to be gotten by sin, which makes that which is indeed Evil to have a shadow of an appearing Good. To be short, The Ends men aim at in the commission of sin are those two bastard goods, Utile & Jucundum, worldly Profit and carnal Pleasure. Within the compass of which two fall all those kinds of false Happiness whereabout the Philosophers were so divided, Riches, Honours, Pleasures, Bodily ease, &c. All are comprehended within the verge of these two, Utile & Jucundum, Profit and Pleasure.

Matth. 4. 8.

These are verily those two baits of the Devil wherewithal he inveigleth the Souls of men; with these two he insnared our First Parents in Paradise. Our mother Eve saw the forbidden fruit, that it was like to be as pleasant to the taste as it was pleasing unto the eye: on the other side, Knowledge like unto God, which she hoped to attain hereby, was a thing exceeding commodious and worth the compassing: Upon these Motives therefore she fell miserably: and upon the like do we fall every day. Nay the Devil thought with these to have tempted our Saviour Christ himself to worship him; for he shewed him (as we read) All the kingdoms of the earth, with the glory of them. In a kingdom all kinds of Profit and means of wealth abound; and for Pleasure, what delight is equal unto that which is to be found in the glory of a Kingdom?

To



To speak of them severally: What power and force a Motive of *Gain* and *Profit* hath to sway our affections to commit sin, S. Paul hath told us, 1 Tim. 6. 9. *Those*, Judg. 1. 7.  
saith he, *that will be rich, fall into temptation and a snare*; and verse 10. that *Covetousness is the root of all evil*. The same also is apparent by the words of our Saviour, *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God*, Matth. 19. 24.

And for the other, to wit, *carnal Pleasure*; so forcible it is, so much prevailing in tempting and drawing us unto evil, that the wise Son of *Syrach* stilled not to say, *He that resisteth pleasures, crowneth his own soul*. Besides, these Ends are so nearly linked together, that the one of them is commonly desired for a Means unto the other; for therefore do many desire *wealth*, that they might have means to live *voluptuously*. Chap. 19. 3.

But be they as they will be, If this be all the good men do or can expect from the works of sin; if these only be those fair Ends we strive to attain by so foul a means; and when we have gotten them, if the just God requites the *Pleasure* we expect, with pain and sorrow; and the *Gain* we hoped for, with an equal yea with a greater loss: if the *Pleasure* of a moment be entertained with a remaining sorrow; if a single *Gain* be rewarded with a double loss, and that in this world: Surely it will not quit the cost to commit the most *gainful* or *pleasing* sin in the world. But certain it is that God useth thus to meet with our intendments, and to make us always fall short, first or last, of what we hoped for by Sin.

For as for *Pleasure* and *Hearts-ease*, as we call it, alas! who ever found this gotten by sin to be worth the while? To overpass such requiting *pains* as fall within the observation of other mens eyes; as when God makes our pain and sorrow to grow even from those members, those hands, those things from which we sought delight, as I shewed you in the last *Observation*: I will, I say, omit these, and put you in mind only of that *secret pain*, which no man knows but he that feels it, *The sting of Conscience*. Is there any man that finds not the honey of sin mingled with this gall? Surely *the sting of Conscience* never leaves a sinner, but is in all our *pleasure* like unto those wild gourds, 2 Kings 4. 39, &c. wherewith the young Prophets of *Gilgal* spoiled their whole pot of pottage: We cannot taste so much as one spoonful of this false pleasure, but presently we must cry as they cried, *Mors in olla, Death is in the pot*.

As for *Profit* and *Wealth*; It is even gotten into vulgar experience, that what in this kind is gotten by sinful and bad means, is nothing durable. *Treasures of wickedness* (saith Solomon, Prov. 10. 2.) *profit nothing*; and *wealth gotten by vanity shall be diminished*, Prov. 13. 11. Yea as the feathers of an Eagle are said to consume the feathers of other birds; so a little gotten by indirect and bad means often consumes a man's whole substance. I cannot stand to enlarge upon this point: I will only shew in the example of our first Parents, how God in this manner requited them.

First, They looked for *Pleasure* in the taste of so pleasing a fruit. This hope God repaid them with *pain* and *sorrow*; *I will multiply thy sorrow*, (saith he unto the wo- Gen. 3. 16.  
man) *and in pain shalt thou bring forth children*: and to the man, *In sorrow shalt thou* Verse 17.  
*eat the fruits of the earth all the days of thy life*. They looked, secondly, *to have gained much*, and to have profited themselves exceedingly, as namely, *to have gotten more knowledge* than God had given them. This hope God requited, not only with the loss of that knowledge they had before, but even of the outward things they enjoyed Verse 24.  
in Paradise. *Primum in unoquoque genere est mensura consequentium*, *The First in every kind is the measure of that which follows*. Thus God dealt with them, and thus will he deal with us unto the world's end. Sin is utterly unprofitable; whatsoever is gotten thereby is like the change *Diomedes* made with *Glaucus*; like that which *Rehobam* made of the shields in the house of the Lord, shields of *brass* for shields of 2 Chron. 12. 10  
*gold*.

Let us therefore hence learn to withstand such foolish Motives and such vain Hopes: when we are in danger to be ensnared by these baits, let us thus reason with our selves, What will it profit a man to enjoy an hour's pleasure, for many a year's pain? What will the sweet do us good, which is mixt with so much sour? What will it profit a man to be rich in his youth, and a beggar in his age? What will it profit a man by guile and oppression to raise his house while he liveth, by that which shall most certainly ruine it when he is dead and gone? And lastly, if none of all this Mar. 8. 36.  
were, yet *What will it profit a man to win the whole world, and lose his own soul*?

NOW having done with the *First consideration* of these words, I come unto the *second*, which is with relation to him that uttered them, and so they are a *Confession*. II.  
In which I observe Three things. The Second consideration of Alonibezek's words:

Judg. 1. 7.

1. That the suffering of punishment extorts the Confession of sin. Thus this miserable King is made, for all his pride and stomach, to lament with an *Ego feci*, with an *I have done*.

2. God's Justice in the punishing of sin visibly is one of the strongest Motives to make an Atheist confess there is a God. Adonibezek, who scarce believed, or perhaps not well remembered, that there was a God till now, is here forced to confess, *The irresistible God, that crusheth down the proud, he hath requited me*.

3. As the Punishment in general bringeth sin to mind, which else would be forgotten: so the fashion and kind thereof well considered may lead us, as it were by the hand, to know the very sin we are punished for. Many sins had Adonibezek committed; the condition and manner of his punishment made him remember his cruel usage of the seventy kings, and say, *As I have done, &c.*

Observat. 1.

To begin with the First; I say, *The suffering of punishment extorts the confession of sin*. The reason whereof is the very nature of Punishment, which always implieth some offence, and therefore is a good remembrancer of the same. Thus Joseph's brethren, when they were distressed in Egypt, cried, *We are verily guilty concerning our brother*. Proud Pharaoh, when he saw the plague of hail and thunder, said, *I have now sinned; the Lord is righteous, and I and my people are wicked*. The proud stomachs of the Israelites came down, when once the fiery serpents stung them, and then they came to Moses, and said, *We have sinned; for we have spoken against the Lord, and against thee*. Manasses, whom all the threatnings of God's Prophets in fifty years space could never move, yet when he was bound in fetters, and carried prisoner unto Babylon, *Then he besought the Lord his God, and humbled himself greatly before the God of his fathers*. Whosoever therefore he be that feels not this fruit, and makes not this use of his crosses and afflictions, is worse than hard-hearted Pharaoh, worse than cruel Adonibezek. But if by this means we come to see and acknowledge our sin, then may we say with David, *It is good for me that I was afflicted*; and give thanks and praise unto our God, who is able out of such hard rocks as these to make flow the saving waters of repentance.

Gen. 42. 21.

Exod. 9. 27.

Numb. 21. 7.

2 Chro. 33. 12.

Psal. 119. 71.

Observ. 2.

And thus I come to my second Observation, which is, *That God's judgment for sin is one of the strongest motives to make an Atheist confess there is a God*. Those who say, *There is no God*, David accounts them in the number of fools: *The fool saith in his heart, There is no God*, Psal. 53. 1. Now Solomon styleth Punishment *Eruditio stultorum*, the Schoolmaster of fools. If for all fools, then also for *Atheistical* fools, that they either by their own, or by example of God's plagues upon others, may be taught to put away their folly.

Psal. 73. 2, 3.

Most certain it is, The not observing of God's judgments, or the supposed examples of some who seem to escape the hand of God in the greatest sins, is a main occasion of Atheism. This made David himself to say, *My feet were almost gone, my steps had well-nigh slipped: For I was envious at the foolish, when I saw the prosperity of the wicked*. It is reported of Diagoras Melius, surnamed the Atheist, that at the first he was very devout, and a great worshipper of the Gods; but having committed some certain money unto a friend's keeping, and afterwards demanding it again, his friend, loth to forgo such a booty, forswore that he ever received any: whom when Diagoras saw, notwithstanding this horrible perjury, to thrive and prosper, and no divine judgment to fall upon him, he presently turned Atheist and enemy to the Gods, and laboured by all means to bring other men to the like impiety.

For this cause therefore David, as jealous of God's honour, and knowing what force God's Judgments have to keep *Atheism* from creeping into the hearts of men, desireth God (Psal. 59. 13.) that he would avenge himself of evil-doers, even for this end, that it might be known he was the Lord: *Consume (saith he) in thy wrath, consume them, that they may not be; and let them know (that is, that men may know) that God ruleth in Jacob, unto the ends of the earth*. And hence it is also that God often in Ezekiel doth plainly affirm this to be the End of his judgments, That it might be known that he was the Lord. As in chapter 6. v. 6. thus he threatens Israel, *Your cities shall be laid waste, and your high places shall be desolate, &c. v. 7. And the slain shall fall in the midst of you; and you shall know that I am the Lord*. And again, v. 12, 13. *He that is far off, shall die by the pestilence; and he that is near, shall fall by the sword. Then shall ye know that I am the Lord*. And chap. 25. 17. concerning the Philistines, *I will execute great vengeance upon them, saith the Lord, with furious rebukes: and they shall know that I am the Lord, when I shall lay my vengeance upon them*. If this then be so as ye have heard, let us learn hence a good preservative against

Atheism,



Atheism, and all the ill motions of the devil and our flesh drawing thereunto : not lightly, as most men do, to pass over the Judgments of God upon sin ; but duly and diligently to observe them : if in our selves, then more severely ; if in our neighbours, curiously, but charitably.

Judg. 1. 7.

And so I come to the third and last point, which is, *That as Punishment in general bringeth sin to mind, which else would be forgotten : so the fashion and kind thereof well considered may lead us, as it were by the hand, to know the very sin we are punished for.* I have shewed already at large, That God's visible judgments have usually in them a stamp and mark of conformity with the sin for which they are inflicted : For either we suffer the same thing our selves that we have done to others, or some resembling or like unto it ; or else are punished about the same thing wherein our sin was ; or lastly, in the place or time where and when we sinned. I am perswaded there is no judgment which God sends for any special sin, but it hath one of these marks in it. Come therefore to *Adonibezek*, and let us learn of him, by God's stamp in our punishment to find out what sin he aims at. If we would once use to read this Hand-writing of God in our crosses and afflictions, what a motive would it be to make us leave many a sin wherein the Devil nuzzles us the greatest part of our life without sense and feeling ? For if any thing would rouse us and scare us from sin, sure this would, to hear word from God himself what the sin is he plagues us for, and so sharply warns us to amend. Whensoever therefore any cross or calamity befalls us or any of ours, either in body, goods, or name, or in the success of any thing we take in hand, let us not rebel against God with an impatient heart, or fret at the occasion or author of our misery ; but let us take a just account of our life past, and thus reason with our selves, This is surely none other but the very Finger of God ; I am punished, therefore have I sinned : I am punished thus and thus, in this or that sort, in this or that thing, in this or that place or time ; therefore God is angry with me for something I have done, the same with that I suffer, or something like unto it, or because I sinned in this thing, or at this time, or in this place, when and where I now am punished : *As I have done, so surely God hath requited me.* Therefore I will not look any longer upon any other cause or occasion of this misery, of this cross or calamity, but look unto my sin, and give glory unto God, who sent the hand which hath done all this unto me.

Observat. 3.

Thus did the sons of *Jacob*, having nodoubt learned of their good father to make this use of their crosses and afflictions : For when they saw themselves so roughly entertained in *Egypt*, being challenged for spies of the countrey ; when their brother *Simeon* was to lie in prison in a strange land ; and not only *this brother*, but *another brother*, so dearly beloved of his father, must needs be taken from him, and come into the like jeopardy ; when all this distress fell still upon the head of a *brother*, and nothing but a *brother* ; they presently discovered the Hand-writing of God, and cried out, *We are guilty, and therefore is this evil come upon us* : Behold the Finger of God. All this evil still lights upon one or other of our brethren ; for *we are verily guilty concerning a brother, our brother Joseph, in that we saw the anguish of his soul, when he besought us, and we would not hear ; therefore is this distress come upon us.* Ah ! said *Reuben*, I told you, *I spake unto you that you should not sin against the child, but you would not hear* : therefore behold *his blood is now required.* Yea this writing of God is yet more evident, for we sinned in the dearly-beloved of our Father, *Joseph*, and now are we distressed about our brother *Benjamin*, the child whom our Father loveth : *As we have done, so God hath requited us.*

Gen. 42. 21.

Verse 22.

This is the last point I observed in these words, and it contains the Use of all the former. *Verbum sapienti*, one word is enough to him that is wise, and one Example is sufficient for him that is willing to follow it.

## DISCOURSE XXXI.

S. MATTHEW II. 28, 29.

*Come unto me all ye that labour and are heavy laden, and I will give you rest.*

*Take my yoke upon you, and learn of me, for I am meek and lowly in heart : and ye shall find rest unto your souls.*



SHALL not need trouble you with prefacing of the coherence : The words I have read are an intire sense of themselves, without dependence on what went before. For the matter, they are such, as I might call them an *Epitome or Brief summe of the whole Gospel*, containing in few words the compleat method of Salvation, and as in a small map a full view of the way to the gates of Eternal life ; whither he is most unworthy to come who will not learn so small a Catechism as this. They are propounded unto us by way of an *Invitation*, consisting of Three parts :

1. The Thing, 2. The Persons, 3. The Benefit.

1. The Thing invited to, which is double, to wit, *Christ and his yoke*. *Come unto me*, saith he, *and take my yoke upon you, and learn of me, for I am meek and lowly*.

2. The Persons invited, Those *that labour and are heavy laden* : *Come all ye that labour and are heavy laden*.

3. The Benefit to those who embrace the invitement, *Rest and Ease* ; which you shall find in every corner of this Invitation. *I will give you rest*, or, *I will ease you* : again, *Ye shall find rest unto your souls* : and in conclusion, *My yoke is easie, and my burthen is light*. A Benefit so transcendent, as might allure any ear, that is not wholly stopp'd up with spiritual deafness, to listen after the means whereby it is attained.

I. Let us therefore consider these Three points in order ; and first, that which must first be known and learned, *The quality of the persons invited* ; Those that *labour and are heavy laden*. Which before I tell you what they mean, I must first tell you how to construe them, viz. by the Figure called *Hendiadis*, understanding the conjunction [ *and* ] causally ; and so contriving the two things named into one, in this manner, *labour and heavy laden*, into *labouring of being heavy laden* : As if it had been said, *Come unto me all ye that labour of*, or *by, being heavy laden* ; All you that are toiled with, and weary of, your heavy burthen, *come unto me, and I will ease you*.

For after this manner are many things in Scripture which are uttered conjunction-wise to be understood. *I will multiply thy sorrow and thy conception*, ( saith God unto the woman, *Gen. 3. 16.* ) that is, I will multiply thy sorrows of conception, or the sorrows which come of conception. You shall find often in Scripture, *Do judgment and righteousness* ; that is, Do judgment according to righteousness, Do such judgment as proceeds from justice and rightousness. *Psal. 116. 1. I love the Lord, because he hath heard my voice and my supplication*, that is, the voice of my supplication, *Jer. 29. 11.* The Lord promiseth his people to *give them an end and expectation*, that is, the end of their expectation, or the end they look for. In this Gospel, saith S. John Baptist, chap. 3. verse 11. *He that cometh after me, shall baptize you with the holy Ghost and with fire*, that is, with the fire of the holy Ghost. So in my Text, *weary and heavy laden*, is *weary of being heavy laden* ; Such as labour, such as are toiled and tired out by the weight of their loading. And thus are the words to be construed.

Now to the meaning of them. Those that *labour of being heavy laden*, are such as grieve and groan under the burthen of their sins. According to the Law, \* *none should appear before the Lord empty* : what offering, what sacrifice then must we bring when

we

— *Pateris libamus* & *anro* ( saith the Poet ) that is, *Libamus pateris ex auro* : — *Chalybem* *franosque mordit*, i. *franos ex chalybe*, or *chalybeos franos*, \* *Exod. 23. 15.*



we come in to Christ, but that which David (who well knew) tells us *Psal. 51. 17.* *The sacrifice of God (saith he) is a broken and contrite heart, O God, thou wilt not despise.* Thus must they come furnished whom Christ inviteth. For this is that which S. Paul calls, *2 Cor. 7. 10.* a sorrow after God, or a godly sorrow, which, saith he, worketh repentance to salvation, not to be repented of. For understanding therefore of this Metaphor in my Text, we must know, That Sin is compared in Scripture unto a burthen, wherewith every sinner is laden, yea overcharged; a burthen intolerable. So *Psal. 38. 4.* *Mine iniquities, saith David, are gone over mine head; as a heavy burthen they are too heavy for me.* Ver. 6. *I am troubled, I am bowed down greatly.* Ver. 8. *I am feeble and sore broken; I have roared because of the disquietness of my heart.* S. Paul followeth the manner of speech, when he tells us, *2 Tim. 3. 6.* of silly women laden with sin, and led away with divers lusts. This loading and pressure of sin is in respect of a twofold weight which oppresseth the Soul, the one of Punishment, the other of Loathsomeness. For the weight of Punishment; it is the ordinary style of the Prophets to term God's Judgments for sin by the name of burthens. Jehu calls his execution upon Jehoram, the burthen which the Lord laid upon his father Abab, *2 King 9. 25.* So S. Paul saith, *Gal. 6. 5.* that every one shall bear his own burthen. For the other, the Loathsomeness of sin, that also weighs heavy. *Ab sinful Nation!* (saith the Prophet *Esay, ch. 1. 4.*) a people laden with iniquity, a seed of evil doers — and it follows, v. 6. *From the sole of the foot, even unto the head, there is no soundness in it, but wounds, and bruises, and putrefying sores.* This also is a part of David's burthen, *Psal. 38. 5.* *My wounds stink and are corrupt, because of my foolishness. I am troubled (or wryed, יצוּרְיָ Incurvatus sum,) I am bowed down greatly.*

Mat. 11. 28, 29

Sin a burthen  
and load in  
respect of  
the weight  
of Punish-  
ment.  
Loath-  
someness.

Is Sin indeed so heavy a thing? how then do we make it so light a matter? *Nullum onus* (saith *Ambrose Ep. 18.*) *gravius est quam sarcina peccatorum & pondus flagitiorum,* No burthen is more heavy, no load more pressing to the Soul, than the weight and load of Sin. If every thing that presseth down be heavy, how heavy is that which presseth down to Hell, that is, unto that depth of woe whose bottom can never be fathom'd! Is Sin so heavy a thing indeed? how comes it then to pass we feel it not? Our case is so much the more fearful and dangerous. For, saith *Chrysostome,* *Διὰ τὸτο μέγα ἔστι κακόν, ὅτι ὅσον ἔστι δοκῆ, The evil is so much the greater, by how much it seems to be the lesser.* For Physicians all agree, that those are most dangerously sick who have no sense and feeling of their sickness; whereas on the contrary, to be sensible of pain is a sign the sickness is not deadly. Happy therefore are those who can add the other word to this, being not only *πεφορτισμένοι* laden, but *κοπιῶντες* labouring under the weight of their burthen. These are those whom Christ calleth; and these are those whose condition we are now to consider, that we may know it, and whether our selves be any of that number.

That a man therefore may truly be said to labour and be weary of his burthen, two things are requisite: First, That he feel and be sensible of the weight thereof; Secondly, That he desire to be rid thereof.

He must feel and be sensible of the weight thereof. Now the weight of sin, as I told you, is twofold: First, The weight of Punishment; and secondly, The load of Loathsomeness. The first and soonest felt is that of Punishment; which as it is the grossest weight, so may it be felt while the sense of the Soul is yet but gross and dull: But to feel the other, that is, to loath our sin, requires a quicker and more tender sense; which is not easily attained to, unless the Soul be first well rubbed and galled with the weight of Punishment. The entry therefore and, as it were, the porch of Penitence, are those Terrors and Pangs of the Soul affrighted with the apprehension of the Wrath of God for Sin, and of the danger we are in therefore. When the piercing sting of an accusing conscience upbraids us, and tells us we are in a state to be damned eternally: That if I should die this day, this night, this hour, I must go to the place of weeping and gnashing of teeth, there to yell and howl with devils in pains unspeakable, and be tormented for ever and ever. When our Soul is stricken with horror, to think how long we have lived in this danger, and how little we thought thereof; nay, how securely we increased our score, as though we should never have come to a reckoning for the same; how often God might have taken me away in the midst of my sins, and where had I been then? yea what shall become of me, if he should do it now? O how am I afraid of this moment, who feared nothing so many years! These are those arrows of the Almighty, which must go through our Souls at the beginning of our Repentance. That we may take up the words of David, *Psal. 38. 1.* *O Lord, rebuke me not in thy wrath, neither chasten me*

1.

Mat. 11. 28, 29 *in thy hot displeasure. v. 2. For thine arrows stick fast in me, and thy hand presseth me sore, v. 3. There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones, because of my sin.*

This is a good beginning; but is no more than a beginning: for yet we labour not enough; yet we are not weary enough for Christ to call us unto him. This is but as the prick of a needle, making way for the thread. We must go further, else this will do us no good. For thus far, as to be sensible and affected with the punishment due for sin, to be terrified with the weight of the wrath of God which lies upon us for the same, thus far he may come who shall be damned. For it is common to the desperate reprobate, as well as to the children of God; to Judas, who hanged himself; to Cain whom God drove out from his presence; for he could say and confess to God himself, *My punishment is greater than I can bear*, Gen. 4. 13. Let us therefore see what we are further to add unto it.

And that is a *sense* and *feeling* of the *foulness*, *loathsomeness* and *odiousness* of Sin. If we feel not our selves affected with this weight, the former groaning will be accounted no better with God than hypocrisy and slavish fear; for this is the soul and the life of a godly sorrow indeed, without which the other is but a carcase, if it be alone. But if by rubbing and galling our Hearts, it makes them at length so tender as to be sensible not only of the *punishment*, but to *loath* Sin it self as a *soul* and *ugly* thing; then indeed it begins to live and give some proof it will be sincere. For as a surfeit of meats, how dainty and delicate soever, will afterward make them loathsome: So if we be indeed surcharged with the burthen of our sins, the appetite of the Soul will begin to *loath* them, though they have been never so full of delight; yea, it will make us loath our selves, and cry out in a mournful manner with S. Paul, Rom. 7. 24. *O miserable man that I am! who shall deliver me from this body of death?* Even as a man who is covered over with noisome boiles and sores, is not affected only with the bodily pain caused by them, but even abhors the sight and smell of that which causeth it, as filthy and ugly: so must it be in this leprosie of sin. And indeed, were our eyes once open to see it, Sin is the most ugly, beastly, filthy and noisome thing in the world: For being wholly opposite to God, the most glorious Beauty and most delectable Good; it is contrary to whatsoever is any way seemly, comely, graceful and beautiful: for all these carry in them some Image and resemblance of him; but Sin, none at all. Nay, it is a distasteful and *loathsome* thing to the Reasonable nature of man, as appears by the continual upbraiding and griping of the Conscience, which can never down with it. In meats, if any go against our stomach, we abhor and loath them: how much more *loathsome* is that which the Conscience cannot digest, the stomach and taster of our souls? O how nice and daintie we are, that no loathsome and unpleasant meat should offend (so much as by the sight thereof) our fleshly appetite, which is common to us with Beasts! but our Souls, our nobler part, whose safety so much concerns us, we cram and choak with the loathsome filthiness of Sin, and perceive it not. But as those who cannot endure a cat or a mouse, or the like, by Antipathie of nature, when any such thing comes within their sight or near their person, presently they start, and shew some extremity of passion or other; and if they cannot fly it, it casts their body into a cold sweat: So must we labour under the sight of our sins, that we may be of those whom Christ here calleth for. O Lord, supple our hearts with thy quickning grace, that they may be so tender as to feel this part of their burthen as well as the other.

The reason of  
Sin's Loath-  
someness.

Thus have we heard the *first* requisite of such as may be truly said to labour, and be *weary* of their burthen; namely, *To feel and be sensible of a double weight thereof.*

Now follows the next and last requisite, *A desire to be rid thereof.* He that truly and unfeignedly labours under the burthen of his sin, he that is indeed *weary* thereof, *will desire to be rid of it*: For *sorrow* is so much against the good liking of Nature, that he that is pressed with the burthen thereof, will earnestly desire to be eased; will endeavour to shake off his burthen, and remove that which procures his Sorrow. He therefore that is not so far toiled with the pressure of his sins as to have *a purpose to forsake and leave them*, is no true penitent, none of those who are yet *weary* enough to go unto Christ for ease.

And lest we might deceive our selves, and think we have *a purpose to leave our sins*, when we have not; let us examine our selves by these *three Rules* following.

i. That



1. That this purpose must be general, without reservation of any darling sin : For he that retains any sin, is not yet *weary* enough of his burthen. He that looks for a forgiveness of all his sins, must purpose to forsake them all ; he must not with *Herod* in the Gospel have a reservation of *Herodias*, his brother *Philip's* wife : God will not be served with halves ; he will have our whole Hearts, or none. Mat. 11. 28, 29

2. He that devises not how to cast off the burthen of his sin, though it pains him, but how to carry it more handsomely and conveniently, by qualifications and distinctions, and the like, he is perhaps *heavy laden*, for he feels his shoulders pincht ; but he is not *weary* of carrying ; but thinks to ease himself as he in the Fable did his horse of the plough, who sitting still upon his horse back, carried the plough on his own neck : So was the horse eased by a distinction ; for now his master carried the plough, and not he.

3. He that hath indeed a purpose to cast off the burthen of his sin and to forsake it, is willing to make amends where he hath wronged ; as we see by the example of *Zacchæus* in the Gospel. For he that cannot wish from the bottom of his heart that what he hath done were undone, and if it were to do again, he would never do it, is no true penitent, nor heartily sorry for his sin. But how can he say thus who hath ill-gotten goods, and will not restore them ; who hath power in his hands yet in some sort to undo his sin, as far as the injury concerneth man, and yet will not do it ?

And thus you have seen How the persons must be *qualified*, and what preparation is required of them who are capable of this sweet *Invitation* of our Saviour, *Come unto me all ye that are weary or labour of being heavy laden, and I will ease you.*

But you will say, How should a man come to be thus affected ? How should he come to be touched with remorse for sin ? and what means is to be used ? I answer, By a serious and often meditation upon the Law of God, which is a Glass wherein to behold the deformity of sin and depth of our misery. Dost thou in deed and good earnest believe that God Almighty hath given this Law to men ? Dost thou believe thou hast transgressed and broken every part thereof ? Dost thou believe ( tell me truly ) that all those who have done so, are under the wrath of God and in the state of eternal damnation, to be tormented with the devil and his angels for ever ? Dost thou, or canst thou, believe all this, and thy heart not yield and bleed to think how woful and fearful a condition thou art in ? If it doth not, I say thou dost not yet fully and in earnest believe any of these things. Thou mayst perhaps say so, and think so too ; but thou deceivest thine own heart : The devil deludes thee. I say again, Thou believest not ; thy perswasion is too slight : For every *unrepentant* sinner, that knows and hears the law of God without sorrow and contrition of heart is a piece of an *Infidel* ; and it is *Unbelief*, and nothing but *Unbelief*, which makes his Heart so unmoveable and unrelenting.

If a Proclamation came from an earthly Monarch, that whosoever had at any time committed such and such misdemeanours, should have his estate confiscated, or suffer some grievous and exquisite torments, as a Traitor unto his Prince : if I should see a man deeply liable unto all this, who could hear of such a Proclamation securely, without trouble and astonishment, that could sleep quietly, and be no whit dejected or cast down therewith : might I not justly think, either he believed himself not guilty of any of the crimes there mentioned, or took it for a counterfeit, or only some scare-crow never meant to be put in execution ? I know your selves would think so. How then is it possible that a man should firmly and seriously give credence to the Law of God and the Threats contained therein, and yet his Heart never smite him, his Soul be never touched with remorse ? No, without doubt, this *Legal faith* ( for so I call the belief I speak of ) is yet a weak one, a superficial and unsettled perswasion ( perhaps, ) but no grounded or firm impression. Wouldst thou amend it ? wouldst thou drive it deeper ? Rub thy Heart continually with a fixt and frequent meditation of the severity of God's Law, of the number and greatness of thy transgressions, of the dreadfulnes of wrath and vengeance due for the same. Never cease doing this untill thy Heart shall yield, and thy bowels melt within thee. One drop of water weareth not a stone, but continual dropping will do it. *Gutta cavat lapidem*, &c. If one meditation will not melt thy Heart, yet a continuance therein will do it. Those who let blood will rub the *Vein* often to make it swell : so must thou rub thy Heart often to make it bleed. A hard skin, with often grinding and fretting, will at length grow thin and tender.

I COME now to the Second thing I propounded in this *Invitation*, *The thing invited to* ; which is double, *Coming unto Christ*, and *Taking his yoke upon us*. I begin

II.

Mat 11. 28, 29  
I.

begin with the first. This *coming unto Christ* is the *approaching to him by Faith*; which is manifested by those places of Scripture where *coming* and *believing* are interchangeably used as one and the same thing. He that cometh to God (saith S. Paul, Heb. 11. 6.) must believe that God is, and that he is a rewarder of them that seek him. John 6. 35. I am (saith our Saviour) the bread of life: He that cometh to me, shall never hunger; he that believeth on me, shall never thirst. Here *coming* is expounded by *believing*. Ver. 37. All that the Father giveth me, shall come unto me; and he that cometh to me, I will in no wise cast out. In John 1. 12. it is called a *receiving of Christ*: But as many as received him, to them gave he power (or priviledg) to become the Sons of God, even to them that believed on his Name.

Here therefore observe, That a *Saving Faith*, a Faith which makes Christ our own, and hath promise of *ease* by him, in a word, that Faith which gives us an interest in Christ Jesus, is more than a bare assent or persuasion that the Gospel is true, which saies that Christ is the Son of God and the Redeemer and Saviour of mankind. It is a *coming Belief*, a *coming Faith*; that is, an assent inclining the Soul to Christ, to be made partaker of the Benefits through him. Not a bare *speculative* assent, which remains in the Brain, and proceeds no farther; but such an assent as rests not there, but worketh a motion in the Will, to seek and embrace that which is believed. Such an assent as not only believes the Promises made in Christ, but goes unto him, relies upon him, clings unto him for them. *Come unto me, all ye that labour and are heavie laden; and I will ease you.*

To believe the Gospel is true, that Christ Jesus is the only means of Salvation ordained by God, I grant it to be a *Faith*, though it go no farther: But it is an insufficient Faith, an imperfect and impotent Faith, which is usually called *Historical Faith*; which I make no question but you all have: But if you stay here, the Devil believes as much as you do. But a *Saving Faith*, though it begins with this, yet it staies not there: It stands not only gazing upon Christ, but is effectual and powerful upon the Soul, to make it apply and betake it self unto him. This height of Faith the Devils have not, nor can have. They can believe, as well as we, that Christ is a Saviour; but never so far or so much as to have any hope, affiance, or confidence in him. For if a King should *proclaim a general pardon* to a number of known rebels, and vow execution without mercy upon some principal offenders who had cunningly and maliciously seduced the rest; both of them might equally believe the *Proclamation* to be true: yet the one would be encouraged to rely upon the King's clemency, and to sue out his pardon; but the other would be utterly disheartned, as being uncapable. Such altogether is the case of men and wicked Angels in the *Proclamation* of the Gospel: Men hearing Christ took the woman's Seed, are encouraged with hope of pardon; the Devils knowing he in no wise took the nature of Angels, the better they believe his Incarnation, the less are their hopes of their own redemption.

Heb. 11. 6.

Come we therefore to application. He that cometh unto God (saith S. Paul) must believe that God is, and that he is a Rewarder of them that seek him: So say I, He that cometh unto Christ must believe that he is, and that he is the *Easer* of them that seek unto him. He that believes this sufficiently, cannot but go unto Christ. You therefore that labour, and are heavy laden with your sins, do you believe that Christ is, and that he is the *Easer* of them that being weary of their sins seek unto him? How can your Soul then but fly unto him with trust and confidence in him? Yea but will some men say, I believe that Christ is, and that he is the *Easer* of them that seek him; yet for all this I can put no trust and confidence in him. Yea, but dost thou believe it so well as to find thy Soul on wing toward him, to seek and sue for pardon? If thou findest this, thou hast some trust and confidence in him, more or less: For didst thou quite despair of *Ease* from him, thy Heart could never seek to him: for where a man utterly despairs to obtain, he will not so much as stir a foot to make a suit.

The motion or flight of the Soul is *Desire*. He that out of a true sense and feeling of his sin (for no other can do it in good earnest) desires Christ, he goes unto him. And Christ thou see'st requires no more, but that all those who are weary and heavie laden should thus come unto him, and he will ease them. And this is the first degree of a *Faith* which is *Justifying*, and gives interest in Christ Jesus: For this Faith is not barely *Historical* and in *speculation*, but a *Faith in motion*, and able to walk and go unto Christ Jesus whom it believeth; which, if cherished, will in time gather such further strength as will fill the Soul with a full and stedfast confidence.

But



But if thou sayest, Thou believest *that Christ is*, and that he is the *Easer* and *Saviour* of those which seek him, and yet thy Soul is not on wing, nor any motion in thy Heart advancing to him; I say then, either thy *Sorrow* for thy sin is not true, and therefore thou yet feelest no need of him; or thy *Belief* is deficient. Whatsoever thou sayest and thinkest of thy self, thou *believest* not yet *thoroughly and indeed*, that Christ Jesus is a Redeemer and Saviour of those that come unto him. For, as I told you before that he *believed* not the *Law thoroughly and indeed*, that could hear it without remorse of Conscience and contrition of Soul, so he *believes* not the *Gospel thoroughly and firmly*, who being laden and grieved for his sins, yet is not able to flie and betake himself unto Christ for mercy. For if you saw a man condemned to die, and in great affliction for the same, who hearing of a Pardon proclaimed for all in his case who would demand it, should nevertheless sit still, and never go about to seek it; who would think but that either he misdoubted the report, or gave but little credence to the word of the King? Such is the case here: There is certainly *some defect in believing*: And this must be cured after the same manner as that in believing the Law; namely, by a sober and frequent meditation, reading, hearing, and thinking of that great myserie revealed of Redemption in Jesus Christ, and of the gracious Promises of the Gospel in and through him. This is Faith's whetstone, which, if it be blunt, will make it keen. This is the only means to establish thy Belief, if it be deficient or unsettled; if there be any metal in it, this will give it an edge; if there be any sparkles, this will blow them into a flame.

Mat. 11. 28, 29

Thus you have heard what *Coming to Christ* is, that is, what a *Saving Faith* is; namely, so firmly and effectually to believe that Christ is a Saviour of those that seek him, as doth incline thy Heart to go unto him, to sue out a Pardon and rely upon him for mercy and Redemption.

NOW follows the *Benefit, Ease and Rest* to thy Soul; *I will ease you, or give you rest*; that is, I will free you of your burthen, I will ease you of your sin, I will acquit you. And this is that we call *Justification* of a sinner, which is an Absolution or remission of sins by the only merits and satisfaction of Christ accepted for us and imputed to us: An acquitting and cancelling of all bonds and obligations of transgression for Christ's sake, through the only merit of his death, passion, and shedding of his blood. For he that hath right to Christ, hath right in Christ to be partaker of his righteousness and of whatsoever satisfaction he hath undergone for the sins of mankind; whereby he is *justified*, that is, acquit before God of the guilt of sin, and of the punishment according to the Law due for the same. For God (saith S. Paul, 2 Cor. 5. 21.) *made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.* Rom. 5. 19. *For as by one man's disobedience many were made sinners: so by the obedience of one many are made righteous.*

III.

This is the *Ease*, this is the *Rest* here mentioned, the unlading and unburthening of a sinner, where Christ dischargeth him of his loading, and beareth him upon his own back. For he (saith Esay, chap. 53. 4, 5, 6.) *hath born our griefs, and carried our sorrows: He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed—The Lord laid upon him the iniquity of us all.* Thus he eased Peter, when his heart was ready to break for denying him: Thus he eased Mary Magdalen, a woman laden with sins, when she bathed his feet with tears, Luke 7. 48. Thus he refreshed trembling Saul, the persecutor, Acts 9. 6. And still he casteth the eyes of his mercy upon every one that is poor and of a contrite spirit, and trembleth at his word, Esa. 66. 2.

See therefore here to whom alone a troubled soul is to have recourse for *Ease*. Neither to Angels nor Archangels: For those who do so, *hold not the head*, Col. 2. 19. Neither to Saints nor Martyrs, to Peter nor Paul, nor to the blessed Virgin herself: For *Abraham is ignorant of us, and Israel knows us not*, Esa. 63. 16. and, *Cursed is he that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord*, Jer. 17. 5. Nor to the Law given by Moses: For the Law *worketh* (not ease but) *wrath*, Rom. 4. 15. Nor will our merits and good works, pilgrimages, fastings or alms-deeds, purchase this *Ease*: For although we could do all we ought to do, yet must we say *we are unprofitable servants, and that we have done but that which was our duty to do*, Luke 17. 10. It is Christ Jesus, and only Christ Jesus, who can give *Rest* to a troubled soul, that *Lamb of God which taketh away the sins of the world*.

Joh. 1. 29.

AND thus you have in part had a view of the Three points considerable in this Invitation: 1. The Persons, who; 2. The Invitation or Thing invited to; what; and 3. The Benefit to be attained. But I must call you to the Second point

Mat. 11. 28, 29  
2.

2 Tit. 12. 13.

Mat. 19. 6.

point again, there being one part thereof not yet spoken of. For I told you *The thing here invited unto was double, Christ himself, and His yoke.* The first, concerning *Christ himself*, I have spoken of in those words, *Come unto me.* Now it remains to speak of the second, *Take my yoke upon you.* Those who come unto Christ, must also take *his yoke* upon them. But what is *this yoke*? even the *yoke of obedience*; which should have been ours, but Christ for our sakes took it upon him, and made it his. Yet not that we should draw our necks out of the collar, but still do our endeavours by *denying ungodliness and worldly lusts, to live soberly, righteously and godly in this present world, looking for that blessed hope to come.* As therefore in *coming unto Christ* you had Faith in the *Ease* by him, *Acquitting or Justification*: so in the *taking his yoke* ye have *Sanctification* or Holiness of life. All which are so linked together, that neither must they nor can they be put asunder. No man comes to Christ by Faith, but shall be eased; but no man can ever truly and seriously come unto him to be eased by him, but he must take his *yoke* upon him: No man puts on Christ to be justified, but he takes on his *yoke* also to be sanctified. *That which God hath joyned together, let no man put asunder.*

True it is, and nothing more true, That no works of ours in this life can abide the Touch-stone of God's Law, and therefore not able to justify us in the presence of God, but to condemn us. But it is true also, That we are therefore justified through Faith in the blood and righteousness of Christ, that in him we might do works pleasing and acceptable to Almighty God, which out of him we could not do. For as the blood and sufferings of Jesus Christ, imputed to us through Faith, cleanse and acquitteth us of all the sins whereof we stood guilty afore we believed: so the imputation of his righteousness when we believe makes our works (though of themselves far short of what they should be, yet) to be acceptable and just in the eyes of the Almighty; Christ supplying out of his Riches our poverty, and by communication of his obedience continually perfecting ours where we fail; that so we might receive the reward of the righteous of him that shall reward every man according to his works. Being therefore in Christ, we are so much the more bound to frame our lives in holy obedience unto God's Commandments; in that before we were justified we could not, but now henceforth we are enabled to do that which for Christ's sake will be acceptable and pleasing to Almighty God our Father.

This is that which S. Peter tells us, 1 Epist. 2. 24. That Christ *his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness.* So S. Paul, Tit. 2. 11, &c. *The grace of God (saith he) that bringeth salvation hath appeared unto all men; (wherefore?) Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; Looking for that blessed hope, the glorious appearing of the great God, and our saviour Jesus Christ, ver. 14. Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works.* Here you may see, that Christ is therefore given us to be a propitiation for our sins and to justify us, that in him we might walk before God in newness of life; so to obtain a crown of righteousness in the world to come.

But if this be not enough to perswade us to take on this *yoke of Christ*, yet I hope this consideration will do it; when I shall shew you, that That Faith can never be true which is not attended with these fruits. Nor is there any other mean to assure us we are truly *come to Christ*, and ingrafted in him, but this. If we have taken up this *yoke of Christ*, we may know then we have put on him: If we have never put our necks to his *yoke*, we never put on him. It is S. John's express assertion, 1 Epist. 1. 6. *If we say we have fellowship with him, and walk in darkness, we lye, and do not the truth.* Ch. 2. 3. *Hereby we know that we know him, (viz. to be our Advocate with his Father, and the propitiation for our sins) if we keep his commandments.*

The Reason is plain; Because the one follows the other, as the heat doth the Fire, or the light the Sun. Which I thus demonstrate, both on Christ's part and ours. On ours thus: He that sincerely sues to and seriously relies upon another for a Favour which nearly concerneth him, and no other can do for him, will by all means endeavour to avoid whatsoever he knows may distaste his Patron, and do his best to approve himself in whatsoever he can learn is most pleasing unto him. If you should see a man having a Suit to some great Courtier for a pardon of his life, and yet shewing no care of doing in his presence what he knew would deeply offend him, and wilfully neglecting that he knew would give him the best content; would you think such a man in earnest, and sufficiently perplex with fear of death, and seriously



seriously relying upon that man to save it? I know you would not. If therefore, out of a true affrightment and sense of the wrath of God for sin, with a sincere and serious Faith, thou fliest unto and reliest upon Christ for mercy and redemption, as the only *name under heaven whereby thou canst be saved*; how canst thou but love him with all the Powers of thy Soul, and therefore do thy best to please him upon whom thou dependest for so great and unvaluable a benefit? If thou dost not, surely thou hast not yet weighed thy misery sufficiently, thy Faith is insufficient and counterfeit, it never yet came home to Christ, that he might *ease* thee.

The same appears on Christ's part: For unto whomsoever Christ is given for Justification, through the imputation of his merits and righteousness, in him God *creates a new heart*, and *reneweth a right spirit* (as the Psalmist speaketh, *Psal. 51. 10.*) that is, by virtue of this union he conferreth upon him the grace of his Spirit, for the abolishing of the body of sin, and enabling the Soul in some measure against the assaults thereof, to abandon at least the more eminent, notorious, enormous and mortal sins, though sins of ordinary infirmity shall not be quite subdued in this life. If therefore I see a man run still without restraint into gross and open sins, and walk not blameless in the eyes of men, I conclude he hath not this Spirit of grace within him, and therefore was never ingrafted into Christ by a true and lively Faith. Wherefore therefore is a *true faith and unfeigned*, 1 Tim. 1. 5. there follows a *new life*. He that cometh to Christ sincerely, takes his *yoke* upon him too. Labour therefore, as S. James saith, to *shew your Faith by your works*; For *not every one that saith, Lord, Lord, but he that doth the will of my Father* (saith Christ) *shall inherit the kingdom of heaven*.

Mat. 11. 29.

Acts 4. 12.

James 2. 18.

Mat. 7. 21.

## DISCOURSE XXXII.

S. MATTHEW II. 29.

—*Learn of me, for I am meek and lowly in heart; and ye shall find rest unto your Souls.*



Hese Words are a continuing of the former Exhortation *to take upon us the yoke of Christ*: First, in *general*, That we follow his Example, *Learn of me*: Then in *particular*, wherein we should follow him, In *Meekness and Lowliness*; For *I am* (saith he) *Meek and Lowly in heart*. Then the *Profit* we shall reap thereby; *Do this, And ye shall find rest unto your souls*.

For the first, *Learn of me*: Observe, That *Christ is given unto us not only for a sacrifice for sin, but for an Example of life*. They are the words of one of our Collects. For he is our Lord and King, and Subjects we know will naturally conform and fashion themselves unto the manners of their Princes;

*Regis ad exemplum totus componitur orbis:*

And those which do so, are accounted the most devoted to them, and are the best accepted of them. If Christ then be our Lord and King, we must acknowledg him to be such by conforming to his Example, and endeavouring to follow his steps. Besides, since he took this *yoke of obedience* upon him out of love to us, how can we chuse but offer our necks thereto our selves, out of duty to him? If he hath done so much to make our *yoke* easie, which before was so unsupportable; should we now think much to put it on? Nay it is the very character of God's chosen ones, to carry in them a conformity and resemblance of Christ. For *whom* (saith S. Paul Rom. 8. 29.) *he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren*.

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Matt. 11. 29.

And this duty of *conforming unto Christ* consists not only in *doing as he did*, but *suffering also as he hath done*. 1 Pet. 2. 20. *If when you do well, and suffer for it, ye take it patiently; this is acceptable with God.* ver. 21. *For even hereunto were ye called: because Christ also suffered for us, leaving us an Example, that we should follow his steps.* See also 1 Joh. 3. 17. And this *conformity* and *sampling* (as I may say) of Christ, extends not only to those *Acts* of his which he did *as man*, where the *imitation* is plain and direct; but in a certain sort to those *supereminent ones*, which exceed the nature of a mere man, and were done by the concurrence and power of his *Godhead*; which because otherwise unimitable, we must express by way of a *mystical* resemblance. Thus are we to imitate his expiatory *Death and Burial*, by our dying unto sin. *Shall we continue in sin*, (saith S. Paul, Rom. 6. 1.) *that grace may abound?* v. 2. *God forbid.* How shall we that are dead to sin, live any longer therein? v. 3. *Know ye not that so many of us as are baptized into Jesus Christ, were baptized into his death?* To the same purpose, 1 Pet. 4. 1. *Forasmuch, saith he, as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind; for he that hath suffered in the flesh, hath ceased from sin, &c.* So likewise in suffering one for another, Eph. 5. 1. *Be ye followers of God, as dear children,* v. 2. *And walk in love, as Christ hath also loved us, and hath given himself for us an offering and a sacrifice to God.* In the like manner must we imitate his *Resurrection and Ascension*. S. Paul Rom. 6. 4. *Therefore (saith he) we are buried with him into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.* Accordingly Col. 3. 1. *If then ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.* All which you see are grounded upon this one Principle, *Learn of me*. Some Physiognomers conceit the *Head* of a man to be the model of the whole *Body*; and where there is any spot, wart, or like mark about the *Face* or other part of the *Head*, that there is another answerable to it in some suitable part of the *Body*; and upon this ground they will adventure to discover some hidden mark in the unseen parts of the *Body*. But whatsoever it be in the *natural Body*, I am sure it is true in the *mystical Body* of Christ, That every character in the *Head*, Christ, must have something answerable to it in his *Body*, the Church.

THUS much for the general, *We must learn of Christ*. But *what is that* here in my Text *which Christ would have us learn of him?* It followeth, *I am Meek and Lowly in heart*. And this we must learn of him; this is that yoke of his he would have us wear, that we may find rest unto our souls. For under these two words our Saviour comprehends the whole *Habit of Obedience*, they being two such dispositions of the mind as make it tractable and pliable to put on and wear the yoke he speaks of. As if he had said, I am wholly qualified to obedience, I am fitted for this yoke; learn of me to put it on, for I am meek and lowly.

Now though *Lowliness* and *Meekness* are of very near affinity, and such, as both of them do dispose a man for the duties of both Tables of God's Commandments; yet hath *Lowliness* (as I take it) a prerogative in our devotion to Godward, and *Meekness* is more proper for the duties we owe to our neighbours. I will therefore construe them here, as others have done before me, as dividing the whole *Decalogue* between them; *Lowliness*, as a mother, including the Duties of the *First*; and *Meekness*, those of the *Second Table*. Which are the two parts of that Yoke which Christ wore for us, and which every one that cometh to him must learn to put on.

Of Lowliness.

In the handling whereof I will therefore rather chuse to follow the order of the *Decalogue*, and first begin with *Lowliness*, though it be last placed in the words. *Lowliness* therefore, as I said, stands here for the whole duty of the *First Table*, which is *Cultus Dei*, religious service or devotion towards God; or as the Scriptures phrase is, *The fear of the Lord*: Which as it is founded upon the acknowledgment of the Superlative and Transcendent Excellency of God in his Sovereignty of *Power, Wisdom* and *Goodness*; so the first and mother-disposition and affection of the Heart to his Worship and Service is *Humiliation of the soul* and *Lowliness of Mind*: For all *Emnency* is worshipped with humility, reverence and submission; that is, as we sometimes, and rightly, speak, *By keeping a distance*: And the *Sovereign or Supreme Excellency of God* must be adored with the lowest demission of mind, and with the greatest stoop the Soul can make. We find by experience, that that disposition of the Eye which fitteth it to behold the visible Sun, makes a man blind when he looks down upon himself: So here the apprehension of the transcendent Excellency of God, ten thousand times brighter than the Sun, if truly admitted into our hearts, must needs darken all overweening conceit of any worthiness in our selves. The greater we would apprehend his Power, the more sensible we must be of our own *Weakness*. The greater we acknow-

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ledg and adore his *Goodness*, the less Goodness must we see in our selves. The more we would apprehend his *Wisdom*, the less we are to be puffed up with our own knowledge. As in a pair of scales, the higher we would raise the one scale, the lower we pull down the other: so the higher we raise God in our hearts, the lower we must depress our selves. *Blessed are the poor in spirit, for theirs is the kingdom of heaven.* And this is that *Lowliness* of heart which Christ would have us learn of him, *Who being in the form of God—made himself of no reputation, and took upon him the form of a servant—And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross,* Phil. 2. 6, 7, 8.

Matt. 11. 29.

Matt. 5. 3.

1 Sam. 16. 7.

Hence it comes That the humblest nature and the humblest condition are the fittest for devotion. For humble natures, experience shews them the most religious; whereas those which the world so much commendeth for high and brave spirits of all others do buckle the worst unto devotion. *God seeth not as man seeth:* It is not the tallest *Eliab*, but the humblest *David*, who is the man after God's own heart. He that humbleth himself as a little child, the same is the tallest and goodliest Soul in the kingdom of heaven. The Stars in the firmament, howsoever they here seem small to us, yet are bigger than the Earth: So he that is despicable and small here in the eyes of men, is there a great one in the eyes of God.

As the humblest nature, so the humblest estate and condition is best fitted for Religion; as the poor rather than the rich. Therefore *Agur* desired of God, *not to give him riches, more than food convenient for him; lest being full, he should deny him, and say, Who is the Lord?* Such likewise is the state of adversity and affliction, being a state of *lowliness*, and an estate wherein our hearts are taken down; and therefore more fit to bring us home to God than that of prosperity: whence you know that *David* saies, *Psal. 94. 12. Blessed is the man whom thou chastenest, O Lord;* and *Psal. 119. 67, 71. Before I was afflicted I went astray, But now I have kept thy word. It is good for me that I have been afflicted.*

Prov. 30. 8, 9.

For diseases (say the Physicians) must be cured by contraries. It was *Pride* which caused the disloyalty and rebellion both of Men and Angels against their Creator: whence is that of the Son of *Sirach*, *Ecclus. 10. 12. The beginning of Pride is, when one departeth from God, and his heart is turned away from his Maker.* ver. 13. *Pride is the beginning of sin, and he that hath it, shall pour out abomination.* If *Pride* then be the beginning of our rebellion against God, then must *Lowliness* be the proper disposition of those who fear and worship him. And, *Tanto quisque est vilior Deo, quanto est pretiosior sibi;* The higher any one is in his own esteem, the lower he is in God's.

Now from this near affinity and inseparable dependance between a *Religious* devotion and an *Humble and Lowly mind*, it is that the Scripture useth them as equipollent terms. *Prov. 22. 4. By humility and the fear of the Lord are riches, honour, and life.* *Prov. 3. 33. The curse of the Lord is in the house of the wicked; but he bleisseth the habitation of the just.* Ver. 34. *Surely he scorneth the scorers, but he giveth grace, or sheweth favour, unto the lowly.* Where scorers and the wicked on the one part, and the lowly and the just on the other, are interchangeably used for one and the same. In like manner speaks the son of *Sirach*, *Ecclus. 12. 4, 5. Give to the godly man, and help not a sinner.* Which in the next words he altereth thus, *Do well unto him that is lowly, but give not to the ungodly.* In the same notion of *Humility* and *Lowliness*, *S. Paul* tells the *Ephesian Elders* at *Miletus*, that he had served the Lord with all *humility of mind*, *Acts 20. 19.*

I have dwelt the longer upon this point, To shew that *Lowliness of mind* is the proper disposition for devotion and the mother of a religious fear, because the \* present occasion if you examine it, is nothing else but the exercise of what I speak of. For the End of *Fasting* is to beget *Lowliness and humbleness of mind*, that so we might be rightly disposed and affected to approach the Divine Majesty, and tender our supplications unto him: Especially at such times when his dreadful rod is shaken over us, to bid us down and cry for mercy, lest we perish. Are they not some of the first words we uttered this day? *O come, let us humble our selves, and fall down before the Lord with reverence and fear.* Hence *Fasting* and *Humbling a mans self* go in Scripture for equipollent terms. *My clothing was sackcloth* (saith *David*, *Plal. 35. 13.*) *I humbled my self with fasting.* So *Ahab* humbled himself, and thereby deferred his judgment, *1 King. 21. 29.* *Hezekiah* humbled himself, both he and the inhabitants of *Jerusalem*, *2 Chro. 32. 26.* *Manasseh* likewise besought the Lord, and humbled himself greatly before the God of his Father, *2 Chron. 33. 12.*

If we take a view of the Ceremonies of this Discipline which the Ancients used, and we in some part continue; they imply nothing else but *Lowliness*; either to express it, if we be already so affected; or to work and beget it in our hearts, if as yet we have it

This was preached Anno 1625. when there was a great plague in London.

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not: They are reducible to three heads: 1. of *Habit*, 2. of *Gesture*, 3. of *Diet*. For *Habit*, it was anciently *sackcloth and Ashes*. By the courtness of *sackcloth* they ranked themselves, as it were, amongst the meanest and lowest condition of men. By *Ashes*, and sometimes *Earth*, upon their heads, they made themselves lower than the lowest of the creatures of God: For the lowest of the Elements is the *Earth*, than which we use to say a man cannot fall lower.

*Qui jacet in terra, non habet unde cadat.*

For *Gesture*, they late or lay upon the ground, which in the Primitive Church was called *χαμενυια humicubatio*, a natural ceremony both to express and ingenerate or increase, this disposition of *Lowliness* and abjection of our selves; and as frequently practised among the Christian Fathers, as it is seldom or never used among us. It were a thing most comely, and undoubtedly most profitable, if either these Ceremonies, or some other answerable to them, were reviv'd amongst us at such times as these. If we were all of us this day attired (if not in *sackcloth*, for perhaps it suits not with the custom of our Nation, yet) in the dolefullest habit of mourners if we lay all groveling upon the ground; would not such a rueful spectacle, would not the very sight of such an uncouth Assembly much affect us? The mournful hue of Funeral solemnities, we know by experience, will often make them to weep who otherwise had no particular cause of sorrow; how much more when they have?

But the Principal ceremony, and which we retain, is *Abstinence from meat and drink*, from which this whole exercise hath the name of *Fasting*: the End thereof being to bring down our *Bodies*, thereby the better to humble our *Souls*, or to express so much; I mean to express our sorrow and dejection, if we be already so affected. *Mores animi sequuntur temperamentum corporis*: If the *Body* be full and lusty, the *Mind* will be lofty and refractory, and most unfit to approach the Divine Majesty with reverence and fear. How uncomposed is that Heart to sue to God for mercy and aversion of his judgments, which is fraught with rebellious, unclean, proud and lustful thoughts, like so many dogs barking within it? But these are all engendered and cherished by full feeding, and cannot be easily quelled unless they be starved. *When I fed Israel to the full, (saith the Lord, Jer. 5. 7, 8.) then they committed adultery, and assembled by troupes in harlots houses, &c. Jesurun (saith Moses in his propheticall song, Deut. 32. 15.) waxed fat and kicked, and forsook the Lord that made him, and lightly esteemed of the rock of his salvation.*

Wherefore S. Paul was fain to pinch his Body, and bring it down with fasting: *I keep under my body (saith he, 1 Cor. 9. 27.) and bring it into subjection; lest that by any means, when I have preached unto others, I myself should be a cast-away.* Hilarion a religious young man, when after much abstinence and course diet he felt his flesh still unruly and rebellious, *Ego, (inquit) Aselle, faciam ut non calcitres, nec te hordeo alam, sed palcis, fame & siti te conficiam*: thus threatening his Beast, (that is, his Body) that he would take an order with it, that it should not kick; and that he would no longer feed his *Ass* with corn, but give it a little chaffe or straw; nay punish it with hunger and thirst. Such is the danger of a pampered Body, and such the necessity of keeping it under.

Thus you see what is the chief End we are to aim at in this our solemn abstinence; namely, to beget this *lowliness* in our hearts, this humiliation in our souls, to subdue the high-mountaining flames of our unruly desires, by withdrawing the fuel which breeds and nourishes them. Which as it is at all times requisite in some measure, whensoever we approach the Majesty of God for mercy and forgiveness; so then especially and in a more than usual manner, When God shakes the rod of his judgments over our heads, and bids us down and prostrate both souls and bodies before him, lest his judgments break us in pieces, if we bow not. He that attaineth this, hath fasted well: he that hath not, may thereby know he hath not done enough, or not as he should do. If the boiling of our lusts be cooled and calmed; if the swelling conceits of worth in our selves be taken down, with a true and feeling apprehension of our vileness and wretchedness by reason of sin, which makes us the most unworthy creatures in the world; if those ramping weeds of contempt and despising of others be cropped and withered (and these, I can tell you, will quite spoil a garden where many good flowers grow;) if after this manner we be affected, then are we humbled: if not, we are not yet sufficiently taken down; all our service is hypocrisy, nor will our devotion be accepted of that All-seeing Majesty who resisteth the proud, but giveth grace to the humble.

James 4. 6.  
 1 Pet. 5. 5.

Of Meekness.

THUS much of *Lowliness*, the mother of the duties of the First Table. Now I come to *Meekness*, which implies our obedience to the second. What *Meekness*,  
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or *Manfuetudo*, signifies in Ethicks every one knows, that *Vertue which tempereth anger*; or, as I may so call it, *Unangriness*. But sometimes whilst we take words in Scripture according to our own or the Philosophical notion, we slip into a mistake; as it falls out in this word *Meekness*, whose notion in the Hebrew and Scripture use is as large well-nigh as of *Vertue* it self, so far as it hath respect to the Second Table. For it signifies, as I may so speak, *yokeableness*, or a *pliability* and *tractableness* to be ordered; a certain *tameness* of disposition to obedience of laws, for *untamed* cattel are not fit for *yoke*; and may be expressed, as I think, by *Ingenuity*, or *Ingenuous goodness*; or, as we speak, *Fair-conditioned*; by which we understand a general disposition to be well ordered in such actions as are exercised in the conversation of men.

Thus it is taken in that of our Saviour, *Blessed are the meek, for they shall inherit the earth*, Matt. 5. 5. Which appears out of *Psal.* 37. 10, 11. whence it is taken, where the *meek* and the *wicked* are opposed as terms of equal extent. For *yet a little while* (saith David) *and the wicked shall not be: but the meek shall inherit the earth*. Who seeth not that by *meek* is here meant the opposite party to the *wicked*? So I understand that, *Psal.* 76. 9. *God arose to judgment, to save all the meek of the earth*; id est, *omnes probos terræ*, all the honest or vertuous of the earth. And *Psal.* 149. 4. *For the Lord taketh pleasure in his people; he will beautifie the meek with salvation*. *Zeph.* 2. 3. *Seek the Lord, all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness: It may be ye shall be hid in the day of the Lord's anger*. *Amos* 2. 6. *For three transgressions and for four of Israel, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes*. *Verf.* 7. *That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek*. Here that which in the first is exprest *poor* and *righteous* in the next is changed into *poor* and *meek*, shewing *meek* and *righteous* to be equipollent terms. So *S. James* 1. 21, 22. as writing to Hebrews, useth the Hebrew notion; *Wherefore* (saith he) *lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls*. But be ye doers of the word, and not hearers only. *Againch.* 3. 13. *Who is a wise man and indued with knowledge amongst you? let him shew out of a good conversation his works with meekness of wisdom*: where it is evident that *Meekness* cannot be taken in that restrained sense of Philosophers, for that would be non-sense.

Yet I deny not but *Meekness* in Scripture also is taken for a special Vertue: and for the excellency of that Vertue amongst men, were all the rest denominate thereof: For it is an usual Trope of the Scripture, to make that which is taken for the most eminent and notable in any kind, to bear the name of the whole kind; as the Foreman speaks for the whole Jury, and Armies are comprised in the names of their Cheif-tains. In the Decalogue it is a regular *synecdoche*: *Father and Mother*, for all sorts of *Superiours*; *Murther*, for whatsoever hurt to the body of our neighbour; *Adultery*, for all sins of intemperance; *Theft*, all injuries in our neighbour's goods; *The sanctifying of an holy day*, to comprehend the holy usage of all things sacred and consecrate to divine uses. So *Peace*, the chief of blessings, stands in the Hebrew style for happiness; that is, all blessings whatsoever. Whence is their salutation, *Peace be unto you*. So *Meekness*, of near a-kin to *Peace*, stands here for a general name to all *probity* or *honesty*; as *Lowliness* did for *Religious devotion*. For the *yoke* of devotion to God hath its peculiar, to be taken on with stooping and *humbleness*; the *yoke* of a well-ordered converse with men, with this *tameness* or *meekness*. For as *Meekness* in the special sense is a vertue exercised only towards men: so in this general notion thereof, I extend it no farther; making, as I told you, *Lowliness* and *Meekness* to share the Decalogue betwixt them.

Here now I might observe at large, How *Meekness* seasoneth all our actions and carriage towards men, giving that genuine sweetness and relish of Vertue to them all; this being the reason of that so general acception of the word in the phrase of Scripture. I might also enlarge my self unto all the several offices and duties of this Vertue. But let me commend unto you those two which are most principal and immediate, and therefore expressly required in our Liturgie, as the truest tokens of Repentance; namely, *forgiving of offences*, and *satisfaction of injuries*; both of them genuine offerings of this *Meekness*.

*And ye shall find rest unto your souls.*

HERE is that inestimable Benefit which befalleth those who take up *Christ's yoke* and learn of him to be *meek* and lowly; *They shall find rest unto their souls*. For

Matt. 11. 29.

the understanding whereof we must know, that there is a *twofold Ease* mentioned in this Invitation of our Saviour. The one, to those who *come unto him* by Faith, *Come unto me, &c. and I will ease you, or give you rest.* The second, to those who *take upon them his yoke*, that is, the *yoke of obedience* to God's commandments; a *yoke* which Christ first wore for our sakes, and made it his, that so he might make it possible for us to wear it, whilst the main weight still rests upon his shoulders: Those who put their necks to this yoke, *shall find rest unto their souls.*

These *two Rests* are near of kin, but not the same: The first Rest is that which Christ gives; the second, the Rest which we shall find. All those who come and by Faith apply themselves to Christ, shall have *Ease*: But there is something else to be done before our selves shall find and know it; we must put our necks into the collar, and take his *yoke* upon us, and then there shall not only be *Rest* obtained for us, but we shall find and feel our selves *eased*.

For a Sinner hath a twofold Burthen; 1. *The weight of his sin*, and 2. *The pain he feels thereby*; for such is the condition, we know, of every one that is laden. Answerable therefore to this *twofold Burthen*, there is a *twofold Rest and Ease* to be attained. The first is by taking off the burthen by remission of our sin in our *Justification*, when Christ discharges those who come unto him of their load, and beareth it upon his own back, by justifying and acquitting them of sin. The second is the ceasing of the pain which the pressure of sin hath caused; when a sinner by wearing of the yoke of Christ finds peace of conscience, and *ease and rest* unto his soul. For the pain and aking of the Soul for sin doth not presently cease, though sin be taken off. A man condemned to die, doth not presently feel the comfort of his pardon as soon as it is obtained; for it may be gotten many daies before he knows it, and till then his pain and discomfort will be as if it were not gotten at all. Also a man that hath overlong born a burthen too heavie for him, is often we know, so benumbed, that he thinks he feels the pressure of his burthen still, some while after it is taken off his back. So is the *ease* here; the pain of the soul will not presently cease when Christ hath taken off our sin, nor will the joy and comfort of our pardon be so soon found as our pardon is obtained.

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Let this then be the first Observation, That as those only are justified and discharged of their sin by remission who flee unto Christ by Faith: So only those have promise of *rest* and peace of conscience who *take his yoke upon them*; and being, as he was, *meek and lowly*, stoop unto God, and submit their lives unto his Commandments. Art thou heavy-laden, and wouldst thou be discharged of thy sin? Go unto Christ, and he will ease thee. Wouldst thou know thy sins are acquitted? wouldst thou have peace, and feel thy conscience sweetly comforted? Take this *yoke* upon thee, *learn of him* to be *yokeable*, to be *meek and lowly*, to walk in the waies of God; and thou shalt find *rest* to thy soul. By this, saith S. John, *we know that we know him*, (namely, to be our Advocate, and the propitiation for our sins) *if we keep his Commandments*. There is no way but this to feel and have notice thy sins are forgiven thee.

1 John 2. 3.

\* Esa. 48. 22.

Many do trust all to a *supposed Faith* as a short and compendious cut to quiet their conscience: But never look to find peace with God so long as thou hast peace with sin: *There is no peace unto the wicked*, saith the \* Prophet. What Jehoram, 2 King. 9. 22. asked Jehu, *Is there peace, Jehu?* What peace (saith Jehu) *so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?* So saith God to all such whose life and conversation is unreformed; What peace can be unto thy soul, so long as contempt of his worship, extortion, defrauding of thy neighbour, covetousness, drunkenness, backwardness to all good duties, reign still within thee? If thou wouldst have peace in thy soul; if thou wouldst have the wringing torments of a troubled conscience to be calmed within thee; If thou wouldst find out that peace of God which passeth all understanding; let thy whole life and conversation, as far as thou art able, be ruled by the Law of God; wear that *yoke* which Christ thy Saviour hath made so easie; learn of him *to be meek and lowly*, and thou shalt find *rest* unto thy soul.

Phil. 4. 7.

But some perhaps will say, What needs so much preciseness and strictness of life? For my part, I do as other men do; I can dispense sometime and take my pleasure in sin, and am not thus *yoked* (as you speak,) but take my liberty according as I see advantage, either for my profit or contentment; and yet am not disquieted, but find my soul at rest and ease without thus much ado.

I answer, It is hard to conceive that a man should give himself the reins to commit sin, and his Conscience not to twitch him more or less, though he useth all the means he can to smother it. But if it doth not, thy case is so much the more woful and



and dangerous : For, alas ! it is not a *rest and ease of soul*, as thou misdeemest, but *hardness and deadness of heart*, which thou mistakest for *rest and quietness* : A condition than which there cannot be a worse, and of all estates of the soul the most hopeless. And this is the fruit of a customary violation of the Conscience, which being often bruised, scratched at first with smaller sins, and at length rent and torn with greater, contracts one scar and brawn all over, and so becomes senseless and unfeeling. How dreadful therefore is it, if men would consider it, to adventure the Conscience upon the least violence ? if it endure but a scratching once or twice, it is secretly, and before a man is aware, hardened to endure a wound. O let us be then tender to keep our Conscience tender, else we are undone. Is it therefore indeed so with thee, that thou canst take thy sinful liberty, and yet find no scruple check thee ? Canst thou cast off the *yoke of Christ*, and yet thy heart be at rest within thee ; or at the worst, if it pants a little, it will soon have done ? O rouse it up in time, else the time will come, when thy Conscience will be so awaked, that all the world cannot quiet and still it. The longer it hath been smothered, the more dreadful and unquenchable will the flame be when it once breaketh out. No tongue of mortal man is able to express the terrors which then shall overwhelm thee.

Matt. 11.29.

In the day-time we know Spirits and Hobgoblins usually walk not, but in the night-time, when darkness covereth the face of the earth : So in the brightness and Sunshine of health and prosperity, what marvel though this terrible Fiend, an evil Conscience, doth not much haunt a dull and stupid heart ? but in the darkness of sickness, in the midnight of death, when the black times of calamity shall surprise thee, then will this grisly and gasty Spirit begin to affright and scare thee ; then will he roar in the chamber of thy soul, and most hideously rattle his chains about thine ears.

As the blows and bruises received in the flower of our youth, though then we feel them not, will pain us in the decay of our strength, in our declining years : So the blows and bruises given the Soul by sin in the days of our jollity and prosperity, will most grievously torment us when by sickness, fear of death, or other calamity, our wonted mirth and transitory contentment shall be eclipsed. Then as the carcase of him that is slain, though it seemed stark and stiff, is said to bleed afresh at the presence of the murderer : So when our former and unfelt sins, whereby the Soul was wounded and murdered, shall present themselves unto our view, as at such times they use to do, then our stark and benumbed Conscience will gush out streams of blood, and be in danger to bleed unto eternal death. What would a man then give for this *Rest* unto his soul ? even all the gold of *Ophir*, all the riches of the East and West *Indies* ; yea he would be content never to have had ease, never to have enjoyed any contentment ( no not lawful ) in these worldly and transitory things all the days of his life, so he might have but one dram of that comfortable quietness of Soul which a good conscience bringeth.

A good conscience therefore, from a life well led, is a Jewel unvaluable, for which a man should undergo the hardest task, and forgo all the contentments of the world, if it could not otherwise be gotten. Which is the Second thing I here observe. For our Saviour we see propounds it as a Reward and Prize, such as he thought sufficient to allure any reasonable man, even to abandon his liberty and freedom, and to enter a bondage, and to take a *yoke* upon his neck ; a *yoke* the sweetest that ever was worn, and far surpassing the greatest liberty in the world.

A good conscience, saith Solomon, Prov. 15. 15. is a continual Feast ; that is, an everlasting *Christmas*. The twelve-days-Feast of our Blessed Saviour's Nativity, how is it longed for before-hand ? how welcomed when it comes ? and yet it lasts but a short time. But a good conscience is a Feast that lasts all the year, yea all a mans life long ; and that too without satiety, without fulness, without the least wearisomeness.

There are three things in a Feast which make it so pleasing and desirable, *Mirth*, *good Company*, and *good Chear*. In this Feast all three of them are superlative.

1. For *Mirth*, all the merriment and Musick, all the wine and good chear in the world will not make a man's heart so light and merry as the wine which is drunk at the Feast of a good conscience. This is no superficial matter, but rooted in the very Centre of the Soul. Whereas your *Wine-mirth* is but the smothering sometimes, if not drowning, of a deeper grief ; like the lustick fit in some Countries of such as are going to execution. Give strong drink ( saith Solomon ) unto him that is ready to perish, and wine unto those that be of heavy hearts. Prov. 31.6.

2. For *Society and Company*, what Feast in the world can afford the like this doth ? For it hath not only exceeding good, but all suitable and homogeneal, where is no admixture

Mat. I 1. 29.

admixture of ill. Here you shall have no unruly persons blaspheming God or men, to make themselves or others pastime: no unfavoury communication to stain and pollute by degrees the purity of the Soul, and make a reckoning unsupportable, when the day shall come wherein we must give accompt of every idle word. But a good Conscience hath ever good Company, and so good as will admit no ill. For the Father is with it, that great and mighty God who made us: The Son is with it, even Christ himself who redeemed us; they sup and feast together: The Holy Ghost is with it, who cheers up and sanctifies the hearts of all who come to this Table. What Feast in the world can shew so honourable, so loving, so chearful company as this?

3. And for the last thing which makes a Feast desirable, good Chear; it is a Table richly furnished with all Varieties and Dainties, a collection of all the Rarities and Delicacies, not which Sea and Land only, but which Heaven it self affords. Who would not come upon any invitation to partake of such a Feast as this?

## DISCOURSE XXXIII.

ACTS 10. 4.

And he said unto him, Thy Prayers and thine Alms are come up for a memorial before God; or (as it is ver. 31.) are had in remembrance, &c.



WHEN the Jews had crucified our Blessed Saviour, the Lord and Prince of Life, though their impiety were most horrible, and such as might seem to admit of no expiation or atonement, yet would not God for that reject them; but after he was risen from the dead, his Apostles and Messengers were sent to offer and tender him once more unto them, if so be they would yet receive him as their Messiah and Redeemer which was promised to come: telling them that what they had formerly done unto him, God would (namely, according to our Saviour's prayer upon the Cross, *Father, forgive them, for they know not what they do*) pass by it as done of Ignorance on their part, whilst himself was by the disposition of his Providence fulfilling that which was long before spoken by the mouth of all his Prophets, *That Christ or Messiah should suffer death*. All which you may read in the Sermon which S. Peter preached unto them in the Temple, *Acts 3. 12, &c.* Thus the Lord shewed himself according to his style, *A God gracious and merciful, long-suffering and slow to anger*.

But when these Jews, notwithstanding this second tender, not only continued in their former obstinacy, refusing to accept him for their Redeemer, but also misused and persecuted his Ambassadors sent unto them; this their ingratitude was so hideous and hainous in the eyes of God, that he could bear with them no longer, but resolved thenceforth to cast them off, and chuse himself a Church among the Gentiles.

To prepare a way whereunto, he sent a Vision much about the same time both to Peter, (who was then by reason of the Jews persecution fled to Joppa) and to Cornelius a Gentile, Captain of the Italian Band, living at Casarea upon that coast; ordaining the one (Peter) to be the Messenger and Preacher; and the other (Cornelius) to be the first Gentile which should be partaker of the Faith of Christ. Therefore accordingly Peter's Vision was to admonish him, not to make scruple, as all Jews did, of conversing with a Gentile as unclean; signified by a sheet let down from heaven, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the aire, that is, of all both clean and unclean; wherewith came also a Voice, saying, *Rise, Peter, kill and eat*. Whereunto when Peter answered, *Not so, Lord; for I have never eaten anything that is common or unclean*: the Voice replies, *What God hath cleansed, that call not thou unclean*. Now as this Vision was to give

Peter

Luke 23 34.

Nehem. 9. 17.  
Joel 2. 13.

Verse 11, 12.

Verse 13.  
Verse 14.

Verse 15.



Peter commission to go unto *Cornelius*; so was *Cornelius* his Vision to command him to send for Peter. For he saw in a Vision, at the ninth hour of the day, an Angel of the Lord coming unto him, and saying, *Cornelius*. \* Whom when *Cornelius* beholding and being afraid, said, What is it, Lord? The Angel said unto him, Thy Prayers and thine Alms are come up for a memorial, or had in remembrance, before God. \* And now send men to Joppa, and call for one Simon, whose surname is Peter, \* and he shall tell thee what thou oughtest to do. And thus have I brought the Story as far as my Text; which is, as you see, a part of this Message of the Angel to *Cornelius*, namely, his Report; And he said unto him, Thy Prayers and thine Alms, &c.

Acts 10.4.  
Verse 3.  
\* Verse 4.  
\* Verse 5.  
\* Verse 6.

Wherein I will consider two things. First, Who was the man, and what was the condition of this person to whom the Angel spake, namely, *Cornelius*: And the Angel said unto him. Secondly, What the Message or Report he brought importeth: Thy Prayers and thine Alms-deeds are come in remembrance before God.

To begin with the First; The man here spoken to (as you may read in the beginning of the Chapter, and as I have in some part already told you) was *Cornelius*, a Gentile, Captain of the Italian Band at *Cæsarea*, and so no doubt himself of that Nation. To understand which, ye must know that at this time the Land of *Jury*, like as most other Nations were, was under the Roman Empire, and ruled by a President of their appointing: which President had his Court and Seat at *Cæsarea*, a great and magnificent City upon the *Palestine* coast, some seventy miles from *Jerusalem*, where was continually a guard of Souldiers, both for the President's safety and awing the subdued Jews: and among these was our *Cornelius* a Commander, being Captain of the Italian Band. But howsoever he were by race and breeding a Gentile, yet for Religion he was no Idolater, but a worshipper of the true God, the God of *Israel*, or God the Creator of heaven and earth: For the Text tells us, that he was a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway: which is as much as to say, he was a Profelyte; for so were those converted Gentiles called, who left their false Gods and worshipped the true. Yet was he not circumcised, nor had taken upon him the yoke of *Moses* Law, and so was not accounted a member of the Church of *Israel*: wherefore according to the Ordinances of the Law he was esteemed unclean, and so not lawful for Peter, or any other circumcised Jew, to company with him, had not God given Peter an Item that he should thenceforth call no man unclean, forasmuch as that badge of separation was now dissolved.

I.  
Verse 2.

For the better understanding of this, we must know, there were, while the Legal worship stood, two sorts of Profelytes or converted Gentiles. One sort which were called Profelytes of the Covenant: These were such as were circumcised, and submitted themselves to the whole *Mosaical* Pedagogy; These came into the Court of *Israel* to worship, being accounted Jews, and as freely conversed with as if they had been so born. But there was a second sort of Profelytes inferior unto these, whom they called Profelytes of the Gate: These were not circumcised, nor conformed themselves to the *Mosaical* Rites and Ordinances; only they were tied to the obedience of those Commandments which the Hebrew Doctors call the Commandments of *Noah*, that is, such as all the sons of *Noah* were bound to observe. Which were, 1. To worship God the Creator; 2. To disclaim the service of Idols; 3. To abstain from Bloud, namely, both from the effusion of man's bloud; and 4. from eating flesh with the bloud therein; 5. To abstain from Fornication and all unlawful conjunction; 6. To administer Justice; and 7. To abstain from Robbery, and do as they would be done to. And such Profelytes as these, howsoever they were reputed Gentiles, and such as with whom the Jews might not converse, as being no free denizens of *Israel*; yet did the Jewish Doctors yield them a part in the life to come. Such a Profelyte was *Namaan* the Syrian; and of such there were many in our Saviour's time; and such an one was our *Cornelius*.

See Discourses III, and XI.

Hence it was, that when afterward there arose a Controversie in the Church, Whether or no the Gentiles which believed were to be circumcised, and so bound to observe the Ordinances and Rites of *Moses*; S. Peter in the Council of the Apostles at *Jerusalem* determined, It was the will of God they should not; and that upon this ground, Because *Cornelius* the first believing Gentile was no circumcised Profelyte, but a Profelyte of the Gate only; and yet nevertheless when himself was sent (as ye have heard) to preach the Gospel of Christ to him and his house, \* the Holy Ghost came down upon them as well as upon the Circumcision: Whereby it was manifest, that God would have the rest of the Gentiles which believed, to have no more imposed

Acts 13.  
\* Acts 10.45.  
46.

Acts 10.4.  
Verse 20.

Hag. 2.7.  
See Discourse  
III. at the end.

imposed upon them than *Cornelius* had: and accordingly the Council concluded that no other burthen should be laid upon them, but only those *Precepts* given to the sons of *Noah*, To abstain from pollutions of Idols, from blood, from things strangled, and from fornication, and the rest, which they had received already in becoming Christians, and so needed not to be expressly mentioned. For that enumeration in the Apostles Decree is to be understood with a *וְכִלִּי* or an *Et cetera*; a Scheme usual in the allegation not only of Texts of Scripture, but of passages commonly and vulgarly known. We may find an Example of it, *Hebr. 12. 27.* in the citation of that Text of *Haggai*, *Yet once more, and I will shake not the earth only but the heavens*; which the Apostle there repeats with this *Σχῆμα ὁδείας*, *Τὸ ὅ, Ἐτι ἅπαξ*, *This, Yet once more*, (saith he) signifies the removing of things that are shaken; that is, *Τὸ ὅ, Ἐτι ἅπαξ, καὶ τὰ λοιπὰ*, (or, as the Hebrews speak, *וְכִלִּי* or *וְכִלִּי*) *This, Yet once more, and the rest*, signifies so much: for *Ἐτι ἅπαξ* [Yet once more] alone signifies it not, but that whole Sentence.

Now that I may not have held your ears all this time with so long a story, without some matter of *Instruction*; let us observe by the example of this *Cornelius*, How great a favour and blessing of God it is to live and dwell within the pale of his Church, where opportunity and means of Salvation is to be had. If *Cornelius* had still dwelt among his Countrymen the *Italians*, where he was bred and born, or in any other Province of that Empire, he had in all likelihood never come to this saving and blessed knowledge of the true God, but died a Pagan as he was born. But by this occasion of living at *Cæsarea*, within the confines of the land of *Israel*, where the Oracles and Worship of the most High God were daily resounded and professed, he became such an one as ye have heard, a blessed Convert unto the true God, whom with all his house he served and worshipped with acceptance.

If this be so, Then should we our selves learn to be more thankful to God than most of us use to be, for that condition wherein by his Providence we are born. For we might, if it had pleased him, have been born and had our dwelling among *Pagans* and *Gentiles*, who had no knowledge of his Word or Promise; (and such our Nation once was.) But behold, his goodness and mercy! we are born of *Christian* Parents, and dwell in a *Christian* Country, and so made partakers of the name and livery of Christ as soon as we were born. How great should our thankfulness be for his mercy? Nay we might have been born and bred in a *Christian* Nation too, and yet such an one where *Idolatry*, *false worship* and *Popery* so reigned, as there had been little hopes or means either to be saved: But behold, we are born, bred, and dwell in a *Reformed Christian state*, where the Worship of God in Christ is truly taught and practised; where no God is worshipped but the *Father*, and in no other Mediator but his Son *Jesus Christ*. How should we then magnifie our good God for his so great and abundant mercy towards us! *Luther*, or some other, tells a story of a poor *German* peasant, who on a time beholding an ugly *Toad*, fell into a most bitter lamentation and weeping, that he had been so unthankful to Almighty God, who had made him a *Man*, and not such an ugly creature as that was. O that we could in like manner bewail our Ingratitude towards him who hath made us to have our birth and habitation not among *Pagans* and barbarous *Indians*, a people *without God in the World*, but in a believing and *Christian* Nation, where the true God is known and the means of Salvation is to be had! Thankfulness for a less benefit is the way to obtain a greater. To acknowledge and prize God's favour towards us in the means, is the way to obtain his grace to use them to our eternal advantage: Whereas our neglect of Thankfulness in the one, may cause God, in his just judgment, to deprive us of his Blessing in the other. Consider it.

2.

AND thus much concerning the Person to whom the Angel spake, *Cornelius*, And he said unto him. Now I come to the Message it self, Thy Prayers and thine Alms are come up into remembrance before God. Where before I make any further entrance, there is an Objection require to be answered; namely, How *Cornelius* his service could be accepted of God, (as here it is said to be,) whenas he had no knowledge of Christ, without whom no man can please God. I answer; *Cornelius* pleased God through his Faith in the Promise of Christ to come, as all just men under the Law did: which Faith God did so long accept after Christ was come, till his Coming and the mystery of Redemption wrought by him were fully and clearly made known and preached; which had not been to *Cornelius* until this time: For though he had heard of his preaching in *Galilee* and *Judea*, and that he was crucified by the Jews; yet he had not heard of his Resurrection from the dead and Ascension into glory, or was not assured



assured of it, till it was now confirm'd unto him by one sent from God himself. And it is like that having heard somewhat of the Apostles preaching and of the Jews opposing their testimony, and so knowing not what to believe; he had earnestly besought God in his Devotions to lead him in the way of Truth, and make known unto him what to do. Acts 10.4.

This being premised, I return again unto the Angel's words; wherein I will consider Three things. 1. The conjunction or joyning of *Almsdeeds* with *Prayer*; *Thy Prayers and thine Alms*. 2. The efficacy and power they have with God; *Thy Prayers and thine Alms are come up into remembrance before God*. 3. I will add the *Reasons* why God so much accepteth them, which are also so many *Motives* why we should be careful and diligent to practise them.

For the first, *The joyning of Almsdeeds with Prayer*: *Cornelius* we see joyn'd them, and he is therefore in the verses before-going commended for a *devout man and one that feared God*. And by the Angel's report from God himself, we hear how graciously he accepted them; giving us to understand, that a Devotion thus arm'd was of all others the most powerful to pierce into his dwelling-place, and fetch a blessing from him. Therefore our Saviour likewise, *Matth. 6. 1, — 5.* joyns the Precepts of *Alms* and *Prayer* together, teaching us how to give *Alms* and how to *Pray* in one Sermon, as things that ought to go hand in hand, and not to be separated asunder. It was also the Ordinance of the Church in the Apostles times, that the *First day of the week*, which was the time of *publick Prayer*, should be the time also of *Alms*. So saith *S. Paul, 1 Cor. 16. 1.* *Now concerning the collection for the Saints, (saith he) as I have given order to the Churches of Galatia, even so do ye. 2. Upon the first day of the week (that is, upon the Lord's day) let every one of you lay by himself in store, as God hath prospered him, that there be no gatherings when I come.* Which Institution seems to be derived from the Commandment of God in the Law \* twice repeated; *Let no man appear before the Lord empty*. For the words annexed to that Law *Deut. 16.* (where it is applied to the three great Feasts, when all *Israel* was to assemble to pray before the Lord in his Tabernacle) the words, I say, there annexed sound altogether like unto these of *S. Paul* concerning the Lord's day; *Three times a year (saith the Text there) shall all the males appear before the Lord: and they shall not appear before the Lord empty. Every one shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.* Is not this the same in sense with *S. Paul's*, *Let every one lay by himself in store, as God hath prospered him*? The Primitive Church after the Apostles followed the same precedent, and our own Reformed Church hath ordained the same in her Service-book, were it accordingly practised as was intended: For after the Epistle and Gospel she appoints divers choice Sentences of Scripture to be read, which exhort us to *Alms* and other Offerings to the honour of Almighty God; and then, as supposing it to be done, in the Prayer for the whole estate of Christ's Church, *We humbly beseech him most mercifully to accept our Alms, and receive our Prayers, which we offer unto his Divine Majesty.*

\* Exo. 23.17.  
Deut. 16.16.

Shall I now need to exhort you (Brethren) thus to furnish and strengthen your *Prayers* which you daily offer unto God, to couple them with *Almsdeeds*, to come before God with a present, and not empty-handed? Whom neither *God's Commandment*, the *Practice of his Church*, the *Example of his Saints*, nor the *Acceptance of such Prayers* as the hand which dealeth *Alms* lifteth up to him; whom these will not move, no words of mine will do it.

But some may say, Would you have us always give *Alms* when we pray? No, I say not so, but I would not have you *appear before the Lord empty*, that is, such as are not wont to give them, nor meant to do: For you may give them before, or second your *Prayers* with them after; you may have set and appointed times for the one, as you have for the other. Or when the Law of man enjoyns you any thing in this kind, do it heartily, faithfully, and with a willing mind, without grudging, that so God may accept it as a service done to him. Or lastly, Thou mayest do as the holy men in Scripture were wont, vow and promise unto God, if thy Prayer be heard, to offer something unto him either for relief of the poor, the Widow, the Orphan, and distressed one, or the maintenance of his Service and Worship. *If God will be with me, (saith Jacob, Gen. 28. 20, &c.) and keep me in this way that I go, and will give me bread to eat, and raiment to put on, &c. Then shall the Lord be my God, and this stone which I have set for a pillar shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.* (See the use of vowing by such as came to pray in God's House, *Eccles. 5. 4.*) If thou comest before God in any of these ways,

thou

Acts 10.4.  
\* Eccles. 35.2.

thou shalt not come empty-handed. But send not thy Prayer single and alone: The Prayer with *Alms* is the Prayer God loveth. Hear what himself saith, *Psal.* 50. 14. 15. Offer unto God thanksgiving. (*Alms* is an Offering of \* Thanksgiving) and pay thy vows unto the most High. So call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.

## II.

\* Chirp. 5.19.

NOW I come to the second thing I propounded, *The power and efficacy which Prayer and Alms have with God*; Thy Prayers and thine *Alms* (saith the Angel) are come up for a memorial (or, are had in remembrance) in the sight of God. God is said to remember our Prayers when he grants them, our *Alms* and good deeds when he rewards them, or, in a word, when he answers either of them with a blessing: as on the contrary he is said to remember iniquity, when he sends some judgment for it. So God is said to remember *Hannah*, when he heard her prayer for a Son, *1 Sam.* 1. 19. and *Nehemiah* speaking \* of his deeds of mercy and bounty shewed unto his poor brethren returned from captivity, says, *Think upon me*, or [זכרה לי] Remember me, O my God, for good, according to all that I have done for this people. Thus were *Cornelius* his Prayers and *Alms* remembered. Prayers therefore and *Alms*, be they performed as they should be, are powerful and approved means to obtain a blessing at the hands of God.

I.  
1 Kings, Chap.  
17, & 18.  
\* Jos. 10. 12.

To speak first of Prayer: What is it that Prayer hath not obtain'd? It hath shut and opened Heaven; see the story of *Elijah*. It hath made the Sun and Moon to stand still; read the Book of \* *Joshua*. It is the Key that openeth all God's Treasures of blessings, both spiritual and corporal. For spiritual blessings, *Cornelius* we see obtained thereby Illumination and Instruction in God's saving Truth. And *S. James* saith, *If any man lack wisdom, let him ask of God, who giveth to all men liberally; and it shall be given him.* *Ephraim* in *Jeremy* 31. 18. prays for converting grace, *Turn thou me, O Lord, and I shall be turned*: To whom God presently replies, ver. 20. *Is Ephraim my dear Son? is he a pleasant Child? for since I spake against him, I do earnestly remember him still. Therefore my bowels are troubled for him, I will surely have mercy on him, saith the Lord.* Prayer obtains remission of sins; *I said* (saith *David* *Psal.* 32. 5, 6.) *I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. For this shall everyone that is godly pray unto thee in a time when thou mayest be found.* Prayer also obtaineth corporal blessings. When Heaven was shut and it rained not, *Elijah* prayed for rain, and it rained: *Hannah* prayed for a Son, and she conceived: If we be sick (saith *S. James* chap. 5. 15.) *The prayer of faith shall heal the sick*: *Nehemiah* prayed that he might find favour in the sight of King *Artaxerxes*, Chap. 1. 11. and found it, Chap. 2. 4.

1 Kings 18.  
1 Sam. 1.

But some man will say, If Prayer have such power and efficacy, how comes it to pass that many even godly men oft pray, and yet speed not? I answer, There are divers causes thereof. Either 1. *we pray not as we ought*; or 2. *we are not disposed as we ought to be when we pray.*

Luke 18.

1. *We pray not as we ought*, either 1. when we pray not heartily, or not constantly: For God regards not formal and superficial prayer, but prayer that comes from the Heart; and loves to be importuned before he grant; as our Saviour tells us in the Parable of the woman and the unjust Judge, whom though at first he would not hear, yet importunity made him do her justice. Or 2. We rely not upon God as we ought when we pray; but trust more to second means, to our Wit, to our Friends, or the like, than to Him. And this seems to be that *wavering in prayer* *S. James* speaks of, when he bids us *pray in faith without wavering*, Chap. 1. 6. that is, without reeling from God to rest upon second means: But as with our mouth we pray to him, so should our Hearts rely upon him to give us what we ask. But we often pray to God for fashion, but indeed we look to speed by others; and so God takes himself mocked, and so no marvel if he hears us not. If it were our own case, we would not listen to such suiters. Or 3. We pray and speed not, when we make not God's glory the End of what we ask; *Ye ask* (saith *S. James* Chap. 4. 3.) *and receive not, because ye ask amiss, that ye might consume it upon your lusts.* Or 4. We may ask something that crosseth the Rule of Divine Providence and Justice, and then also we must not look to speed. *David* prayed for the life of his child by *Bathsheba*, *Uriah's* Wife; but was not heard, because it stood not with the Rule of Divine Justice, that so scandalous a sin, which made the Enemies of God to blaspheme, should not have an exemplary punishment. In like manner sundry times when the children of *Israel* rebelled against the Lord, and murmured against *Moses* and *Aaron* their Governours, *Moses* poured forth very earnest prayers to God for removing his judgments from off the people; but God would not hear him, because their sins were scandalous and committed with

2 Sam. 12. 16,  
&c.



so high a hand, that it could not stand with the Rule of his Justice not to inflict punishment for them.

Acts 10.4.

2. Again, sometimes, and that too often, *we are indisposed for God to grant our request.* As first, when some sin unrepented of lies at the door, and keeps God's blessing out. *Psal. 66. 18. If I regard (saith David) iniquity in my heart, the Lord will not hear me.* So God would not hear *Jeshua* praying for the *Israelites*, when they fled before the men of *Ai*, because of *Achan's* Sacrilege; \* *Get thee up,* (saith God) *why liest thou thus upon thy face? Israel hath sinned — for they have taken of the accursed thing,* (that is, the thing that cursed were those that meddled therewith:) *Therefore the children of Israel could not stand before their Enemies, — because they were accursed.* Neither will I be with you any more, except ye put the accursed thing from among you. Or lastly, our Prayers often are not heard, because we appear before the Lord empty; we do not as *Cornelius* did, send up Prayers and Alms together: we should have two strings to our bow, when we have but one. This is another *indisposition* which unfits us to receive what we ask of God: For how can we look that God should hear us in our need, when we turn away our face from our brother in his need? When we refuse to give to God, or for his sake, what he requires, why should he grant to us what we request? Hear what an ancient Father of the Church, *S. Basil* by name, in *Concione ad Divites*, saith; *Οἶδα πολλὰς νηστεύοντας, προσευχομένους, στενα-ζοντας, ὅσον ἵνα μὴ προϊεμένους τοῖς ἑλικομένοις: τί ὄφελος τούτοις τῆς λοιπῆς ἀρετῆς; I have known many (saith he) who would fast, who would pray, who would sigh; but not bestow one halfpenny upon the poor: But what then will their other devotion profit them?*

See *Psal. 50. 15.*  
*Prov. 28. 9.*  
\* *Jof. 7. 10, 11, 12.*

3. Add to all these Reasons of displeasure a Reason of favour, why God sometimes grants not our requests; namely, because we ask that which he knows would be hurtful for us, though we think not so. We ask sometimes that which if he granted us would utterly undo us. As therefore a wife and loving Father will not give his child a knife or some other hurtful thing, though it cries never so much unto him for it: so does God deal with his children. And how wise soever we think our selves, we are often as ignorant in that which concerns our good as very babes are; and therefore we must submit our selves to be ordered by the wisdom of our heavenly Father.

Moreover, we must know and believe, that God often hears our Prayers when we think he doth not; and that three manner of ways. As namely 1. When he changes the means, but brings the End we desire another way to pass. We ask to have a thing by our means, but he likes not our way, but gives it us by another means which he thinks better. *S. Paul*, that he might the better glorifie God in serving him, desires *the thorn in the flesh* might be taken from him: God denies him that means, but grants him *grace sufficient for him*; that so being humbled by the sight of his own infirmity, he might glorifie God for *his power in mans weakness*. And is it not all one, whether a Physician quench the thirst of his Patient by giving him Barberies or some other comfortable drink, as by giving him Beer which he calls for? 2. God often grants our request, but not at that time we would have it, but defers it till some other time which he thinks best. *Daniel* prays for the return of the Captivity in the first year of *Darius*, but God defers it till the first of *Cyrus*. We must not therefore take God's delays for denials. The Souls of the Saints under the Altar (*Rev. 6. 10.*) cry out aloud for vengeance: God hears that cry, and cannot deny the importunate cry of innocent blood; yet he defers it for a little season, saith the Text v. 11. and why? because *their fellow-servants and brethren that should be slain as they were, might be fulfilled.* Lastly, God sometimes grants not the thing we ask, but gives us in stead thereof something which is as good, or better; And then we are not to think but that he hears us.

2 *Cor. 12. 7, 8.*  
*σκόλον τῆς σαρκί.*  
Verle 9.

*Dan. 9. 1, &c.*  
2 *Chron. 35. 22.*

And thus much concerning the power and efficacy of Prayer. Now I come also to shew the like of Alms, how powerful a means they are to procure a blessing from God: Not thy Prayer only, saith the Angel, but thine Alms also are come up for a remembrance in the sight of God. For Alms is a kind of Prayer, namely, a visible one, and such an one as prevails as strongly with God for a blessing as any other. Hear *David* in *Psal. 41. 1. Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.* 2. *The Lord will preserve him and keep him alive, and he shall be blessed upon earth; and thou wilt not deliver him unto the will of his enemies.* 3. *The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.* A place so evident as flashes in a man's eye. But hear

2.

Q

Solomon

Acts 10.4.

\* Compare  
Prov. 21.13.

Solomon speak to, Prov. 19. 17. He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, he will pay him again. And Prov. 28. 27. He that giveth unto the poor, shall not lack: but he that hideth his eyes, shall have many a \* curse. Also Prov. 11. 25. The liberal soul shall be made fat; and he that watereth shall be watered also himself. Likewise Eccles. 11. 1. Cast thy bread upon the waters, for thou shalt find it after many days. These are for corporal blessings, and of this life: But hear also for spiritual blessings, and those of the life to come. David Psal. 112. 9. (quoted by S. Paul, 2 Cor. 9.9.) He hath dispersed, he hath given to the poor; his righteousness remaineth for ever, &c. that is, he shall be remembered not only in this life, but in

\* *Μαμωνᾶ ἀδύλας*, The Mammon of unrighteousness. is neither Goods unlawfully gotten (as I am afraid some take it,) nor Mammon about which the sons of men are wont to be unrighteous (as others take it;) but as the Hebrews call it *מָמוֹן שָׁקֶר*, or as the Chaldee speak, *מָמוֹן רִשְׁקָא* *Mammona falsitatis*, deceitful and uncertain riches. For among the Hellenists *ἀδύλας* is the same with *ἄεδος*, and so the Lxx. often render *שָׁקֶר*. Agreeable wherunto S. Paul 1 Tim. 6. as it were paraphrasing this of our Saviour, saith, Charge the rich that they trust not in uncertain riches, that is, *מָמוֹן רִשְׁקָא* or *μαμωνᾶ ἀδύλας*.

the life to come. Luke 16. 9. Make to your selves (saith our Saviour) friends of the \* unrighteous Mammon, (that is, of these deceitful and uncertain riches;) that when you fail, they (that is, the friends you have made) may receive you into everlasting Tabernacles: that is, that God looking upon the Alms-deeds you have done, and hearing the Prayers and blessings of the poor, may reward you with eternal life. So S. Paul, 1 Tim. 6. 17, &c. Charge them that be rich in this world, — that they trust not in uncertain riches, but in the living God, — That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves

a good foundation against the time to come, that they may lay hold on eternal life. Non memini (saith S. Hierome) me legere malā morte mortuum, qui libenter opera charitatis exercuit; habet enim multos intercessores, & impossibile est multorum preces non exaudiri. I do not remember in all my reading that ever any one died an ill death who was in his life-time ready to good works and acts of Charity; for indeed such a one hath many to intercede and pray for him, and it is impossible but that the prayers of so many in his behalf should be heard and accepted by God: What should I say more? Shall we not receive our sentence at the Last day according to our works of mercy? Come ye blessed of my Father, and inherit the Kingdom prepared for you from the foundation of the world: For when I was hungry, ye gave me meat; when I was thirsty, ye gave me drink, &c. ye know the rest. O the wonderful efficacy of Alms in prevailing with God! What favour do they find in his sight! how are they remembered! but not for any merit in them, which is none; but of his mere mercy and merciful promise, who accepts them in Christ our Saviour. Whence is that Prayer of Nehemiah, c. 13. 22. concerning this case of good works, Remember me, O my God! concerning this, and spare me according to the greatness of thy mercy.

Math. 25.34.  
35.

Thus much of the efficacy and prevalency which Prayer and Alms have with Almighty God to procure a blessing from him; Thy Prayers and thine Alms are come up for a memorial before God.

## III.

NOW I come to the third thing propounded, The Reasons why God requires them, and why they are so pleasing unto him: which Reasons when they are known, will be also strong Motives to us why we should frequent them. For though indeed their Efficacy alone were a Motive sufficient to invite any reasonable man to do them; yet will these Reasons add a further enforcement thereunto.

To begin then with Prayer; The Reasons why God requires this duty at our hands (I will name but the chief) are these.

1. That we might acknowledge the property he hath in the Gifts he bestows upon us: otherwise we would forget in what tenure we hold those Blessings we receive from his hands. Though therefore he be willing to bestow his Benefits upon us, yet he will have us ask them before he doth it. Even as Fathers do with their children; though they intend to bestow such things upon them as are needful, yet they will have their children to ask them. Unless therefore we ask of God the things which are his to give; as we shall not receive what we have not, so we cannot lawfully use any thing we have.

2. Another Reason is, That we might be acquainted with God; Acquaint now thyself with God, (saith Eliphaz Job 22. 21.) and be at peace; thereby good shall come unto thee. Now acquaintance we know grows amongst men by conversing together, by intercourse and speaking to one another. So is it here, by accustomed to speak to God in Prayer we grow acquainted with him: otherwise if we grow strangers to him, and he to us, we shall not dare to behold him.



Acts 10.4.

For 1. We are to offer *Alms*, to testify our acknowledgment of whom we received, and of whom we hold what we have. For as by *Prayer* we ask God's creatures before we can enjoy them; so when we have them, there is another *Homage* due for them, namely, of *Thanksgiving*, without which the use of the creature which God gives us is unclean and unlawful to us. *Every creature of God* (saith *S. Paul*, 1 *Tim.* 4. 4.) *is good, if it be received with thanksgiving*; not else. And the same Apostle 1 *Cor.* 10. tells us, that even those things which according to the manner of the Gentiles were offered unto Idols, (that is, to Devils,) a Christian might lawfully eat, so it were done \* *with thanksgiving* to the true and only God: For so he should profess, he eat not meat of the Devil's gift, or Devil's Table, but of the Lord's, whose of right was the Earth and the fulness thereof. *Whether therefore*, saith he, v. 31. *ye eat or drink, or whatsoever ye do else, do all to the glory of God*, that is, give him the glory of the Lordship of his creature by your thanksgiving: For *to do a thing as, &c. ὡς ἵνα Θεῷ to the glory of God*, in the Apostle's meaning, is that which the Jews say, *To do it לשם השמים*, so as the Majesty and Dominion of God may be acknowledged thereby, which the Scripture calls *His Glory*.

\* Verse 30. *Εἰ  
ἐγὼ χάριν με-  
τέχω, ἴf I  
with thank-  
giving be a par-  
taker, why am  
I evil spoken of  
for that for  
which ἐγὼ  
χάριν I  
give thanks?*

Now our *Thanksgiving* to God for his creature must not express it self in words only, but it must be also in work and deed; that is, we must yield him a *Rent* and *Tribute* of what we enjoy by his favour and blessing; which if we do not, we lose our *Tenure*. This *Rent* is twofold: either that which is offered unto God for the maintenance of his Worship and Ministers; or that which is given for the relief of the poor, the Orphan and the Widow, which is called *Alms*. For not only our *Tithes*, but our *Alms* are an Offering unto Almighty God. So *Prov.* 19. 17. *He that hath pity on the poor, lendeth to the Lord*: and *Chap.* 14. 31. *He that hath mercy on the poor, honoureth his Maker*. And our Saviour will tell us at the day of Judgment, that *what was done unto them, was done unto him*. This then is the Reason why we must give *Alms*, because they are the *Tribute of our Thanksgiving*, whereby we acknowledge we are *God's Tenants*, and hold all we have of him, that is, of the *Manner of Heaven*, without which *duty* and *service* we have not the lawful use of what we possess. Whence our Saviour tells the *Pharisees*, who stood so much upon the washing of the Cup and Platter, lest their meat and drink should be unclean. *Give alms*, saith he, *of such things as you have; and behold, all things are clean unto you*, *Luke* 11. 41.

Now that this Acknowledgment of God's Dominion was the End of the Offerings of the Law, both those wherewith the Priests and Levites were maintained, and those wherewith the poor, the Orphan and the Widow were relieved; appears by the solemn profession those who pay'd them were to make, *Deut. 26.* where he that brought a basket of first-fruits to the house of God, was to say, \* *I profess this day unto the Lord, that I am come unto the Country which the Lord swore unto our Fathers for to give us.* And when the Priest had taken the basket, he was to say thus; (verse 5, &c.)\* *A Syrian ready to perish was my Father, and he went down into Egypt and sojourned there with a few, and became there a Nation great, mighty, and populous. And the Egyptians evil intreated us, &c. — And the Lord brought us forth out of Egypt with a mighty hand and out-stretched arm, &c. — And brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me. And thou shalt set it (saith the Text) before the Lord thy God, and worship before the Lord thy God.* This was to be done every year. But for Tithes, the profession was made every third year, because then the course of all manner of Tithing came about. For two years they pay'd the Levite's Tithe and the Festival Tithe, the third year they pay'd the Levite's Tithe and the poor man's Tithe: So that year the course of Tithing being finished, the party was to make a solemn profession: *When thou*

\* Verse 3.

\* Others understand it of Laban the Syrian, and render it thus; *A Syrian was I, &c.* *proving my Father, viz. Jacob.* So the Vulg. Lat. *Syrus persecutus patrem meum, qui descendit in Aegyptum.* The Chaldee

most full, **לִבְן אֲרַמָּה** *Laban Syrus quæsit perdere patrem meum*, &c. To the same sense *Munster*, *Luther* and *Castilio* translate these words.

Acts 10.4.  
Verle 12, &c.

hast made an end (saith the Lord) of Tithing all the Tithes of thine increase, the third year, which is the year of Tithing, (that is, when the Tithing course finisheth) and hast given it to the Levite, the Stranger, the Fatherless, and the Widow, that they may eat within thy Gates and be filled: Then thou shalt say before the Lord thy God, I have brought away the hallowed thing out of mine house, and also have given it to the Levite, and to the Stranger, to the Fatherless, and to the Widow, according to all the Commandments which thou hast commanded me. — Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest to our Fathers, a land that floweth with milk and honey.

What we have seen in these two sorts, is to be supposed to be the End of all other Offerings for pious uses, (which were not Sacrifices,) namely, To acknowledge God to be the Lord and Giver of all. As we see in that royal Offering which David with the Princes and Chieftains of Israel made for the building of the Temple, 1 Chron. 29. 11, &c. where David acknowledgeth thus; Thine, O Lord, is the Kingdom, and thou art exalted as Head over all: Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious Name. — For all things come of thee, and \* of thine own have we given thee.

\* Heb. מִיָּדְךָ  
of  
thine hand.  
Vulg. Lat.  
Qua de manu  
tua accepimus,  
dedimus tibi.

For this Reason there was never time since God first gave the Earth to the sons of men, wherein this Acknowledgment was not made by setting apart something of that he had given them, to that purpose. In the State of Paradise among all the Trees in the garden, which God gave man freely to enjoy, one Tree was *Noli me tangere*, and reserved to God as holy, in token that he was Lord of the garden. So that the first sin of Mankind for the species of the fact was Sacrilege, in profaning that which was holy; For which he was cast out of Paradise, and the Earth cursed for his sake, because he had violated the sign of his Fealty unto the great Landlord of the whole Earth. Might I not say, that many a man unto this day is cast out of his Paradise, and the labours of his hands cursed, for the same sin? But to go on.

Gen. 4. 3, 4.

After man's ejection out of Paradise, the first service that ever we read was performed unto God was of this kind: Abel bringing the best of his flock, and Cain of the fruit of his ground, for an Offering or Present unto the Lord. The first spoils that ever we read gotten from an Enemy in war, paid Tithes to Melchisedek the Priest of the most High God, as an Acknowledgment that he had given Abraham the Victory: Melchisedek blessing God in his name to be the possessor of heaven and earth, and to have delivered his enemies into his hand: To which Abraham said Amen by paying him Tithes of all. Jacob promiseth God, that if he would give him any thing, (for at that time he had nothing) he would give him the Tenth of what he should give him: which is as much to say, as he would acknowledge and profess him to be the Giver, after the accustomed manner.

Gen. 14. 19, 20

Gen. 28. 20,  
&c.

For the Time of the Law, I may skip over that; it is well enough known, no man will deny it. But let us come to the Time of the Gospel, which though it hath freed us from the bondage of Typical Elements, yet hath it not freed us from the profession of our Fealty unto God as Lord of the whole Earth. 'Twere strange methinks to affirm it: I am sure the ancient Church next the Apostles thought otherwise. I will quote for a witness Irenaeus, who \* tells us that our Saviour, when he took part of the Viands of his last Supper, and giving thanks with them, consecrated them into a Sacrament of his body and blood, let his Church an example of dedicating part of the creature in *Dominicos usus*; Dominus (saith he) dans discipulis suis consilium Primitias Deo offerre ex suis creaturis, non quasi indigenti, sed ut ipsi nec instructi nec ingrati sint; eum qui ex creatura panis est accepit, & gratias egit, &c. Et Novi Testamenti novam docuit oblationem, quam Ecclesia ab Apostolis accipiens, in universo mundo offert Deo, ei qui alimenta nobis praestat, primitias suorum munerum in novo Testamento. But this is no proper occasion to follow this Argument any further: I will therefore leave it, and proceed to a second Reason why God requires Alms and such like Offerings at our hands.

\* Lib. 4. c. 32.

See this (and the like passages out of Irenaeus) quoted more at large and explained in the Treatise of The Christian Sacrifice, Chap. 8. in Book II.

2. Namely, That we might not forget God: our Blessed Saviour Matth. 6. 19, 20. and Luke 12. 33, &c. speaking of this very matter of Alms, Lay not up (saith he) for your selves treasures upon earth; — but lay up for your selves treasures in heaven: — For where your treasure is, there will your heart be also. The proper evil of Abundance is to forget God and our dependence upon him: the remedy whereof most genuine and natural is, to pay him a Rent of what we have: So shall we always think of our



## Dis. XXXIV. Nehemiah's provision for God's House and Priests. 173

our *Landlord*, and lift up our Hearts to Heaven in whatsoever we receive and enjoy. Yea, when this service is so acceptable to God, that he promiseth a great Reward to those who thus honour and acknowledge him; how can it chuse but detain our hearts in Heaven in that respect also, when we shall so often think of God, not only as the Lord and Giver of what we have, but as the Rewarder also of the acknowledgment we perform? Acts 10.4.

3: The last Reason why we should give *Alms* is, that we may be fit subjects of Mercy at the day we look for Mercy: (For all that we can look for at the hands of God is nothing but Mercy: Nehem. 13. 22. *Remember me, O my God, concerning this also, and spare me according to the greatness of thy Mercy.*) Now it is the will of God revealed, That unless we shew mercy unto our brethren, he will shew none to us. Ye know the condition of the fifth Petition in the Lord's Prayer, and the \* Parable of the unmerciful servant in the Gospel. This is the reason why among all other works we shall receive our doom at the last Day according to our works of Mercy, *Come ye blessed of my Father, inherit the kingdom prepared for you; — For I was an hungred, and ye gave me meat, &c.* How then can they look to be saved at that Day, who do not these works of Mercy? Can our Saviour pass this blessed sentence upon them? Or will he change the form of his sentence for their sake? No certainly; if the sentence of bliss will not fit, the other will and must; *Depart from me, ye cursed, into everlasting fire — For I was an hungred, and ye gave me no meat, &c.* Inasmuch as ye did it not to one of the least of these, ye did it not to me. \* Matth. 18. 23, &c. Matth. 25 34. Verse 41, &c.

## DISCOURSE XXXIV.

NEHEMIAH 13. 14.

*Remember me, O my God, concerning this, and wipe not out my good deeds [Heb. זְכוּתִי] that I have done for the House of my God and for the Offices thereof.*

with Verse 22.

*Remember me, O my God, concerning this, and spare me according to the greatness of thy mercy.*



HE present occasion is Remembrance, and my Text (you see) is of Remembrance; and that too for good deeds done to the House of God. The difference is, that in my Text is God's Remembrance, the occasion of this meeting is \* Ours: But seeing the one will follow from the other, the Text is every way fit enough for the Occasion. \* The Commemoration of Colledge-Benefactors.

The words I have read are the words of Nehemiah himself, by way of a short Ejaculatory prayer and *Apostrophe* unto Almighty God. But what were those good deeds, will you ask, which he speaks of, *done for the House of his God and the Offices thereof*? Of this the words going before will inform us: *I perceived (saith he) that the portions of the Levites had not been given them; whereby the Levites and the Singers that did the work, were fled every one to his field. Then contended I with the Rulers, and said, Why is the House of God forsaken? And I gathered them together, and set them in their place (or, Station.) Then brought all Judah the tithe of the corn, and the new wine, and the oyle, unto the treasuries (or, Store-houses:) And I made treasurers over the treasuries, such of the Priests and Levites as were accounted faithful; and their office was to distribute unto their Brethren.* Verse 14. *Remember me, O my God, concerning this, &c.* Verse 12. Verse 17. Verse 12. Verse 13.

There needs no more for understanding the meaning of the Words: Now therefore let us see what Lessons we may learn there-from. And in the first place, that which is most pregnantly to be gathered thence, and best fits our turn, namely, *That*

Nehem. 13.  
14, 22.

to make provision for the maintenance of God's Worship and the Ministers thereof, is a worthy work, and of high esteem and favour with God: Forasmuch as Nehemiah here commendeth himself unto the Divine favour and remembrance, under that name of *having done good deeds or kindneses unto the House of God, and the Offices thereof*; a manifest argument he took them to be most pleasing and acceptable unto him. The truth of this Observation appears not only by this, but by other places of Scripture both of the Old and New Testament: Let us take some survey of them.

And first for *the furnishing a place for God's worship*, take notice of that famous benediction and Prayer of King David, when his people offered so willingly and liberally towards the building of the Temple; *In the uprightness of my heart (saith he) I have willingly offered all these things: and now I have seen with joy thy people which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac and Israel our Fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their hearts unto thee,* 1 Chron. 29. 17, 18. Surely therefore it was a most excellent disposition, and such as he knew God prized and esteemed.

For *entertainment and provision for his Prophets and Ministers*, in what account God hath it, appears by his great solicitude in his Law that they should not be neglected: *Take heed to thy self (saith he, Deut. 12. 19.) that thou forsake not the Levite, as long as thou livest upon the earth.* What expression can go beyond this? Again, by that story of the *Shunamite woman*, 2 Kings 4. who entertained the Prophet Elisha and made provision for him, when he should have occasion to pass that way: Verse 9. *Behold, (saith she to her husband) this is an holy man of God which passeth by us continually.* V. 10. *Let us make, I pray thee, a little chamber on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be when he cometh unto us, then he shall turn in thither.* How acceptable to Almighty God was this good office done to his Prophet, appears by the double miracle he wrought for her, both in giving her a child, when her husband was now so old she despaired; and in raising him again to life, when he was dead: Both in the same Chapter.

But let us come now to the New Testament, and see whether the like be not to be found there; lest otherwise any might think (as some are prone enough to do) the case were now altered. And first also to begin here with *the provision of a place for God's worship*, the story of that Centurion of Capernaum in S. Luke's Gospel is worthy our consideration; *Who when he heard of Jesus, (saith the Text) sent unto him the Elders of the Jews, beseeching him that he would come and heal his servant. The Elders came to Jesus, and besought him instantly, saying, He was worthy for whom he should do this. Why so? For (say they) he loveth our Nation, and hath built us a Synagogue,* Luke 7. 3, 4, 5. *Then Jesus (saith the Text, v. 6. without any more ado) went with them; namely, as well approving of their Motive, that he who had done such a work, deserved that favour should be deign'd him. Also concerning provision and entertainment for his Apostles and Ministers; Are they not our Saviour's own words and promise when he sent them forth? He that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward: Nay, He that should give them but a cup of cold water, should not lose his reward.* According to which S. Paul, speaking of the *Philippians* bounty and communication towards him, *I have received (saith he) of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing unto God.* And 2 Tim. 1. 16, 18. concerning the like good office done him by *Onesiphorus*, he speaks in this manner; *The Lord (saith he) give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. The Lord grant unto him that he may find mercy of the Lord in that day.* Which is not much unlike this of *Nehemiah* in my Text, if it had been spoken in the first person by *Onesiphorus* himself, as it is in the third by S. Paul: Howsoever, who will deny but it implies the same thing?

Matth. 10. 41.

Verse 42.  
Phil. 4. 18.

Now then, if this be so, as I think we have proved, what shall we think of the times we live in, when men account them the most religious to God-ward who do or would unfurnish the House of God most, who rob his Priests most? But they have an excuse sufficient to bear them out; and what is that? The Priests, they say, have too much. If this excuse would serve turn, some of themselves perhaps might soon have less than they have; for sure some body else as well as the Priest have more than they need, and might spare some of it. But whether the Priests have too much or not, will not be the question: Suppose they had; hath God too much too? For these men consider not that the *Propriety* of such things as these is God's, and not the Priests; and that to *change the Propriety* of what is *sacred*, by *alienating* thereof to a  
profane



profane and private use, ( I say not by diverting it from the Priest's livelihood to any other holy use, in case the Priest have more than needs ) is to rob God himself: yea God tells us so much, *Malach. 3. 8, 9. Will a man (saith he) rob God?* (as if it were a thing intolerable, and scarce ever heard of) yet ye (saith he) have robbed me. But ye say, *Wherein have we robbed thee? In Tithes and Offerings. Ye are cursed with a curse, because ye have robbed me.* (For that's the burden that goes with things consecrated, *Cursed be he that alienates them.*) This *Malachi* lived at the same time with *Nehemiah*, and the Jews say 'twas *Ezra*; whence this exprobration of his, and this fact of *Nehemiah* in my Text, may justly seem to have relation one to the other. And thus much of my first Observation.

*Nehem. 13.  
14, 22.*

My Second is, *That God rewardeth these, and so all other our Good deeds and works, not for any Merit or Worthiness that is in them, but of his free Mercy and Goodness, Remember me, O my God, (saith Nehemiah) and wipe not out my good deeds: Why? is there any Reward due to them of Justice? No; But remember me, O my God, and spare me,* כָּרַב according to the greatness, or multitude, of thy mercy. Thus he expounds himself. And *S. Paul* taught us even now the self-same thing in his *Votum* or Prayer for the House of *Onesiphorus*, for the like good service done to the Offices of God's House; *The Lord (saith he) grant unto him that he may find mercy of the Lord in that day, that is, the day of Judgment, which is Tempus misericordias The time of rewarding, when every one shall receive according to his work.*

II.

The controverſie therefore between the *Romanists* and us, is not, *Whether there be a Reward promised unto our Works*: We know the Scripture both of the Old and New Testament is full of Testimonies that way, and encourageth us to work in hope of the Reward laid up for us: We know that in keeping of God's Commandments there is great reward, *Psal. 19. 11.* And that unto him that soweth righteousness shall be a sure reward, *Prov. 11. 18.* We know our Saviour saith *Matt. 5. 11, 12. Blessed are ye when men revile and persecute you,—for great is your reward in heaven.* Also that He that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward: and whosoever shall give a cup of cold water only to one of his little ones in the name of a Disciple, shall not lose his reward, *Matt. 10. 41, 42.* Again, we read *Luk. 6. 35. Love your enemies, do good and lend,—and your reward shall be great, and ye shall be the children of the Highest.* We know also what *S. John* saith, *2 Ep. v. 8. Look to your selves, that ye lose not those things which ye have wrought, but that ye may receive a full reward.* But the Question is, *Whence this Reward cometh*; Whether from the Worth or Worthiness of the Work, as a debt of Justice due thereto; or from God's Mercy, as a recompence freely bestowed, out of God's gracious Bounty, and not in Justice due to the Worth of the Work it self. Which Question, methinks, *Nehemiah* here in my Text may determine, when he saith, *Remember me, O Lord, for my good deeds, according to thy great Mercy*: and the Prophet *Hosea*, ch. 10. 12. when he bid- deth us, *Sow to your selves in righteousness, and reap in mercy*: and *S. Paul*, *Rom. 6. 23.* where though he saith, that the wages of sin is death, yet when he comes to eternal life, he changeth his style, *But (saith he) eternal life is χάρισμα τῷ Θεῷ the gracious gift of God through Jesus Christ.* For as for our Works, they are imperfect; and whatsoever they were, we owed them to him in whom we live and have our Being, whether there were any Reward or not promised for them.

Neither do we hereby any whit detract from the truth of that Axiome, *That God rewardeth every man according to his work*: For still the Question remaineth the very same, Whether there may not be as well *merces gratiae*, as *merces justitiae*; that is, Whether God may not judge a man according to his works, when he sits upon the Throne of Grace, as well as when he sits upon his Throne of Justice. And we think here, that the Prophet *David* hath fully cleared the case in that one sentence, *Psal. 62. 12. With thee, O Lord, is Mercy; for thou rewardest every one according to his work.*

Nay more than this; We deny not but in some sense this Reward may be said to proceed of Justice. For howsoever originally and in it self we hold it cometh from God's free Bounty and Mercy, who might have required the Work of us without all promise of Reward, (For, as I said, we are his Creatures, and owe our Being unto him;) yet in regard he hath covenanted with us, and tied himself by his Word and Promise to confer such a Reward the Reward now in a sort proveth to be an Act of Justice, namely of *Justitia promissi* on God's part, not of *Merit* on ours: even as in forgiving our sins (which in it self all men know to be an Act of Mercy) he is said to be Faithful and Just, *1 John 1. 9.* namely in the faithful performance of his Promise;

For

Nehem. 13.  
14, 22.

Deut. 9. 5.

Chap. 9. 8.

For *Promise* ( we know ) once made, amongst honest men is accounted a due debt. But this argues no more any *worthiness of equality* in the Work towards the obtaining of the Reward, than if a *Promise of a Kingdom* were made to one if he should take up a straw, it would follow thence, that the lifting up of a straw were a labour or a work worth a Kingdom, howsoever he that should so promise were bound to give it.

Thus was *Moses* careful to put the children of *Israel* in mind touching the Land of *Canaan*, ( which was a Type of our Eternal habitation in Heaven ) that it was a *Land of promise*, and not of merit, which God gave them to possess, not for their righteousness, or for their upright heart; but that he might perform the word which he swore unto their Fathers, *Abraham, Isaac, and Jacob*. Whereupon the *Levites*, in this Book of *Nehemiah*, say in their Prayer to God, *Thou madest a Covenant with Abraham, to give to his seed the Land of the Canaanites, and hast performed thy words, because thou art just*, that is, true and faithful in keeping thy promise. Now because the Lord hath made a like promise of the *Crown of life* to them that love him, *S. Paul* sticks not in like manner to attribute this also to God's Justice; Henceforth ( saith he, *2 Tim. 4. 8.* ) is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but to all them that love his appearing. Upon which *S. Bernard* most sweetly, as he is wont, *Ergo quam Paulus expectat corona Justitiæ; sed justitiæ Dei, non suæ: Justum quippe est, ut reddat quod debet; debet autem quod pollicitus est.* There is therefore a crown of righteousness which Paul looks for; but it is of God's righteousness, not his own: it being a righteous thing with God to give what he owes; now he owes what he hath engaged himself to by promise.

Lastly, for the word *Merit*; It is not the name we so much scruple at, as the thing wont now-a-daies to be understood thereby: otherwise we confess the name might be admitted, if taken in the large and more general sense, for *Any work having relation to a reward to follow it*; or whereby a reward is *quocunque modo* obtained; in a word, as the *Correlate* indifferent either to *merces gratiæ* or *justitiæ*, the reward of Grace or of Justice. For thus the Fathers used it; and so might we have done still, if some of us had not grown too proud, and mistook it. Since we think it better and safer to disuse it; even as Physicians are wont to prescribe their Patients recovered of some desperate disease, not to use any more that meat or diet which they find to have caused it.

And here give me leave to acquaint you with an Observation of a like alteration of speech, and I suppose for the self-same cause happening under the Old Testament; namely of *Δικαιοσύνη* changed into *Ἐλεημοσύνη*, *Righteousness* into *That which findeth mercy*: For the Septuagint and the New Testament with them render the Hebrew word *צְדָקָה* *Righteousness*; not only when it is taken for *Eerescence* or *Alms*, ( as in that Tongue it is the ordinary word ) in which use we are wont to expound it *Works of mercy*; but where there is no relation to *Alms* or *Eerescence* at all. Whence I gather that by *Ἐλεημοσύνη* the Septuagint meant not, as we commonly take it, *Works of mercy*; but rather *Works whereby we find mercy at the hands of God*. I will give you a place which methinks is very pregnant, *Deut. 6. 24, 25.* where we read thus, *And the Lord commanded us to do all these Statutes*, ( you may see there what they are ) *to fear the Lord our God, for our good alwayes, that he might preserve us alive, as at this day. And it shall be our Righteousness, if we observe to do all these Commandments before the Lord, as he hath commanded us.* Here the Septuagint ( for, *And it shall be our Righteousness* ) have, *Καὶ Ἐλεημοσύνη ἔσται ἡμῖν*, *And it shall be our Ἐλεημοσύνη*, that whereby we shall find mercy at the hands of God, if we observe to do all these Commandments, &c. This place will admit no evasion; for there is no reference to *Alms* here. And indeed all our *Righteousness* is nothing else but *Ἐλεημοσύνη*, that whereby we find mercy at the hands of God: and no marvail if *Works of mercy* ( as to relieve the poor and needy ) be especially so called, for they above all other are the works whereby we shall find mercy, and receive the reward of Bliss at the last day. And thus much of my second Observation.

III.

I come now to my third; That it is lawful to do good works *Intuitu mercedis*, with an eye or respect to the recompence of Reward. It is plain that *Nehemiah* here did so; Remember me, O my God, concerning this, &c. So did *Moses*, of whom it is said, *Heb. 11. 25, 26.* that he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures of Egypt: for, saith the Text, *ἀπέβλεπε (aspiciebat vel intuebatur) εἰς τὴν μετὰ ποθοσίων*, he had respect unto the recompence of Reward. And, I confess, it seems an unreasonable thing to me, that that which is made the End ( though but in part )

of



of the Action, should not be at all looked unto by the Agent, whenas *Finis* is *principium Actionis*; and that that which God hath promised unto us as an encouragement to make us work with the more alacrity, should not be thought on nor looked to in our working. Do not they who would perswade this, go the way to discourage men from good works, by removing out of their sight the Encouragement which God hath given them?

But they object, the obedience of God's Children ought to be filial, that is, free, and not mercenary, as that of Hirelings. I answer; Obedience which is only for Reward, without all respect or motive of Love and Duty, is the Obedience of an Hireling; not that which acknowledgeth the tie of Obedience absolute, and the Reward no otherwise due than of his Fathers free love and bounty, as every true child of God doth, and ought to do.

They object again that of the Apostle, 1 Cor. 13. 5. *Charity seeks not her own*: now say they, the works of God's children must proceed from love and charity. I answer; What though *Charity seeks not her own*? may not yet a charitable man so much as look or hope for his own, or have an eye to what is promised him? But this place is altogether misapplied and abused: For that property of *Charity* now mentioned (as some also of the rest in that Chapter) concerns only our *Charity towards men*, and not our *Charity towards God*; the meaning thereof being, That a Charitable man will sooner lose his own, than by seeking or contending for it break the band of Charity. And this may suffice for my *third Observation*.

Now I come to the fourth and my last Use of this Text, which I told you in the beginning followed thereupon; namely, That if Almighty God remember them who have done *good deeds unto his House and the Offices thereof*; much more ought we, who are partakers of the comfort and benefit of such Bounty, to remember and honour them with a thankful celebration of their Names.

IV:

## DISCOURSE XXXV.

### DEUTERONOMIE 33. 8.

And of Levi he said, Let thy Thummim and thy Urim be with thy Holy One.

**T**HIS Verse is part of that *Blessing* wherewith *Moses* the man of God blessed the children of Israel before his death; and These words are part of the *Blessing* of *Levi*; a *Blessing* which much exceeds those that went before it, and is far above all that come after it. For as *S. Paul* Heb. 7. 6. proves *Melchisedec* to be greater than *Abraham*, because he blessed *Abraham*; and worthier than *Levi*, because he tithed *Levi* in the loins of *Abraham*; Vers. 9. So may we say of this *Blessing*, that it is the *greatest* of all, because it is the *Blessing* of him who by his Office was to bless all the rest; and the *worthiest* of all, because by it the party blessed is enabled to bless the rest of his Brethren. *Ἀεὶ δὲ ὅ ὑπάρχει ἑκάστου, ἐκείνο μᾶλλον ὑπάρχει, Always that by which another is, that thing it self is more than the other.*

In the Words themselves we will consider first *The subject blessed*, and then *The quality of the Blessing it self*. *The subject blessed* is expressed both by *name*, and by *description*: by name, *Levi*; by description, *God's Holy One*. The *Blessing* it self is contained in words few, but for substance plentiful; *Urim* and *Thummim*; nay more than so, *Thy Thummim* and *Thy Urim*: that we might know whence this *Blessing* comes; how that it is *θεῖον τι* and *χάρισμα θεῶν*, a *Divine thing*, the gift of God, who is the Author and Giver of all good things. And of Levi he said, Let thy Thummim and thy Urim be with thy Holy One.

To

Deut. 33. 8.

To begin first with the subject, *Levi*. What *Levi* was is so well known, that it were needless to say much to make it better known. Only this, that *Levi* was the Tribe which God had especially bequeathed to himself, and set apart for the ministry of the Altar. Concerning whose Name (though Observations drawn from Names are like an House raised upon the Sand; yet because of old, and among the Patriarchs, Names were given by the spirit of Prophecy,) it will not be altogether unworthy our speculation to remember why this Name *Levi* was imposed, which we shall see as truly verified in that Function to which God did advance his posterity, as it was by his Mother firstly given to himself upon the good hope she conceived at his birth.

Gen. 29. 34.

For *Levi* signifies a *Conjoyners*, an *Uniter*, or *maker of Union*; For thus said *Leah* when she bare him, *Now at this time will my husband be joyned to me, because I have born a third son: And she called his name Levi*. She called him *Levi*; but (for ought we read) in regard of her self she found him no *Levi* as she hoped: but she prophesied of that sacred Office whereby all the sons of *Levi* became *Conjoyners*, became *makers of Union* (not between *Jacob* and *Leah*, but) between God and Man, between Christ and his Spouse, between the spiritual *Jacob* and his deformed *Leah*, For, as truly as ever *Leah* spake, might the Church then, and may the Church now, affirm, when she hath born these sons unto her husband, *Now I know, my heavenly husband, my Lord, my God, will be joyned to me*; because I have born him these

\* 2 Cor. 5. 18.

*בני לויה*, these sons of Union, these \* *Ministers of reconciliation*. *Plato* could say, A Priest was *φιλίας θεών & ανθρώπων δημιουργός*, A friend-maker between God and men: Nay, his whole Office is nothing but the *service of peace*, and that not only between

† John 4. 20.

God and man, but between man and his brother; For *how can he love God, who loves not his brother?* or how can he be at peace with God, who is at variance with his brother? Needs must he therefore that is Minister of the one be Minister of the other also: and he that is so, nay he alone that is so, is a right *Levite* and a true son of Union.

Matt. 5. 9.

How unworthy then of this holy Name, how unworthy to succeed in the holy Order of *Levi*, are those who are *Ministers of division*; who by their lives, doctrine, example, or any other way divide God and his Church, and the Church within it self; who neither have peace with God themselves, nor will suffer others to have it; who neither agree themselves with others, nor suffer others to agree among themselves? *Beati pacifici, Blessed are the Peace-makers*, especially in the sons of Peace. This Christ prayed for in his *Aposiles*, *Joh. 17. 11.* saying, *Holy Father, keep them through thy name, that they may be one as we are one*. Christ is so one, that he makes all one who are one in him; so should every son of *Levi* be one. In sum, the Ministers of God are called *Angels*, and therefore should sing a song like unto that song of Angels, *Glory be to God on high, peace on earth, and good will amongst men*. That Church which hath such a *Levite*, such a Minister, such a son of Union, may truly take up the words of *Micah*, *Judg. 17. 13.* and say, *Now I know the Lord will do me good, seeing I have a Levite to my Priest*.

Luke 2. 14.

AND thus much of the Name *Levi*: Now I come unto the Tribe it self; concerning which there may be two things asked. First, *Why God did confine the Priesthood to one Tribe alone*, and not suffer it to be common to all, as it was before the Law, and is now since the Law. Secondly, *Why Levi was chosen to this holy Function rather than any other Tribe*.

To the first, *Why God did limit this holy Function to one Tribe only*, some of the Jews make this answer; That one of the sons of *Israel* with his whole posterity was due unto God by vertue of *Jacob's Vow*, *Gen. 28. 20, &c.* which was, that *if God would be with him in his journey, and bring him back again unto his Father's house, Of all that thou shalt give me, saith he, I will give the Tenth unto thee*. Now because God gave children, as well as *bees* and *sheep*, therefore they also must fall within compass of his Vow. And that there might be no difficulty about tithing the odd children, because there were more than *Ten*, they devise this way to make all even. For first, say they, the full number of *Jacob's* children was *fourteen*, because that *Joseph's* two sons, *Ephraim* and *Manasseh*, go in the number of *Jacob's* sons: For *Jacob* (*Gen. 48. 5, 6.*) said unto *Joseph*, *Thy two sons which were born unto thee in the land of Egypt before I came into Egypt, shall be mine, as Reuben and Simeon are mine; but thy lineage which thou begettest after them, shall be thine*. Now of these *fourteen*, four were the Lord's by his right unto the first-born; for so many there were which first opened the womb of their four Mothers, *Rachel* and *Leah*, *Bilhah* and *Zilpah*, *Jacob's* two Wives and



and his two Concubines. Now of the remainder, being *ten*, one falls to Gods share for *Tithe*, as being comprized within their Father's Vow.

Deut. 33. 8.

This reason, though it be as you see handsomly framed, yet hath no great likelihood, because *men* use not to be tithed; and therefore this extent of the Vow is beyond the intent of the Vower. And whereas they urge the words, *Of all that thou shalt give me*; they seem to forget that God gave unto *Jacob*, besides his sons, great store of man-servants and maid-servants; and yet we read not that any of these were dedicate unto God, or that he challenged any of their posterity.

The only or chief Cause (if I am not deceived) *why God restrained the Priestly Function to one Tribe*, was for a sign and band of the restraint of his Church to one People: For as the Church cannot be without the sacred Function of the Ministry; so likewise the condition thereof must follow the condition of the Ministry. As long therefore as none could be a Priest but of the Tribe of *Levi*, so long there could be no Church but of that people whereof *Levi* was a Tribe. A point of sacred Policy so to order the choice of Ministers as shall be most fit to uphold the present state of an established Church.

The other Question we propounded was, *Why God chose Levi before any other Tribe*. And of this many Reasons may be given. As

1. For *Moses* his sake, whom God would honour by advancing the house of his Father to the highest pitch of dignity that mortal man could attain to. For what greater honour than to be Embassador of the Lord of Hosts, to be admitted unto the inspection of his most secret Mysteries, to be God's  $\kappa\lambda\eta\rho\omicron\varsigma$ , his proper and peculiar portion? would God they either knew or believed this who think their house disgraced, and their blood stained, if any of their Kin become of the Clergy. It was not so in God's opinion, no nor *Moses* his neither; for had it been, *Levi* of all the Tribes should not have been God's *Holy one*.

2. The second Reason was the *Nobility of this Tribe*; for *Levi* was enobled both generally, as being the son of a lawful Wife, and not the son of an Handmaid; and specially, as being of kin to *Moses* the Prince of the Congregation: In the first respect he was nobler than many of his brethren; in the second, more noble than any of them. This example of God's own choice of men for his holy Service if we would look unto, we would not sin the sin of *Jeroboam*\*, to make *Priests* almost of no other but of the lowest of the People. I speak not only of the lowest for external condition, but of the lowest for the gifts of their Mind. For I know it is true which the Virgin hath in her *Magnificat*, *Luke* 1. 52. That God often puts down the mighty from their seats, and exalteth them of low degree: I know it is true that he often filleth the hungry with good things, and the rich he sends empty away, v. 53. But we should know that whensoever we offer unto him, he requireth the best thing in our hands; and therefore for this worthy Calling we are to give unto him, as far as may be, the worthiest among the sons of men.

3. Another Reason why God chose this Tribe afore other, may be the smallness thereof, being not above the sixtieth part of the people: A number which God in his wisdom saw fit for that Church, as being both sufficient for instructing the people, and discharge of the duties of their order, and not too great to live of God's ordinary, his Tithes and the other Offerings of the Altar; whereas the least of the other Tribes were as big as three of it.

4. But the last Reason, and as it seems one of the chiefest, is that which *Moses* intimates in the very verse following my Text, speaking thus of *Levi*, That he said unto his Father and to his Mother, I have not seen them; neither did he acknowledg his brethren, nor knew his own children; but observed God's word and kept his Covenant. In which words *Moses* alludes unto their forward zeal to avenge the Lord of the people which worshipped the golden Calf, *Exod.* 32. 26, &c. where it is said, that *Moses* stood in the gate of the camp and cried, *Whosoever is on the Lord's side, let him come unto me. And all the sons of Levi gathered themselves unto him. Then said Moses, thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the Camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses, &c. For Moses had said. (so it follows in the Text) Consecrate your selves unto the Lord this day, even every man upon his son, and upon his brother, that there may be given you a blessing this day.* This Blessing here spoken of is our *Urim* and *Thummim*, the blessing of Sacred Order. So bountifully did God reward them who were so forward to be on his side when *Moses* called them, that himself vouchsafed to call them unto his side for ever.

Whence,

\* 1 King. 12. 31  
 ῥεῖα δ' ἀείχηνον μυνέει.  
 καὶ ἀδύλον ἀείρει  
 Ζεὺς ὑψίστης

Deut. 33. 8.

Whence, first we may learn whom we are chiefly to prefer unto this holy Function, namely, Those who are zealous for the Lord of Hosts, who prefer the glory of God above all worldly respects whatsoever. This got *Phinehas* the son of *Eleazar* the High-Priesthood; this got all the sons of *Levi* the guerdon of *Urim* and *Thummim*, the blessing of Holy Orders.

Secondly, We may see by the advancement of this Tribe, how merciful our God is. We know that *Levi's* fury did once as much offend him as his sons zeal now pleased him; and yet for this one action he forgot the sin of their Father in the bloody slaughter of the *Sichemites*: He remembered not the curse of *Jacob*, *Into their secret let not my soul come: My glory be not thou joyned with their assembly. Cursed be their wrath, for it was fierce; and their rage, for it was cruel*, Gen. 49. 6, 7. Nay he turned the very curse of *Jacob* into a blessing, by dividing them in *Jacob*, and scattering them in *Israel*. Here Mercy and Truth met both together, and Justice and Peace kissed each other.

Exod. 23. 5, 6.

Lastly, Here God verified his own description of himself, That though he be a jealous God, and visits the sins of the Father upon the children unto the third and fourth generation; yet he is also a merciful God, and shews mercy even unto the thousandth generation of them that love him and keep his Commandments.

A N D thus have you seen why of *Levi* *Moses* said this Blessing, *And of Levi he said*. Now I come to The description of this blessed Tribe, in these words, God's Holy one: Let thy *Urim* and thy *Thummim* be with thy Holy one. How is *Levi* here called Holy? how is this Title given to him above the rest of his Brethren? Are not all the Lord's people holy? Certainly whatsoever is meant hereby, it is something more specially belonging to *Levi* than to any other Tribe. Which that we may the better find, we must take notice of a Threefold Holiness; *Essential, Habitual, Relative*. *Essential Holiness* is the Holiness of God, all one with God himself, and this is a glorious Holiness: *Who* (saith *Moses*) *is like unto thee, O Lord, among the Gods? who is like unto thee, glorious in holiness?* Exod. 15. 11. *Habitual* I call an *Inherent Holiness*, such as is the holiness of righteous men, integrity of life, or righteous holiness, whereof *Abraham, Job, David*, and all the Patriarchs are called *Saints* and *Holy men*. This is that which the Greeks call *ἁγιότης*, the Latines *sanctimonia*. *Relative Holiness* I define a special relation, or relation of peculiarity which a thing hath unto God, either in regard of propriety of possession, or speciality of presence. That which is holy after this manner the Greeks call *ἅγιον*, the Latines *sacrum*. The first of these three is proper to God alone, for he only is *essentially* holy. The second is proper to reasonable creatures; for they are only *habitually* holy, or endued with holy qualities. But the last is common to all manner of things; For all things animate or inanimate are capable of *relative* holiness or peculiarity towards God; *Persons, Things, Times, Places*. *Persons*; So the *Nazarites* of the Law are called holy: thus was *Sampson*, thus was *Samuel* holy from their Mother's womb. *Things*; So the Offerings of the Law, yea and of the Gospel too, are holy things: The Censers of *Korah* and his company were holy, *because* (saith the Text) *they offered them before the Lord*. *Times*; So the Sabbath-day and other Festival days are holy days. *Places*; So the Temple of the Lord is an holy Place; Mount *Sion* an holy Mount; yea the ground about the Bush where God appeared to *Moses* is called *Holy ground*. And of these four; *Persons, Things*, and *Times* are holy, because of God's peculiar propriety in them, in that they are his Persons, his Things, and his Times: But *Places* are holy in another regard, because of God's special manner of Presence in them.

Num. 16. 38.

Exod. 4. 5.

Now let us see in which of all these three ways *Levi* may be said to be holy. *Essentially* holy he cannot be, for he was not God, but *the holy one of God*. *Habitually* holy the event shews he was not more than the rest, though he should have been. The Tribe of *Levi* was always *Tribus sacra, holy unto the Lord*, but was not always righteous before the Lord. It was not always true of *Levi*, that he *walked before God in peace and equity, and turned many from iniquity*; but often, yea too often, *they were gone out of the way, and caused many to stumble at or in the Law*. *Phinehas* the son of *Eli* was not like *Phinehas* the son of *Aaron*. *Annas* and *Caiaphas* high Priests, as holy as any for their order, as *unholy* as any in life and conversation.

Mal. 2. 6.

Vcrf. 8.

\* Num. 8. 10, 11, 13.

It should therefore seem that *Levi* should be only called *Holy* by a *Relative holiness*; namely, because he was God's peculiar one, because his *\* offered* one, because his peculiar of peculiars; that is, his peculiar Tribe of his peculiar people: for in this *Levi* had a priviledg above the rest, in the other none. And this *Ezra* gives unto him chap.



chap. 8. 28. when he delivered unto the *Levites* the holy vessels, *Ye are holy* (saith he) *unto the Lord, and these vessels are holy also*, that is, *Ye are holy as the Vessels are*: for he saith not, they were holy *before* the Lord; for so he had meant *holy in life*: but holy *unto* the Lord, קדש ליהוה, which always implies a *Relative Holiness*. Deut. 33. 8

But though this be true that *Levi* was *Holy* after this manner, yet the word which in my Text is turned *Holy*, seems scarce to admit of this construction: for the word here used is not קדוש, but חסיד, which signifies *favourable and gracious*, and in Religion *charitable and godly*: All which leans to an *Habitual*, not to a *Relative holiness*. But because *Levi* was not in this sort *holy* above other, as I said before; it may seem therefore it should be thus construed; that חסיד is taken *Actively* or *Passively*: *Actively*, it signifies *favourable, benigne and gracious*; *Passively*, he that is *favoured or graced*. And thus *Junius* expounds חסיד in this place, *virum tuum quem beneficio prosequeris*, *Let thy Thummim and thy Urim be with thy favoured one*; not ἀσθενήσαντος, as the Septuagint, but χαριζομένου σου. Which word and sense the Angel useth in his salutation to the blessed Virgin, Χαίρε χαριζομένην, *Hail thou highly-favoured one*; Luke 1. 28. Hail thou whom God hath especially graced to be the Mother of his only Son. So *Levi* is here described to be one upon whom God bestowed a *special favour or grace*, a special חסד or χάρισμα, the grace of the holy Ministry: for so *S. Paul* calls this power of Order a *grace or favour*, χάρις & χάρισμα as Eph. 3. 8. *Unto me, who am less than the least of all Saints, is this grace given, to preach among the Gentiles the unsearchable riches of Christ*. And of *Timothy* the same Apostle speaketh, *Neglect not that χάρισμα or grace in thee, which was given by prophecy with the imposition of hands*. 1 Tim. 4. 14. With this grace was *Levi* graced, with this favour was he *highly favoured*, and well might be called *יהוה חסיד איש* *God's highly favoured one*.

And thus the issue will be all one, חסיד in this sense will fall out to be *God's holy one* in the last sense: For to be *especially favoured of God* is to have a *special relation to God-ward*, to be God's more especially; and this is to be *holy* with a *Relative holiness*. Now which soever of these we take to be here meant, we see that that is in special given to *Levi*, which otherwise was common to all the other Tribes. If you take it in the first sense, for *Holiness in life*, as it were to put *Levi* in mind how it behoved him above all to be holy; were not all the Tribes as holy as *Levi*? and yet *Levi* alone is called *God's holy one*. If you take it in the second sense, for a *Relative holiness*; were not all the Tribes of *Israel* thus holy unto God? were not all his own people, his peculiar people, and a chosen Nation? and yet *Levi* alone is called *God's holy one*. If you take it in the last sense, for *God's favoured one*; were not all *Israel* a Nation favoured of God above all Nations? and yet *Levi* alone is especially called *God's favoured one*.

1. We therefore whom *God hath set apart* to minister about holy things, we who are *holy unto the Lord*, and God's own in a *peculiar manner*, we who have a *special relation* unto God, we who have received a *special favour* from God; We must remember we owe a *special thankfulness* unto him. We who are God's *peculiar*, must demean our selves *peculiarly* both toward God and man: We are unto God as other men are not, and therefore may not always do as other men do: We cannot reason from others to our selves, no not in things of themselves lawful, *Why should not we do as every man may do?* For all that is lawful for others will not be seemly for us; for we are the household-servants of the most High, we are *special men*, of whom God requires a *special demeanour* in life and actions.

This was one cause why God enjoined the Jews so many *peculiar Rites* and *special Observations* differing from the fashions of other people, because they were his *peculiar people*, an *holy Nation*; because they were toward him as no other was, though all the world were His; and therefore he would have their manners differ from the fashion of all other Nations, as a badge and acknowledgment of that *special relation* they had to him above others. *Levit. 20. 24, 25, 26. I (saith God) am the Lord your God, which have separated you from other people: Ye shall therefore put difference between clean beasts and unclean, unclean fowls and clean, &c. And ye shall be holy unto me: For I the Lord am holy, and have severed you from other people, that you should be mine*. This was also a cause why God restrained the Priests of the Law from that which was lawful for the rest of the people: They might drink no Wine; they might not mourn for their kin: they might not marry a divorced woman: the reason of all this is given, Levit. 21. *because they were holy unto the Lord*; that is, with a *Relative holiness*, as being God's men in a special manner, and therefore he required they should specially demean themselves in their lives. These Observations indeed were *Ceremonial*, but there is something

Deut. 33. 8.  
1 Tim. 3. 7.  
\* Verſ. 2.

*Moral* in them. And therefore in the New Testament we hear of ſome ſpecial things required in a Miniſter; as that *he ſhould have a good report of thoſe who were without*: this was not required in every one who was to be a Chriſtian. Again, *S. Paul* requires in a Biſhop, that \* *he ſhould be the huſband of one wife*: this was not in thoſe times required of every one who was to be a Chriſtian. I ſhall not need to tell you what ſpecial demeanor the ancient Church bound her *Clergy* unto: But it came to paſs at laſt this Rule was over-practiſed by them; for hence it was that a Biſhop might not marry at all, that Priests and Deacons might not marry being once in Orders, and at laſt marriage was quite forbidden them all. Thus our Fathers erred on the right hand, but we go aſide on the left: They reſtrained their Clergy from that which was lawful for and beſeemed all men; we think almoſt that lawful for us which is lawful for no man; at leaſt we think that which any man may do, we may do alſo. But there is a golden Mean between theſe Extreame; happy is he that finds it, for he alone ſhall demean himſelf like himſelf, like a *Levite*, like *God's holy one*.

1 Ep. ch. 5. 3.

2. From this ſpecial title given to *Levi*, we may note how cauſleſſy ſome are offended to hear thoſe who miniſter about holy Things diſtinguiſhed from others by names of holineſs and peculiarity; to hear them called *Clerus*, and *Clerici*, *The Clergy*, as it were *the Heritage of God*; for ſo ſaith *S. Jerome*, *Clerus dicimur, quia ſors Dei ſumus*, *We are called Clerus, or the Clergy, becauſe we are the lot and portion of God*. But, ſay they, are not the People alſo *God's Heritage*? Doth not *S. Peter* call them *κλήρον*, when he forbids Presbyters *κατακυριεύειν τῷ κλήρον* to domineer over *God's heritage*? I confeſs he doth: But thoſe who reaſon after this manner come too near the language of *Dathan* and *Abiram*, *Numb. 16. 3. Moſes and Aaron, you take too much upon you; Is not all the Congregation holy, every one of them? and is not the Lord among them? why then liſt ye your ſelves above the Congregation of the Lord?* If this reaſoning had been good, wherein had theſe Rebels offended? It could not be denied them, that all the People were an *holy People*; for they might have alledged the teſtimony of God himſelf, avouching them to be his peculiar People and an *holy People* unto the Lord their God: *All the earth* (ſaith he, *Exod. 19. 5.*) *is mine*; but you ſhall be my *κλήρον*, my peculiar people, a Kingdom of Priests, and an *holy Nation*.

Lev. 25. 23.  
\* Verſ. 10.

Of the XI. degrees of the Holineſs of Places in the land of Iſrael, ſee Talmud in Kelim, l. c. i. Maymon. in Beth. habbecchir. h.  
\* Num. 8. 10, 11, 13.

But it might be answered them, Though all the people were *God's peculiar people*, and therefore *his holy ones*; yet *Levi* was his peculiar Tribe of his peculiar people, and therefore comparatively *his only holy one*. All the Land of *Canaan* was the Lord's, *The Land is mine*, ſaith he, and therefore it could not be alienate beyond the year of \* *Jubilee*; and yet for all this there were ſome parts of the Land ſpecially called *Holy unto the Lord*. All the increaſe of corn, all the increaſe of wine, all the fruit of the field was the Lord's; and yet the Offerings alone were called *Holy unto the Lord*. God himſelf calls them his *κλήρον*, his inheritance, and therefore gave them unto that Tribe alone, which alone he had made his *κλήρον*, the Tribe of his inheritance: So the \* *offered Tribe* lived of *God's offerings*, the holy Tribe on the holy things. Again, why may we not call our Clergy *God's inheritance*, when God himſelf calls the *Levites* his *Levites*? Thou ſhalt (ſaith he, *Num. 8. 14.*) *ſeparate the Levites from among the children of Iſrael, and the Levite ſhall be mine*; that is, my *κλήρον*, my Clergy. Why may not we call the Miniſters of Chriſt his *κλήρον*, or inheritance, when he himſelf calls them *the gift his Father gave him out of the world*? for ſo he ſaith, *Joh. 17. 6. I have declared thy name unto the men thou gaveſt me out of the world; thine they were, and thou gaveſt them me*: and again, ver. 11. *Holy Father, keep them in thy name, even them whom thou haſt given me*. If you ſay he ſpeaks here of all his Elect, the words following v. 12. prove the contrary; for *thoſe* (ſaith he) *whom thou haſt given me, I have kept, and none of them is loſt but the child of perdition*. Here he plainly affirms, he loſt one of thoſe his Father gave him; wherefore he ſpeaks not of his Elect ones, for thoſe no man can take out of his hands. Again, ver. 18. *As thou didſt ſend me into the world*, ſaith he, *ſo I ſent them into the world*: but I hope all the Elect are not ſent as Chriſt was ſent by his Father. I conclude therefore, So long as God in the Law ſays ſpecially of the *Levites*, *They are mine*; So long as Chriſt in the Goſpel of his Apoſtles, *They are mine, O Father, which thou haſt given me out of the world*; it is neither arrogancy nor injury to ſtile thoſe who miniſter about holy things by the name of *κλήρον*, *δεῦν*, the inheritance of the Lord.

W H A T *LEVI* was, and what is meant by this Title [ *God's Holy one* ] we have now ſhewed ſufficiently. It remains we ſhould come unto the words containing the *Bleſſing* it ſelf, which is called *Urim* and *Thummim*: the words themſelves ſignifie *Light* and *Perfection*, *Illumination* and *Integrity*: good endowments certainly, whoſoever ſhall enjoy them.

But



But because they are not only Appellative words, but also Proper names of certain things, we must enquire further what is meant by them; and that in a twofold consideration. First, *specifically* and *properly*, as they are *names of certain things belonging in special unto the High Priest*: Then *generally*, as they are *applied by Moses unto the whole Tribe of Levi*. The first again shall be twofold, What they were in the High Priest *personally*; or what they signified in him *typically*, himself being also a Type.

For the first, *What is meant by these things as they belong unto the High Priest personally*, is a matter full of controverſie; and therefore that we may the better proceed, we will first ſee the *Generals wherein all or the moſt agree*; and after come unto the *particulars wherein they diſagree*.

The first wherein all agree is, that this *Urim* and *Thummim* was ſomething put in the Breast-plate which was faſtned to the Ephod over againſt the Heart of the High Priest. And thus much the Scripture witneſſeth, *Exod. 28. 30.* where God ſaith to *Moses*, *And thou ſhalt put in the Breast-plate of Judgment the Urim and the Thummim; and they ſhall be on Aaron's heart when he goeth in before the Lord.* And for this cauſe, as moſt think, was the Breast-plate made double, that the *Urim* and *Thummim* might be enveloped therein.

The ſecond thing wherein all agree is, That this *Urim* and *Thummim* was a kind of Oracle whereby God gave answer to thoſe that enquired of him; and from hence the Septuagint call the whole Breast-plate *λογεῖον*, which ſome turn *Rationale*, but might more truly be turned *Orationale*; for an Oracle is as it were *λογεῖον περὶ θεοῦ*, the voice of God, though this Voice or Revelation were of divers kinds; for at ſundry times and in divers manners (ſaith S. Paul) God ſpake in old time to our Fathers. The Jews therefore make four kinds of Divine Revelation. Firſt, *נבואה* or Prophecy, which was by Dreams and Viſions. The ſecond *רוח הקדש* The Holy Ghoſt, as was in *Job*, *David*, and others. The third *Urim* and *Thummim*, which was the Oracle. The fourth *כח קול* a Voice from heaven; which was uſual in the ſecond Temple after the Oracle had ceaſed: as *Matt. 3. 17.* at Chriſt's Baptiſm there came a Voice from heaven, ſaying, *This is my beloved ſon, in whom I am well pleaſed*; and *Job. 12. 28.* when Chriſt ſaid, *Father, glorifie thy name*; There came a Voice from heaven (like \* thunder) ſaying, *I have both glorified it, and will glorifie it again.*

But to return again to our purpoſe; That *Urim* and *Thummim* was an Oracle of God, beſides the conſent of Jews and others, it is plain by Scripture. *Num. 27.* when God had commanded *Moses* to put his hands upon *Joſhua*, and to ſet him over the congregation in his ſtead; he addes *Verſ. 21.* *And he (that is, Joſhua) ſhall ſtand before Eleazar the Priest, who ſhall aſk counſel for him by the judgment of Urim before the Lord.* So *1 Sam. 23.* when *David* was to aſk counſel of the Lord, he called for the Ephod, wherein the Oracle was: and whereas before he had once or twice aſked counſel of the Lord concerning *Keilah*, to prevent the objection how the Lord answered, it follows in the next by way of a *Prolepiſis*, That *Abiathar* then Priest, when he fled to *David* to *Keilah*, brought the Ephod with him, *verſ. 6.* Laſtly, in the ſecond of *Ezra*, when certain of the Priests which returned from Captivity could not find their names written in the Genealogies, it is ſaid *verſ. 63.* that the *Tirſhatha* commanded they ſhould not eat of the moſt holy things, till there roſe up a Priest with *Urim* and *Thummim*, that is, till God ſhould by Oracle reveal whether they were Priests or no: whereby it alſo appears that this Oracle had then ceaſed.

And for more light to that we have in hand, it will not be amiſs to obſerve, that *Teraphim* among the Idolaters was answerable to the *Urim* and *Thummim* of the holy Patriarchs. Both were ancient: For \* *Rachel* is ſaid to have ſtolen away her Father's *Teraphim*: and *Urim* and *Thummim* ſeems to have been uſed among the Patriarchs before the Law was given, becauſe the making of it is not ſpoken of among other things of the Ephod; and becauſe God ſpeaks of it to *Moses* demonſtratively, *האורים והתמים* the *Urim* and the *Thummim*.

Both alſo were Oracles: For the Jews and others agree, *Teraphim* were ſmall Images made under a certain conſtellation, which they uſed to conſult both in things doubtful and things future, ſuppoſing they had a power to this effect received from heavenly influence; much like to Puppets made of wax and like matter, which our Wizzards ſtill uſe unto like purpoſe. And therefore *Ezek. 21. 21.* we read that the King of *Babylon* among other divinations conſulted alſo of *Teraphim*: *And the King of Babel (ſaith the Text) ſtood at the head of the two ways, to uſe divination; he conſulted with Teraphim, he looked in the liver.* And *Zech. 10. 2.* ſurely (ſaith the Text) *התרפים דברו און* The *Teraphims* have ſpoken vanity, and the Soothſayers have ſeen a lie, and the Dreamers have told a vain thing.

Deut. 33. 8

Hebr. i. i.

\* Verſ. 29.

How Teraphim answered to Urim and Thummim.  
\* Gen. 31. 19.

Exod. 28. 6, &c.  
Verſ. 30.

Deut. 33.8.

Besides, from this like use of *Teraphim* with the holy *Urim* and *Thummim*, we may read *Ephod* and *Teraphim* joyned both together as things of like kind. As *Hosea* 3.4. *The children of Israel* (saith the Lord) *shall remain many days without a King, and without a Prince, and without an Offering, and without an Image, and without an Ephod and Teraphim.* Yea of so near a nature was this *Teraphim* unto the *Urim* and *Thummim*, that *Micah*, he that had an house of Gods, when he had made an *Ephod*, because he had no *Urim* and *Thummim*, he put *Teraphims* instead thereof; as we may gather *Judg.* 17. 5. And in ch. 18. we may see also that when the children of *Dan* enquired of the Lord concerning their journey, it pleased him to give answer by the Idolish *Teraphim*. So we may gather likewise that the *Israelites* after *Jeroboam's* schism, having no *Urim* and *Thummim*, used *Teraphim* in the *Ephod*; and therefore it is that *Hosea* threatens that they *shall be without Ephod and Teraphim.*

HAVING hitherto shewn how far it is agreed about *Urim* and *Thummim*, in the next place the points of difference ought to be considered; which are either about the matter whereof it was made, or the manner how God answered by it.

For the Matter; Some will have it to be nothing else but the writing or carving of the great name *Jehovah*, which was put within the folding of the Breast-plate; and that it was called *Urim* and *Thummim*, because by the knowledge of the mystery of *Jehovah* in the Trinity our minds are enlightened and our understandings made perfect.

מאיר  
דבריו  
ומתמים  
את דבריו  
\* Exod. 28. 15.

Some other there are of the same opinion, but they will have it called *Urim* and *Thummim*, because by the virtue of that name written the High Priest was enabled to return clear and perfect answers. And moreover they say the Breast-plate was called *השן משפט* \* the Breast-plate of judgment, because by it the Lord gave as it were sentence and judgment what was to be done in hard and doubtful matters. And this is the opinion of Rabbi *Salomon*.

Some others will have it called the Breast-plate of judgment, because that by it the judgment of the Judges, if it were amiss, was hereby as it were pardoned; because the High Priest was to bear the sins of the People. The Authors of this opinion are mentioned by *R. Salomon*.

מעשה  
אומן

opus artificis.

מעשה  
שמים

opus celi, (1. Det.)

Kimchi in Rad.

לא נתברר  
אצלנו מה  
הוא

\* In Legem.

*Aben Ezra* saith it was so called, because by it the judgment and decrees of the Lord were known: and he thinks also that *Urim* and *Thummim* were something \* made by the hand of the craftsman.

But *Nachmanides* and *R. Salomon* say, it was \* *opus divinum*, and given to *Moses* in the Mount; or at least that God shewed him how to make it.

Some think it was nothing but the Stones in the Breast-plate, by the shining whereof God did annuere, favourably answer and grant; by the not shining, abnuere, disallow and refuse. But *Kimchi* confutes this, because it is spoken of as a differing thing in the same place where the stones are described: But he himself says, it is not certainly known what the *Urim* and *Thummim* were.

\* *Nachmanides* saith it was certain sacred names, by the virtue whereof the letters of the Breast-plate were enlightened and ordered so that the Priest might read the answer of God: and that that which caused shining was called *Urim*; and that which made them legible, *Thummim*.

The sum of these Opinions laid together is, That this Oracle was either the Stones of the Breast-plate themselves, or something in the folding of the Breast-plate, which by a divine virtue did cause the Stones to shine, and by the letters of the Tribes names in them as it were to express the answer of God.

Talmud Baby-  
lon. in Foma,  
c. 7. Vid etiam  
Abarben. in  
Exod. 28.

For concerning the Manner of this Oracle, the Talmudists report thus much: First, No private man might consult with *Urim* and *Thummim*, but either the King, or *אב בית דין* he that was chief of the Consistory, or *בית דין* the Consistory or Judges themselves; and that in matters difficult and of great importance.

Vid. Tal. Hie-  
rol. Foma in  
Gemara; &  
Maimonid. in  
Hal. Cele bam-  
mikdash cap.  
10.

קול נמוך

Maimon.

\* Vid. Talmud  
Babylon. Foma  
c. 7.

Secondly, *השואל* he that enquired must stand with his face looking full upon *הנשאל* the Priest whom he asked; and the Priest stood with his eyes fixed upon the Ark, or upon his breast (say some) where was the *Urim* and *Thummim*.

Thirdly, The voice was to be a \* soft still voice, and \* not above one thing to be asked at one time: But if they asked two things at once, the answer was only unto the first; but in case of extremity, unto both. And such was *David's* case, *1 Sam.* 30. 8. when he asked concerning the *Amalekites* who had burnt *Ziklag*, *shall I follow this company*, (saith he) *and shall I overtake them?* The Lord answers, *Follow, for thou shalt surely overtake them, and recover all without fail.*

Now



Now if you ask how the Priest knew the answer of the Lord: First, you must remember there were twelve stones in the Breast-plate, and in those stones the twelve names of the Sons of *Israel*, either set or carved; and that there might be a full Alphabet of letters, there was also, \* say they, written upon the Breast-plate, *Abraham, Isaac, and Jacob*, and these two words *שכטי ישרון*, the Tribes of *Jeshurun* or *Israel*. Now when the Lord answered, the letters expressing the answer, by the divine virtue of the *Urim* and *Thummim* became *בולטות*, i. *prominentes*; that is, they shewed forth themselves with a splendor, that the Priest might read the answer of God. As 2 Sam. 2. 1. when *David* asked the Lord *האעלה shall I ascend into any of the Cities of Judah?* the letter *y* in *Shimeon*, *l* in *Levi*, and *h* in *Jehudah*, put themselves forth, or shone forth with a splendor, that the Priest might read *עלה Ascend*. Though some of the Jews say the letters became *מצטרפות*, that is, *joynd themselves together* and made a word: which as I cannot conceive how it should be, so I think it less probable.

Deut. 33. 8.

\* Vid. *3 alkut*  
ex libro *Siphre*,  
& Talm. Ba-  
bylon *Foma*.

And thus hitherto have you heard the diverse Opinions of the matter and manner of this Oracle of *Urim* and *Thummim*. Here is variety enough; I leave to every one to make his own choice which he will believe: only give me leave to add thus much in way of censure of them, which is, That they all seem against reason and likelihood to confound *Urim* with *Thummim*, in making them one and the same thing called by diverse names in regard of diverse effects and uses: which I can the less believe, because I find *Urim* alone used in matter of consultation with God, whereby it seems *Thummim* had some other use. In the 27. of Num. 21. *Moses* commands *Joshua* in all business to consult the High Priest by the judgment of *Urim* before the Lord; but no speech of *Thummim*. Again, 1 Sam. 28. 6. it is said that *saul* asked counsel of Lord, when he was to go against the *Philistines*; but the Lord answered him not, neither by dreams, nor by *Urim*, nor by the Prophets. Here also is *Urim* spoken of, but no word of *Thummim*.

If I may therefore speak what I think, I would say, That *Urim* and *Thummim* were a twofold Oracle, and for a twofold use. And that *Urim* was the Oracle, or part of the Oracle, whereby God gave answer to those who enquired of him in hard and doubtful cases; therefore called *Urim* or *Lights*, because as ignorance is called darkness, so is all knowledg a kind of illumination or enlightning; and that which bringeth knowledg is fitly called a *Light*, because it dispels the darkness of our minds.

But *Thummim* was that Oracle or mean whereby the High Priest knew whether God did accept the Sacrifice or no; therefore called *Thummim*, that is, *Integrity*, because those whose Sacrifice God accepted, were accounted *Thummim*, that is, *just and righteous* in the eyes of God; because their Sacrifice was a shadow of Christ's Sacrifice, by acceptation whereof we are justified and made righteous before God. For without doubt the Patriarchs and Legal Church had some ordinary mean to know when their Sacrifice was accepted; else had they been behind the Gentiles, for they had a sign to know when they did *Litare*, that is, when their false Gods accepted their false sacrifice: and as the Devil was God's Ape in giving Oracles, so I verily believe he was in this also. Nay \* *Josephus* expressly affirms it of the Jews, though for the particular I suppose he is mistaken: For he saith, that whensoever God did accept the Sacrifice, the *Onyx-stone* on the Priest's left shoulder shone with an admirable splendor; but this, saith he, ceased *ἔτεσι διακοσίοις two hundred years* before his time. And no wonder; for when the Sun of righteousness drew near unto his rising, those dimmer *Urim* and smaller stars must needs lose their light. Now that which *Josephus* affirms of the *Onyx-stone* on the left shoulder, I suppose was mistaken for the *Thummim* on the left part of the Breast-plate,

\* *Aniquit.*  
*Jud. lib. 3.*  
*cap. 19.*

And lastly, as I said before of *Urim*, so I think of *Thummim*, That it was in use among the Patriarchs of old; and that by some such means as this *Abel* knew that God accepted his Offering, and *Cain* that his was refused.

And thus much of *Urim* and *Thummim* considered *Personally* in the High Priest; now I come to consider it *Typically*: for as the High Priest himself was a *Type* of Christ, so must these Adjuncts of his also be *Types* of something in Christ. Which we shall not be long a finding out, if we remember again the signification of the words, and the use of the things themselves: *Urim* is *Light* and *Illumination*; *Thummim* *Integrity* and *Perfection*. By *Urim* the Jews were ascertained of the counsel and will of God; by *Thummim* of his favour and good will towards them. All this agrees to Christ both in himself, and in regard of us.

Deut. 33. 8.  
Col. 2. 3.  
\* Heb. 1. 2.  
John 1. 3.

In himself. His Breast is full of *Urim*, full of Light and Understanding: In him are hid all the Treasures of Wisdom and Knowledge, as S. Paul saith; He is the Wisdom of the Father \* by which the world it self was made. His heart is also endowed with *Thummim*, with all kind of Perfections: He was conceived without Original sin, lived without Actual sin; fulfilled the whole Law of God, which is the Law of *Thummim*, the Law of all Perfection.

John 1. 9.  
Vers. 5.

Thus to Christ himself agrees both *Urim* and *Thummim*: and so it doth also in regard of us; for he is an *Urim* and *Thummim* both to us and for us. To us he is *Urim*, a Light which enlightneth every one which cometh into the world: He is the Light which shone in darkness, but the darkness could not comprehend it: He was that Light by which the people (as it is said in Matthew 4. 16.) which sat in darkness saw great light. And of this Light John came to bear witness, that all might believe in him, John 1. 7. In sum, Christ is λογος & λογεον Patris, the Word and Oracle of his Father, by whom we know and learn the Father's will: for so S. John saith, ch. 1. 18. No man hath seen God at any time; the only-begotten Son who is in the bosom of the Father, he hath revealed him unto us.

Luke 2. 15.

Neither is Christ only an *Urim*, but also a *Thummim* to us. For as by *Thummim* the Jews were ascertained of God's favour toward them in accepting their Sacrifice; so by Christ coming in the flesh is revealed the unspeakable Mercy of God to Mankind, in that he would accept his Sacrifice once offered for the expiation of the sins of the whole world. This is that Good-will toward men which the Angels sung of as soon as he was born; Glory be to God on high, Peace on earth, and Good-will towards men: Yea, Glory be to God on high for this Peace on earth, and for this Good-will towards men.

Matt. 3. 7.

1 Cor. 1. 30.

Thus we see Christ an *Urim* and *Thummim* to us: now let us see how he is the same for us; and that is when his Wisdom and Righteousness is made ours by imputation. So his *Urim* becomes our *Urim*, his *Thummim* our *Thummim*; that is, his wisdom is made ours, his righteousness and favour with God made ours; for, This is my well-beloved Son (said a Voice from Heaven) in whom I am well pleased. In brief, S. Paul comprehends both these together, where he saith, Christ Jesus is made unto us Wisdom, Sanctification, and Redemption. And so, Lord, Let thy *Urim* and thy *Thummim* be with thy Holy One.

AND thus much for the special consideration of this *Urim* and *Thummim*, both Personally and Typically: Now I come unto the general meaning thereof, as it concerns not the High Priest only, but the whole Tribe of Levi; for this is the Blessing of that whole Tribe. And in this large respect the meaning cannot be Proper, for so it belongs unto the High Priest to have *Urim* and *Thummim*; nor Typical, because the Priests only, and not the under-Levites, were Types of Christ: but the sense must be Analogical, signifying some endowments common to all Levites which resemble the *Urim* and *Thummim* upon the Breast of the High Priest.

Now what these are the words themselves import: namely, Light of Understanding and knowledge, this is their *Urim*; and Integrity of life, this is their *Thummim*. The first makes them Doctores Teachers, the second Duces populi Guides and Leaders of the People. He that wants either of these two, wants the true ornament of Priesthood, the right character of a Levite.

Mal. 2. 6, 8.

For though these endowments may well beseech all the Tribes of Israel; yet Moses specially prays for them in Levi, because by him they were to come to all the rest: and the want of them in him could not but redound to all the rest: Ita populus, sicut sacerdos, such as the Priest is, such will the People be; the Priest cannot erre, but he causeth others to erre also; the Priest cannot sin, but he causeth others to sin also. And this is it that Malachi saith from the Lord unto the Priests of his time, Ye are gone out of the way, and have caused many to stumble at, or in, the Law. But the Levites of old, (saith the same Prophet) The Law of Truth was in their mouth, and iniquity was not found in their lips: they walked with God in peace and equity, and turned many from iniquity. Here you see when the Levites erre, the people erre also; when the Levites walk in equity, the people are turned from iniquity.

Matt. 5. 14.

Mal. 2. 7.

Acts 2. 3.

The Ministers of Christ must be *Lux mundi*, the light of the world; Vos estis lux mundi, Ye are the light of the world, Ye are the world's *Urim*, saith Christ unto his Apostles: For the lips of the Priest should preserve knowledge, and they should learn the Law at his mouth. This light of knowledge, this teaching knowledge is the *Urim* of every Levite; and therefore Christ when he inspired his Apostles with knowledge of heavenly mysteries, he sent a new *Urim* from above, even fiery tongues, tongues



tongues of *Urim* from Heaven : He sent no fiery heads, but fiery tongues ; for it is not sufficient for a *Levite* to have his head full of *Urim*, unless his tongue be a candle to shew it unto others. There came indeed no *Thummim* from heaven, as there came an *Urim* ; for though the Apostles were secured from errors, they were not freed from sin : And yet we who are *Levites* must have such a *Thummim* as may be gotten upon earth, for S. Paul bids *Titus* in all things to shew himself an example of good works : Tit. 2. 7. and this is a *Thummim* of Integrity. Deut. 33. 8.

But besides this *Thummim*, the Ministers of the Gospel have received from God more especially another *Thummim*, like unto that which was proper to the High Priest ; namely, the power of binding and loosing, which is as it were a power of Oracle to declare unto the people the remission of their sins by the acceptance of Christ's Sacrifice. And this directly answers to *Thummim* in the first sense.

## DISCOURSE XXXVI.

### JEREMIAH 10. 11.

*Thus shall ye say unto them, The Gods that made not the Heavens and the Earth ( even ) they shall perish from the Earth, and from under these Heavens.*



**T**H E S E words are written in the *Chaldee* tongue, whereas the rest of the Prophecy is in the *Hebrew* : the reason whereof you shall then have, when we have first seen the Occasion, Coherence and Summe of the words ; which is as followeth. The Prophet having in the end of the last Chapter threatned the *Jews* and all the neighbouring Nations with captivity, *Edom*, *Ammon*, *Moab*, with the *Arabians* of the wilderness : in this Chapter leaving out the rest he singles out the *Jews*, to instruct them for their demeanour and carriage in their captivity ; to wit, that they should not learn the way of the *Heathen* whither they should be carried, that they should not be dismayed at the signs of Heaven, nor regard their Gods of Gold and Silver, which could do neither evil nor good. Verse 2.  
Verse 5.

But lest they should think they had acquit themselves well if they abstained from what they should see the *Heathen* do ; he tells them, they must yet do more than this, they must make open profession against their Gods ; they must proclaim against their Idolatry and false worship : and therefore in the middle of his exhortation he enterlatheth these words in the *Chaldee* tongue, *Thus shall ye say unto them*, &c.

These words then contain a Proclamation which the *Jews* are enjoined from God to make against the Gods of the *Gentiles*, when they should be carried captive to *Babylon* : wherein are to be considered two things. 1. The Proclaiming it self. 2. The Summe of the Proclamation. The Proclaiming, in these words, *Thus shall ye say unto them* : The Summe of the Proclamation in these, *The Gods which have not made the Heavens and the Earth, ( even ) they shall perish from the Earth, and from under these Heavens*. In the Proclaiming are three things considerable. 1. The Persons Who. 2. The Persons To whom. 3. The manner, How. The Persons Who, in the word *Ye* ; that is, *Ye Jews*, who are the worshippers of the living God ; *Ye captive Jews* carried out of your own land, and living as slaves and vassals under your proud Lords the *Babylonians* ; *Ye shall say unto them*. 2. The Persons To whom ; To them : what Them ? even your Lordly Masters of *Babylon* ; *Ye shall say unto them*. 3. The manner, How ; Thus : that is, not in cryptick or mystical terms, or in your *Hebrew* mutterings, a language which they understand not ; but in the vulgar tongue of *Babylon*, in plain *Chaldee*, *Thus shall ye say unto them*, — &c. *אלהיה רי-שמיא וארקא לא עברי*, The Gods which have not made the Heavens and the Earth, &c.

In the second part, which I called *The Summe of the Proclamation*, are two things contained. 1. A description of false Gods, in these words, *The Gods which made not the*

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I.

the Heavens and the Earth. 2. Their doom, in these, *They shall perish from the Earth, and from under these Heavens.*

I shall speak of these in order; and first of the Persons who must make this Proclamation, namely, The *Israelites*: Ye *Israelites*; Ye Servants of the God of Heaven; Ye Sons of promise, and peculiar heritage of the Lord of hosts; Ye, upon whom the dew of grace is shed from heaven; Ye, to whom the most High hath given his Oracles, and made his Name known amongst you; *Ye shall say unto them.* Hence I observe,

*That it is the office of every one who is a member of God's Church and the child of Grace, to endeavour to bring others to the knowledge of God and godliness.* First, All things in nature desire and covet the propagation of that kind wherein themselves are ranked. The Fire is no sooner kindled, but presently it will turn all it lays hold upon into its own nature. As it is with the Fire of Nature, so must it be with the Fire of Grace: it is as possible for the Sun to want light, and the Fire to be without heat, as the Fire of Grace to be kindled in their hearts who endeavour not to inflame others with the same heavenly fire.

Do we not see every Citizen, every member of any Company or Society, how eagerly they desire, and how forward they are to further the enlargement of that Commonwealth and Society whereof they are members? What one nobly descended but desireth the enlargement of his house and kindred continually? What true *English-man* but desireth the encrease of our King's subjects, the amplifying of his dominions, and the Revenues of his Crown? We would account them monsters who should be otherwise affected; nay unworthy to live any longer as members, or enjoy the rights of Subjects. How canst thou then be a member of God's kingdom and not labour the encrease of God's Subjects? or how dardest thou usurp the name of a Christian, or think thy self a child of Grace, who endeavourest not the propagation of that heavenly Hierarchy whereof thou callest thy self a member? The woman of *Samaria* had no sooner found the *Messias*, but she runs and calls the whole City to be partakers of her happiness, *John 4. 29.* Christ bids *Peter* (*Luke 22. 32.*) *When thou art converted, strengthen thy brethren.*

*S. Paul* in nothing more expressed the Character of a Christian than in this: In the presence of *Agrippa* so fervent was his wish that all *who heard him that day were even as he was*: so great was his zeal, *Rom. 9. 3.* that so his loss might have been recompensed with the gaining of the whole *Jewish Nation* unto Christ, he could have been willing to be taken out of the Roll himself; *I could wish* (saith he) *that my self were accursed from Christ, for my brethren my kinsmen according to the flesh.*

The Devil was no sooner fallen, but he presently laboured to bring Man to the same ruine; nay the restless compasser still goeth about like a roaring Lion, seeking continually whom he may devour. His Instruments are like him. The sons of *Belial*, how busie are they in debauching others and making them like themselves? The *Pharisees* ran over sea and land, and spared no labour to bring numbers to their Sect, though but to make them, as Christ speaks, *filiis Gehennæ, sons of Hell.* The *Jesuits* how run they up and down into all corners of the world, from the Sun rising unto the going down thereof, to propagate their Heresies? Nay, the very *Mahumetans* run about the world to gain Profelytes for their beastly Prophet *Mahomet*. And shall the children of the Kingdom of Heaven only want this desire, this zeal, this endeavour? Impossible: And if any such seem to be, who do it not, surely they are but bastards, and such as God will never own to be his.

Some report of *Mules* and other such like creatures of Mongrel and mixt generation, that they beget not again: Even such Mongrels are those Christians who beget not unto God, who labour not the conversion and drawing of others unto Christ. We pray unto God every day, *Let thy Kingdom come*: Let that which is our daily prayer, be also our daily endeavour, even of all that say to God [*Our Father*;] else he will be no Father of ours. Indeed the Kingdom of God shall come in despite of the Devil and all his Regiment, but happy are those who further it: *For those that turn many unto righteousness, shall shine as the stars in the firmament for evermore.* Thus much shall suffice for the first Observation.

One thing more I have yet to observe from the condition of the persons to whom this word [*Ye*] hath relation: *Ye shall say*; namely, *Ye captives*, Ye whom the Lord your God hath given into the hands of your enemies, and made you as the off-scouring and refuse in the midst of the people; Ye whose City, the glory of the whole earth, is consumed with fire, whose Priests and Princes are all slain with the sword, and

Dan. 12. 3.



and the remnant of your people carried into a strange land; Ye a people overwhelmed with the floods of affliction, and (as far as the eye of flesh can see) forsaken of the God whom ye worshipped; Ye, even ye, *shall say unto them, The Gods that made not the Heavens and the Earth, &c.* Hence observe, *No men so fit to glorifie God, whether by confession of the mouth or devotion of the heart, as his servants when they are humbled by affliction.* The Reasons are plain: For

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1. It is the Love of the World which quencheth our love toward God. So long as the World pleaseth us, so long our Love to God is weak and feeble: but if once we are weaned from our delight and content in worldly things, then (if ever) we cleave firmly unto God; then are our hearts inflamed, and our whole spirit fixt in Heaven, which before stuck fast in earth. Even as the Fire in coldest weather scorseth most; so doth the zeal of God's servants burn most in the midst of affliction. The righteous are like the Palm-tree, which then riseth highest, when the burthen laid thereon weigheth heaviest: So it is with them, the weight of their affliction makes them rise up to Heaven.

2. In affliction only it will appear whether men feared and loved God for his own sake or no, or whether for some worldly respect only. It is the property of a true Christian not to disclaim God in affliction, as hypocrites do; but then to confess him most, when the world sees least cause why they should at all. Until the storms and winds came, the house built upon the sand seemed to stand as strong as that upon the rock.

Math. 7. 26.

This trial was it that Satan would have God put Job unto: *Doth Job (saith he) fear God for nought? Hast thou not made a hedge about him, and about all he hath? &c. But put forth thy hand now, and touch all that he hath; and he will curse thee unto thy face.* As if he had said, While all things prosper in his hand, who knows whether he be a man that truly feareth thee? but strike and afflict him, and then it will soon appear what he is. And indeed the Devil saw soon what Job was unto his little liking, when the weight of his afflictions pressed these words out of his mouth, *Though he kill me, I will trust in him.*

Job 1. 9, 10, 11.

Job 13. 15.

For this cause, That it might appear the Church was reared upon no earthly foundation, the Wisdom of God would have it planted in *Martyrdom*, and watered with the blood of his Saints. For the same cause also was the glorious name of *Confessors* in the Primitive Church given unto those who had held their Faith in the time of trial and persecution: and for this cause would God have his people here to avouch him in the land of their captivity; that the more the world wondred, the more he might be glorified.

Seeing therefore *we are most fit to glorifie God in the time of our affliction*, Let this be a Motive unto us both of *Comfort* in the depth of sorrow, and of *Patience* in the midst of pain; always when the hand of God is upon us, confessing with *David*, *Psal. 119. 71. Bonum est, Domine, quod humiliasti me, It is good, Lord, that thou hast humbled me.*

AND thus I come to the *Persons to whom this Proclamation is to be made*, intimated in the word [Them;] *Thus shall ye say unto them:* what *Them*? even your Lords and Masters, even your Lordly Masters, your Rulers, your proud Conquerors.

*Sins therefore against the Person of God are to be reprov'd without all respect of Persons.* Such sins are sins of *Idolatry*, or sins of the first and second Commandment: For when false Gods are worshipped, whether mediately or immediately, the Person of God is dishonoured. In these sins therefore the Cautions concerning persons *who should reprove*, and persons *who are to be reprov'd*, which in other sins Wisdom makes considerable, have no place at all: Be the person *reproving*, or the person *to be reprov'd*, publick or private, greater or lesser, it skilleth not; for in case of *Idolatry*, the poorest begger on the earth may admonish the greatest Emperor in the world. Indeed the quality or condition of persons may be opposed to all other respects whatsoever, and so make *some time* and *some place* unfit for reproof or admonition; nay the quality of the persons of men may be such as doth exclude some persons from reproving them: But when the case concerns the Person of God himself, then to spare or regard the persons of men is *Idolatry* it self; for this is to honour men more than God himself; this is to suffer God to be dishonoured, lest the honour of men should be impeached. I confess the danger is great in regard of the flesh; but we must know what our Saviour saith, *He that loveth father or mother, yea his own life, better than me, is not worthy of me.*

Math. 10. 37.

Thus the glorious Martyr *Ignatius* reprov'd *Trajan* the Emperor, whilest he was sacrificing

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sacrificing to his Gods, even at the very Altar, and in the face of his whole Army, being at *Antioch*. And for the same sin we see here the poor captive Jew was to reprove his great *Babylonian* Lord, the miserable and contemptible slave the conqueror of the world, the miry foot the head of gold: For thus shall ye say even to them, *The Gods which made not the heavens and the earth, &c.*

3.

AND so I will leave the Persons both *Ye* and *Them*, and come to the third and last circumstance I considered in this act of protesting or proclaiming against the Gods of the heathen, and that is, *The manner how it should be done*, intimated in the word *Thus*; *Thus shall ye say unto them*: that is, in plain *Chaldee*; not in *Hebrew*, how holy a tongue soever, but in the vulgar tongue of *Babylon*; *Thus shall ye say unto them*. Here we see *That God will have his Church to utter his Oracles in the vulgar tongues of the Nations*. When ye inform the *Gentiles* of any part of the knowledge of me, *Thus shall ye say unto them*. Surely our Prophet's sudden changing of his Dialect here was a *Preludium* to that great publishing of God's name to the *Gentiles* in their

\* Therapeut. 5.

vulgar tongues after the *Messias* should come; which \* *Theodoret* avoucheth to have been when he saith, that the words of the Apostles and Prophets were turned into the languages of the *Romans, Egyptians, Persians, Indians, Armenians, Scythians, Sauromatans*, and all the languages which any Nation used.

Certainly, to keep the Scriptures in an unknown tongue, is of all other the most unreasonable madness; but to teach Pagans the Articles of their Creed at their first conversion in the Latine tongue, as the *Spaniards* have done with the *Indians*, is a most ridiculous folly. Is not the Word of God his revealed will unto his whole Church? But how is it revealed in an unknown tongue? Or is the Word of God a revealed will unto those only who are learned, and hidden to others?

Object.

But if the Scriptures were in vulgar Tongues, they might be occasions of many heresies, by the mistakes of the vulgar, if they might read them.

Ansv.

This is strange. Can every Frier in a Pulpit, when he preacheth, warrant his words from being mistaken or perverted to heresie? and are the words and sayings of God himself so obnoxious that they may not be read? Nay, if God himself may not speak in a vulgar tongue, I see far less reason why a Frier should: And so should the people know nothing at all concerning God, if a good may not therefore be done because some will abuse it to evil.

NOW I come to the second main part of my Text, *The Summe of the Proclamation*, containing in it two things. First, A description of false Gods, *The Gods which made not the heavens and the earth*. Secondly, Their doom, *They shall perish from the earth, and from under these heavens*.

To begin with the first, *The Gods which made not, &c.* He saith not, Those who were not *Abraham's* Gods, or *Jacob's* Gods, nor the Gods which brought not *Israel* out of *Egypt*, or such like; but, *The Gods which made not the heavens and the earth*. Whence note,

1.

*That men are to be dealt with and perswaded out of the Principles they acknowledge and are addicted to.* *Ethnicks*, out of the Principles of Reason and Nature, or the like; *Jews*, out of *Moses* and the Prophets; *Christians*, out of the Gospel: In summe, All sorts of men, from that they are addicted to. This is a Maxime of wisdom which God himself hath approved.

Esay 7. 14.

So the *Jews* acknowledging *Prophetical* doctrine, are dealt with out of the *Prophets*; *A Virgin shall bear a son*. But the *Magi* of the East, being addicted to *Astrology*, are drawn to Christ by the apparition of a *Star*: and therefore the *Star* appeared not in *Judea*, because the *Jews* used not to heed such things, they had the Oracles of God; but it appeared in the East, that is, was seen by them only who dwelt in the East; which made the wise men wonder and joy so much, when afterward it went before them going to *Bethlehem*.

Verse 10.

Acts 17. 23.

So *S. Paul*, being to preach a God the *Athenians* knew not, avouched and defended his fact by an Altar of their own, inscribed *Ἀγνώστῳ Θεῷ*, *To the unknown God*; whence they might be convinced, that a God whom their fathers knew not might yet be a God to be worshipped. The same Apostle teacheth *Titus* to convince the *Cretians* out of their own Poets,

Titus 1. 12.

Κρῆτες αἰεὶ ψεύσας, κατὰ συνέξιν, γαστέρες ἀργαί.

\* Verse 16.

\* Verse 25.

On the contrary, *S. Peter* having to deal with the *Jews* and *Profelytes*, *Acts* 2. useth no other grounds but the *Prophecies* of \* *Joel* and \* *David*.

Again, *S. Paul* being to enter with the *Ethnicks* of *Lystra*, *Acts* 14. 15. who would needs have sacrificed to him as to a God, insinuateth with an Argument from Nature and



and from the Creation of the world ; *Why do ye (saith he) these things? we are also men of like passions with you; and preach unto you, that you should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein.*

Jer. 10. 11.

As it is with diverse Sects in Religion, so is it with divers sorts and conditions of men ; an Argument or Motive suitable to one sort is altogether unfit for another. All Vessels are best handled by their *anse* or ears, on what part soever they stand : he that handleth them otherwise, handleth them but awkwardly : So it is with mens minds ; there are in every man's opinion or affections certain *anse* or ears, whereon a wise perswader should lay his hold, to draw men unto him. For this cause *Aristotle* in his *Rhetoricks* describes the several dispositions of several sorts of men ; of men, of women ; of young, of old ; of rich, of poor ; of noble, and ignoble ; that a *Rhetorician* might lute his motives accordingly. A Dog is toll'd with a bone, a worm is a bait to catch a fish, a pigeon brings the hawk unto the Falconer's lure : So must every wise fisher of men, every wise angler of souls, make choice of Motives according to the several dispositions and conditions of the hearers ; according to that of *S. Paul*, 1 Cor. 9. 20, 21, &c. *Unto the Jews I became as a Jew, that I might save the Jews ; to them which are without the Law, as without the Law, that I might gain them that are without the Law : To the weak I became as weak, that I might gain the weak : I am made all things to all men, that I might by all means save some.* And thus much shall suffice for this first Observation.

My second Observation from these words is this, *That the true God may be known by the Principles of Nature, or the Creation of the Heaven and Earth.* For that which is a character or note of false Gods must needs likewise imply an argument for the true ; *Reſum est index sui & obliqui* : If those who made not the Heaven and the Earth are false Gods, he then that made them is the true.

2.

This is that which some call *Natural Theologie* ; others, the Ascent of the Soul to God by the Scale of the creatures, the steps whereof are to be ordered as followeth.

1. All men by God do understand some Person, or a living and Reasonable Essence. 2. All men will grant that which is God to be the most excellent of all Persons or Living Essences. 3. The Perfections of a Living and Reasonable Essence are threefold ; In the Understanding, In the Will, and In the Faculties of working : In the Understanding is *Wisdom* ; In the Will, *Goodness* ; In the Faculties, *Power* : Whatsoever therefore hath a Sovereignty in these three, is the most excellent of Living and Reasonable Essences. All men therefore, if they want not the ordinary use of Reason, will assent, That under the name of God they mean *Him to whom belongs a Sovereignty of Wisdom, a Sovereignty of Goodness, and a Sovereignty of Power and Might.* Thus far we agree and walk together : But the error of the Nations hath been in the Application ; namely, *To whom belonged this Sovereignty,* and whether it belonged to many, or to one alone.

How the Understanding ascends to God by the Scale or Ladder of the Creatures.

But howsoever the Gentiles in this Application became vain in their Imaginations, and transformed the glory of this incorruptible Sovereignty into the image of corruptibility ; yet, as the Apostle saith, \* *God left them not without a witness, in that those invisible things of him are seen by the creation of the world* : For a workman is known by his work. The greatest work and the goodliest work that ever was, is the *Creation of the world.* He then that made the Heaven and the Earth is he alone to whom this threefold sovereignty belongeth : He alone is *Almighty*, He alone is *All-good*, He alone is *All-wise*.

Rom. 1. 21, 23.

\* Verse 20.

What greater Power can there be than to make the Heaven and the Earth of nothing ? what *Might* so mighty as that which made whatsoever else is mighty ; even so many millions of powers as are in the Heavens above ; so admirable variety of faculties as are found in the Earth below ? Is there any *Wisdom* like unto his, who in so manifold a work made nothing superfluous or vain, but all things for their end ; who ordered and appointed such means for every end as better could not be devised ; who settled so goodly an Order, and gave to every thing a Law and Rule which it should observe ? What *Goodness* so unspeakable, as to have bestowed upon every thing some portion of goodness, and to have sufficiently furnished them with endowments to attain and preserve the same ? What *Goodness* can be like unto that which he hath shewn unto us, in making and ordaining all that ever he made for our use and service ? Thus we see the admirable *Power*, the incomparable *Wisdom*, and unspeakable *Goodness* of him that made the Heavens and the Earth. He therefore is the true and living God, and lives for ever. *Those Gods which made not the heavens and the earth*

earth

Jer. 10. 11.

earth are no Gods, and shall perish from the earth, and from under these heavens.

Thus have I let you see one part of *The Scale of the creatures*, by which the Soul ascends unto God. But there is another half yet behind, to make a compleat *Jacob's ladder*: For the *Ascent* of the Soul unto God by the contemplation of the creatures, is either the *Ascent of the Understanding*, to know him, or the *Ascent of our Will*, through obedience to worship him. The first is that which I have hitherto spoken of: The second, though it be not here used and applied by our Prophet, yet it is implied by his example in the former, in that he hath therein taught us what use to make of the consideration of the creation of the world, and creatures of God.

How the Will  
ascends to God  
by the Scale of  
the Creatures.

The *Ascent* therefore of the Will consists in its conformity, and the conformity of all our Affections and Actions to the Will of God, so far as it may be seen in the works of the creatures: For God, in that he hath given them a Law, hath as it were stamped in them the character of his Will, which is the Law and Rule they observe in working. By this *Ladder* we may ascend two ways; either *by express Example*, or *by Analogie*. By *express Example*, where the Law which the Creatures observe in their workings is the very same which we ought to express in our actions. *By Analogie*, when the properties or actions of the Creatures, especially if they be otherwise unsuitable unto our nature, are emblematically and by way of resemblance applied to admonish us of our duties. To this kind belong Parable-fimilies, framed according to the will of the applier; whereof we shall find examples in the Scripture. But because the *Ascent by Example* is the firmer and surer, I will only shew some few Examples of it.

We see all Natural agents neglect their private good and proper end, to maintain the publick good of the Universe; the Water ascends upward, the Aire downward, against nature, to maintain the connexion and indivulsion of the parts of the world: So should every good member of a Commonwealth or Society pass by his private profit and private pleasure, to further the common good of the weal publick. Every natural body will rend and break in pieces, rather than the Order of the world should be violated by a penetration of dimensions: So should every good member hazard, yea lose, both his life and estate, for the common behoof of that body whereof he is a member. All things of inferior nature give place without reluctancy to those which have a sublimity of nature above them; the Water willingly submitteth unto the Air, the Air unto the Fire, &c. yea, the one doth further, as far as it can, the ascent of the other above it: The like should we express in the subordination of degrees and conditions amongst men. All things which grow upon the earth turn their heads and faces upward, toward that by whose influence they grow and are preserved: So should we unto him *in whom we live, and move, and have our being*.

Acts 17. 28.

These are only *general* Instances for a taste, drawn from the *general* rule of the Creatures, to admonish us of *general* duties. If I should from hence take a view of every *several* creature in his kind, I might shew you in clay all Ethical and Oeconomical vertues sampled in one kind or other of them. *Go to the pismire, thou sluggard, saith Solomon.* \* *Be wise as serpents*, saith a wiser than Solomon. \* *The Ox knoweth his owner, and the ass his masters crib; but Israel hath not known me*, saith the Lord by the Prophet *Esay*. *The Stork in the heaven knoweth her appointed times; the turtle, and the crane, and the swallow observe the time of their coming*, saith our Prophet *Jeremy*. *Go to the lilies of the field*, and learn of them, saith our Saviour. To say no more, There is no creature in the world but upbraids us with sin, in daily and continually breaking the Law of our creation, which they so inviolably observe.

Prov. 6. 6.

\* Matt. 10. 16.

\* Esay 1. 3.

Jer. 8. 7.

Matth. 6. 28.

We should therefore hence learn to use these Creatures not for our bodies only, to array them and feed them, and such like, but for the spiritual good of the inward man; that so in them and with them we may glorifie our Creator. God made all the Creation for the service of man: but not for the service of his Body alone, as most conceive it; but also for the service of his *Better part*, the Soul and Understanding. We should never therefore use, behold or look upon any one of our fellow-creatures, but we should be raised by them unto God, invited to devotion, and spurred to conform our Wills and Affections to the pattern of that Eternal Will which they any way express.

1 King. 4. 33.

I doubt not but the Philosophy of Solomon was of this strain, when he spake of herbs and trees, and of living creatures; the fragments which here and there remain in the *Proverbs* may give us some taste thereof.

If we would do thus, it would abate our Pride, and make us know our selves better. Lord, what is man but the most unreasonable creature upon the face of the earth,



earth, the most unjust, lawless, irregular creature that walks under the Sun? Consider the marches of that Royal host of Heaven; look upon the fowls of the Air and fishes of the Sea; survey all that springeth, all that moveth and creepeth upon the Earth; and tell me, from the circumference above unto the centre below, what one creature, what worst creature of God's making, what silly worm doth so transgress the Law of his creation as *Man* doth? And yet *Man* hath *Reason* given him, whereby he knoweth the Law and Rule he is to follow; *Man* hath also a *liberty of Will*: But what doth he with them? His *Reason* he abuseth to most unreasonable actions; his *Will*, to most licentious and abominable liberty. It is a wonder the Earth can endure to bear him so vile a burthen, or the Sun to shine upon him the most unworthy creature in the world. Thus much concerning The *description* of the false Gods, in the words, *The Gods that made not the Heavens and the Earth.*

Jer. 10. 11.

It remains I should speak of their *Doom*, in the last words, *They shall perish from the Earth, &c.* Wherein I shall observe two things: 1. *Their destiny it self*, which is *perishing*; *They shall perish*: and 2. *The circumstances of this perishing*; *from the Earth, and from under these Heavens.* I make them two, because they will yield different Observations and Instructions.

To begin therefore with the first, *The Doom or Destiny it self*, which is *perishing*; *They shall perish.* These words you see were a Prophecy of *what was to come upon the Gods* of the Heathen in after-times; for at the time and age wherein they were spoken, things in the world were far otherwise than here is foretold they should be: For the dominion and jurisdiction of *Jehovah*, the God of Heaven, seemed exceeding small; his Name being only known in *Jacob*, and his Greatness and Throne amongst the Sons of *Israel*; whereas Idols, false gods, and false worship, overwhelmed as it were the face of the whole earth. The kingdom of God was but a small parcel; whereas Devils and Idols commanded and swayed all the Nations of the earth besides. The dew of grace lay only upon the fleece of *Gideon*; but all the earth besides was dry. This was *the state of the times when this Prophecy was uttered*, nay worse at that time than ever it had been before: For even that small portion of men which acknowledged the Lord God of heaven, was now almost quite extinguished and devoured by the vassals of the Gods of the Nations; *Israel* being carried away captive into a strange land, with much unlikelihood of return, and the most High God as it were mastered by the Gods of the Nations.

The State of the Times when this Prophecy of the downfall of Ethnicism was delivered.

Ye have heard *the state of the times* wherein this Prophecy is commanded: Now let us consider of *the Event*; and this we shall find *partly already accomplished*, and *partly yet to come.* For the first, We have seen with our eyes, we have heard with our ears, and our fathers have told us the wondrous works of the Lord. We have heard and daily read of the admired *Oracles of the Gentiles*, of *Apollo* at *Delphos*, of *Jupiter Ammon* in *Egypt*, and many more, too long to be named: but all of them are long since *perished from the earth, and from under these heavens.* We have heard of the names of many Gods in former times of great renown in these Islands of the Gentiles; *Jupiter, Mars, Apollo, Neptune, Juno, Vesta, Venus, Minerva, Diana, &c.* all *Europe, Italy, Greece*, and the lesser *Asia*, swarming with their Temples and Ceremonies: and yet now are they *perished from the earth, and from under these heavens.* Where is now *Bel* the God of *Babylon*, *Nisroch* the God of *Assyria*, *Baal* and *Ashteroth* the Gods of the *Sidonians*, *Rimmon* the God of the *Aramites*? Where is now *Dagon* of the *Philistines*, *Milcom* of the *Ammonites*, *Chemosh* of *Moab*, and *Tammuz* of the *Egyptians*? Even these also, whose names we hear so frequent in Scripture, are perished with their very names *from this earth, and from under these heavens.* And the Nations which once worshipped them, worship now the great God, Creator of heaven and earth, *once* all of them, and *yet* the most of them, truly and savingly in Christ *Jesus* the Saviour and Redeemer of the world.

The beginning of this strange and wonderful Change was about the *Birth and Incarnation of Christ* our Saviour, at which time *the Gods* of the *Gentiles* grew *speechless in their Oracles*: or if at any time they answered, it was to testify the nearness of that time wherein they were to be cast out, and the presence of him who should do the same. As it is reported of *Augustus*, who consulting the Oracle of *Apollo*, who should reign after him, received this answer;

Vide Suidam in Augusto. Niseph. l. i. c. 17. & Cedrenum in Synopsi histor.

Γαί: Ἐβραϊστέ· κέλεται με, θεοῖς μακάρεσσιν ἀνάσσω,  
Τόνδε δομον προλιπεῖν, καὶ αἶδην αὐτοῖς ἰκέσθαι.  
Λοιπὸν ἀπὸ θι σιγῶν ἐκ βωμῶν ἡμετέρων.

S

The

Jer. 10. 11.

\* In his Πτελ  
πρὸς ἐκ λογίων  
φιλοσοφίας,  
quoted by Eu-  
fobius and The-  
odoret.

The meaning whereof is this ; *The Hebrew child, which rules the blessed Gods, bids me leave this house, and presently pack to hell : From henceforth depart thou with silence from our Altars.* Whereupon it is said that *Augustus* reared an Altar in the Capitol with this Inscription, *ARA PRIMOGENITI DEI, The Altar of the First-begotten of God.* \* *Porphyrie*, though an enemy of Christians, reports three farewell Oracles of *Apollo*. The first whereof is this :

Οἱ οἱ μοι, τρίποδες ὄναχῆσέτε, οἶχετ' Ἀπόλλων,  
Οἶχετ', ἐπεὶ φλογέον με βιάζεται οὐράνιον φῶς.  
Ἦν Ζεὺς, ἔστι τε νῦν, καὶ ἔσσεται, ὦ μέγαλε Ζεῦ.  
Οἱ οἱ μοι, χρησμός ὑπολείπεται ἡερῶν.

In English thus ; *Owo is me ! lament ye Tripods, for Apollo is gone, he is gone, he is gone ; For the burning light of heaven, that Jupiter which was, is, and shall be, O mighty Jupiter, he compels me. Ah wo is me ! the bright glory of my Oracles is gone from me.* And to the Priest which last consulted him, his demand being, *Which was the true Religion*, he answered in this manner ;

Μηδὲ φελες πύματόν με καὶ ὕστατον αὐτὸς ἐρέδει,  
Δύστην ἐρπύλλων, περὶ θεσπεσίῃ γενετῇ ῥῶ,  
Ἀμφὶ τε τηλυγέτοιο παιομφαίῳ βασιλῇ ῥῶ,  
Καὶ Γνοίῃ : ἢ πάντα πέραξ βοτρυδὸν ἐρίχει, &c.

Then,

Οἱ με, καὶ ἐκ ἐθέλοντα δόμων ἀπὸ τῶνδε διώξει,  
Αὐτίκ' ἐρημαῖον ὃ λελείφεται ἕδῃ ἀφῆτωρ.

In English thus ; *Thou unhappiest of the Priests, oh that thou wouldst not have asked me, being now at my last, of the Divine Father, and of the dear begotten of that famous King, nor of the Spirit which comprehendeth and surroundeth all things. For, wo is me ! He it is that, will I, nill I, will expel me from these Temples ; and full soon shall this dividing seat become a place of desolation.* And if at any time he were extremely urged by incantments and exorcisms to break off this uncouth silence, he answered,

\* Γυθῶν ῥῶ δ' ἐκ ἔστιν ἀναρρῶσαι λάλον ὄμφην,  
Ἦδ' ἢ γυδοιχοῖσιν ἀμαυρωθεῖσα χρόνοισιν  
Βέβληται κληῖδα, ἀμαντεύτοιο σιωπῆς.  
Ῥέξατε δ', ὡς ἔβῃ ἔστι, θεόπροπα δύματα φοῖβω.

*Apollo's voice is not to be recovered, it is decayed through length of time, and locked up with the keys of never-divining silence : but do you, as ye were wont, such sacrifices as it becometh Phœbus to have.*

The ceasing of Oracles, in ancient times so frequent, made the Heathen wonder what the cause should be ; for being grown very rare as the coming of Christ drew near, and at the time of his being upon the earth, the chiefest of all, the Oracle of *Delphos*, grown speechless, as *Strabo* living at that time witnesseth, before the end of that Age all the Oracles of the world in a manner held their peace.

*Plutarch*, as ye all know, at that time writ a Tract of the decay of Oracles, wherein he labours to find the cause of their ceasing ; and after much search and many disputes he concludes the Reason partly to be from the absence of his Demoniacal spirits, who by his Philosophy might either die through length of years, or flit from place to place, either exiled by others more strong, or upon some other dislike ; and partly from the alteration of the soil where Oracles were seated, which might not yield such Exhalations as in former times they had done. This is the Summe of the Reasons in that Discourse.

But as we embrace this Testimony of *Plutarch* for the use and decay of Oracles ; so we are better enabled to give a true reason thereof than he was or could be : namely, As Meteors and smaller lights vanish and appear not when the Sun begins to rise ; So did these false lights of the Heathen vanish when the Sun of righteousness, Christ *Jesus*, arose unto the world. As *Dagon* fell down when the Ark of God was brought into his Temple ; so when the true Ark of God, Christ *Jesus*, came into the world, all the *Dagons* of the Nations fell down : The time was come when ( as our Saviour saith *John* 12. 31. ) the Prince of this world was to be cast out ; The night was past, and the day was come ; and therefore such Bats and Birds of darkness as these were not any longer to play such reaks as in times past they had done.

Now began that War in heaven between *Michael* and the red Dragon, whereof we read in the Revelation, *Michael and his Angels fought against the Dragon and his Angels* : that is, Christ our Lord and his undaunted souldiers fought with the Devil and all his Ethnick forces led by the Roman Emperors. Which War, though

\* Eusebius  
Præpar. Evang.  
lib. 5. cap. 16.

Plutarch's ac-  
count of the  
Causes why  
Oracles ceased.

The true  
Cause of their  
ceasing.

1 Sam. 5. 3.

Rom. 13. 12.

Rev. 12. 7.



it lasted long, and cost the blood and lives of many a thousand valiant Martyrs; yet in the days of *Constantine* the *Dragon* received so great an overthrow, that he never could recover it: and though in the days of *Julian* he made head again and kept the field a while; yet was he soon fain to quit it, and leave the victory unto *Michael's* army: Which defeature of his was accompanied with an ominous sign of his utter overthrow, his Throne or Temple at *Delphos* with earthquakes, thunder and lightening, being utterly ruined. For as by the rending of the veil of the Temple was signified the abolishment of *Legal worship*: so by the prodigious destruction of the chieftest Temple the Devil had in all the world, was, as it were, sealed the irrecoverable overthrow of *Ethnicism*, which in the *Event* immediately following proved true. For though he retained some strength under *Valens* in the East, by still enjoying his wonted sacrifices; yet in the days of *Theodosius* he was utterly and finally vanquished, when his last champion *Eugenius*, who threatned to be another *Julian*, and to restore *Ethnicism* again, with his whole Army was discomfited by the prayer and prowess of *Theodosius*, about the year of our Lord three hundred and ninety. For after this time *Ethnicism* was never publicly maintained in the *Roman Empire*, nor any open attempt made for restoring it again; whereby it seems the red *Dragon* was cast down to the earth, and that now was perfected the Triumph of *Michael's* victory, when the Gods that made not the heaven and the earth were fully perished, as concerning their Empire, from the earth and from under these heavens.

Jer. 10. 11.

Rev. 12.

As the War was long, so the Victory was not gotten all at once, but by certain degrees, as it were; beginning with *Constantine* Anno 300. and ending in *Theodosius*, about (as I said) the year 390. And though it be hard to pitch the time of this Trophée exactly; yet I doubt not but it falleth in some part of the time included in the foresaid limits.

Thus then have we seen the Truth and Power of God in fulfilling of this Prophecy, for so much as is already past, and may say with *David*, Psal. 48. 8. *As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God; God will establish it for ever.* But who would have believed this at the time when the words were spoken, when the worshippers of the most high God were at so low an ebbe? Hence therefore must we learn to believe the Promises of God, be they never so unlikely to humane Reason: For he it is that says, *Esay* 46. 11. *I have spoken, and I will bring it to pass.* It is he that says, *Jer.* 32. 27. *I am the God of all flesh, and there is nothing too hard for me.* Though *Abraham* be never so old, and *Sarah's* womb be dead; yet if the Lord says it, he shall be Father of many Nations. Though \* *Gideon* be the least of the house of *Manasses*; yet if the Lord says it, by him shall *Israel* be delivered from the *Midianites*. Though \* *David* follow the sheep; yet if God promise, he shall be King of *Israel*. Be the famine in *Samaria* never so extreme, that women eat their own children; yet if God say it, within twenty four hours shall corn be so cheap, that a measure of fine flour shall be sold for a shekel, and two measures of barley for a shekel, in the gates of *Samaria*. Let us take heed therefore we say not with him on whose hand the King leaned, *If God would make windows in heaven, it could not be*; nor with the *Israelites*, when the spies brought them news of the strength of the Inhabitants of *Canaan*, of chariots of iron, and the giant-like sons of *Anak*, let us not say with them, *we shall not enter*: For that Lord who set humane reason against the Word and Promise of God, never eat of the abundance of *Samaria*; and the *Jews* which distrusted God, never entered the land of *Canaan*. But let us know, for a conclusion, that *God is faithful and true, and his Promises yea and amen.*

Gen. 17. 17. & 18. 11, 12.

\* Judges 6. 15. \* 1 Sam. 16. 11.

2 Kings Chap. 6. & 7.

Chap. 2. 7.

Numb. 13.

\* 1 Cor. 2. 20.

HITHER TO we have spoken of the accomplishment of this Prophecy for so much as is already past; now let us see *What that is which we expect as yet to come.* For though in regard of former times, when *Ethnicism* was so large, and the worshippers of the living God so small a scantling, the Extent of the Church be now at this day a goodly and large portion of the world: yet if we consider the numbers of nations yet Pagans, or not Christians, it will seem too scant as yet to be the accomplishment of this and other Prophecies concerning the Largeness of *Christ's Kingdom* before the end of the world.

For one hath well observed, That *Christianity* at this day is not above the sixth part of the known world; whereas the *Mahumetans* have a fifth, and all the rest are *Ethnicks* and Pagans. So that if we divide the World into thirty parts, *Christianity* is but as five in thirty, *Mahumetanism* as six, and *Ethnicism* as nineteen: and so is *Christianity* the least part of all, and plain *Heathenism* hath far above the one half of the known

Jer. 10. 11.

world; and the better part of the other is also *Mahumetans*. And though *Christianity* hath been embraced in former times where now it is not, yet it is now spread in those places where in those times it was not. And therefore all laid together, we may account *Christianity* at this day as large, I think, as ever it was since the Apostles time.

But that this is not *that Universal Kingdom of Christ, that flourishing and glorious estate of the Church*, which yet we expect and hope for, my Reasons are these.

1.

First, Those frequent places of Scripture which intimate that the Lord should subdue all people, all kingdoms, all nations, and all the ends of the earth unto himself, and that all these should one day worship and acknowledge him. *Psal. 22. 27. All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him: for the Kingdom is the Lord's, and he is governour among the nations.* And *Psal. 47. 1, 2, 3. Clap your hands all ye people, — for the Lord is a great King over all the earth: He shall subdue the people under us, and the nations under our feet.* And again, *v. 7, 8. God is King of all the earth — and reigneth over the Heathen.* *Psal. 66. 1, &c. Make a joyful noise unto God, all ye lands — Through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and sing of thee; they shall sing unto thy Name.* The whole 67. Psalm, which we read every day, is as it were a Prophecy and Prayer for this great Kingdom: *That the way of God may be known upon earth, and his saving health among all nations. Let the people praise thee, O God, let all the people praise thee. Then shall the earth yield her increase, &c. God shall bless us, and all the ends of the earth shall fear him.* And *Psal. 86. 9, 10. All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy Name. For thou art great, and doest wondrous things; Thou art God alone.* And *Esay 2. 18.* (which is a Prophecy of Christ's kingdom) it is said, that *the Idols the Lord shall utterly abolish; or, as some read, the Idols shall utterly pass away.* So *Esay 54. 5.* speaking of the Amplitude of the Church of the Gentiles, *Thy Redeemer, (saith the Prophet) the holy One of Israel, the God of the whole earth shall be called.* Certainly this constant style of *Universality* implies more than this scantling which yet is, it being but one of the least parts of the whole earth.

2.

Secondly, The same conclusion may be gathered from *1 Cor. 15. 25, 26.* compared with *Heb. 2. 8. Christ must reign (saith S. Paul in the first place quoted) till he hath put all his enemies under his feet. The last enemy which shall be destroyed is death.* Hence it follows, that Christ shall subdue all his enemies, whereof the Prince of this world is the chief, before the last rising of the dead: For the subduing of death, that is, the rising of the dead, shall not be afore the rest shall be done; the vanquishing of death being the last act of Christ's reigning; which done, he shall yield up the Kingdom unto his Father.

In the other place, *Heb. 2. 8.* the Apostle speaking of the same thing, alledgeth that of *Psal. 8. 6. Thou hast put all things in subjection under his feet; (and then adds) For in that he put all in subjection under him, he left nothing that is not put under him. But now (mark it) we see not yet all things put under him.*

If any say that the Apostle speaks here of the Kingdom of Glory in heaven, and not of the Kingdom of Grace on earth.

I reply 1. out of the former place, That he speaks of such a subjection whereof the rising of the dead shall be the last act of all, and which shall be before he yields up the Kingdom to his Father: But neither of these can be affirmed of the Kingdom of Glory, but the contrary; viz. The rising of the dead is at the beginning, and not at the end of the Kingdom of Glory; and so is also the yielding up of his kingdom unto his Father.

2. I reply out of this place, That the Apostle speaks of that Kingdom and subjection of the Earth, or state of the Earth, which was to come. For so he speaks, *ver. 5. \* Unto the Angels he hath not put in subjection ἢ οἰκουμένην ἢ μέλλουσαν, the Earth, or state of the Earth, which shall be, περὶ ἧς λαλῶμεν, of which we speak.* Here he affirms, that οἰκουμένη μέλλουσα is that of whose subjection he meaneth. If then οἰκουμένη signify only the Earth and the Earth's inhabitants, and is no where in the whole Scripture otherwise used; I cannot see how this place can well bear any other exposition.

First then to confirm this, οἰκουμένη is the same which the Hebrews call *חַבְלָה*; for so the Septuagint render it, whose use of speaking I doubt not but the Apostle follows. But *חַבְלָה* most constantly signifies the habitable earth, or the earth with the things that live and dwell thereon: whence the Septuagint, though they commonly render it οἰκουμένη, yet sometimes they render it ἡ γῆ, The earth; sometimes ἡ ὑπὸ τῶν ἐσχατῶν, That

\* See this more fully explained in a particular Tract of his, οἰκουμένη μέλλουσα, in Book III.



*That which is under heaven.* Therefore with the Septuagint Οἰκουμένη is ἡ γῆ, and ἡ ὑπὸ τοῦ οὐρανόων, *The earth, and That which is under the heavens.* Jer. 10. 11.

If this suffice not, we may yet consider, That Οἰκουμένη is a Participle of the feminine gender, and therefore understands ἡ γῆ, *quasi γῆ ἡ οἰκουμένη, the earth which is inhabited.*

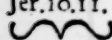
Lastly, Wheresoever elsewhere this word is found in the New Testament, it is most expressly used of the *earth and inhabitants thereof.* In the beginning of this Epistle we read, *Thou, Lord, in the beginning hast laid the foundations of the earth & οἰκουμένης, and the heavens are the works of thine hands.* Matth. 24. 14. *This Gospel of the kingdom shall be preached ἐν ὅλῃ τῇ οἰκουμένῃ, over all the earth, and then shall the end come.* Luke 2. 1. *Then went a decree from Augustus that all the world should be taxed, πᾶσαν τὴν οἰκουμένην.* The rest behind are far more express; but I leave them to your own leisure, and will only add this one thing, That our English rendring in this place of the *Hebrews*, Οἰκουμένη ἡ μέλλουσα, *The world to come*, makes it not only ambiguous, but seeming to mean *The Kingdom of Glory.* But we shall find that *The world* in that sense is always αἰὼν ἐρχόμενος, and αἰὼν μέλλων, but no where in all the Bible οἰκουμένη ἡ μέλλουσα. And so I leave this, with submission to the judgement of others. Heb. 1. 10. Heb. 2. 5.

My next Reason shall be from that we read in the *Revelation*, where *the Church*, by the conquest of *Michael*, set free from the *Dragon's* fury, is said to *escape into the wilderness*; that is, *into a state*, though of *safety*, peace and security, yet of *hardship*, misery and scarcity: For it seems to be an allusion to the *Israelites* escaping the tyranny of *Pharaoh*, by going into the wilderness. In this *wilderness*, or place of hardship, scarcity, misery and much affliction, the Church must remain (saith *S. John*) *a time, times, and half a time*; or, as he elsewhere speaketh, *a thousand, two hundred and threescore days*; that is, *a year, years, and half a year*: and when this time shall be expired, (that is, as learned Divines think, when so many years shall be ended as those days are, taking the beginning of our reckoning from *Michael's* Trophee) then, saith our Apostle, *shall the kingdoms of the world become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever*, Rev. 11. 15. Whereby it should seem that *the Church is yet in the Wilderness*; and that the promised happiness of the ample and flourishing glory thereof before the end of the world, is yet to come. 2. Rev. 12. 6. Verfe 14. Verfe 6.

My last Reason shall be from *Rom. 11.* where *S. Paul* speaking of *the future restoring and calling of the Jews*, saith it shall be *when the fulness of the Gentiles is come in*; I would not (saith he) that ye should be ignorant of *this mystery*, &c. v. 25. Now because the *Jews* are not yet called, it followeth that *the fulness of the Gentiles* is yet to come: and what should then *this Fulness* be, but the *Fulness* of the Gospel's extent over all the nations of the world; which our Apostle, ver. 15. of the same chapter, calls *life from the dead*? For if the casting away of the *Jews* be the reconciling of the world; what shall the receiving of them be, but *life from the dead*? As if the Church of the *Gentiles* were as yet half dead, if it be compared with that glorious vigour and accession which shall come unto it when the *Jews* shall be again received into favour. 4.

In brief, *The Fulness* here spoken of is either a *Fulness of grace*, a *Fulness of extent*, or a *Fulness of time*. A *Fulness of time* only it cannot be, because our Apostle saith, *this Fulness shall enter in*; namely, shall enter into the Church of Christ: but this I see not how it can be spoken of a period of *time*. As for a *Fulness of grace* and spiritual gifts, that was greater when *S. Paul* spake than ever it was since; and therefore if it be meant, it must be *yet to come*. And for the *Fulness of extent*, it was as large for the number of Nations in the Apostles times as it is now in ours; (For as for the *American* Christians, they are only so in name, being forced only to seem so by the *Spaniards*.) Whatsoever *Fulness* then the Apostle here meaneth, is yet to come. Verfe 25. εἰς τέλος.

I will add only one thing more, and so end this point. Some think that *S. Paul* in this place hath reference unto that speech of Christ, *Luke 21. 24.* where he foretells, *That the Jews should fall by the edge of the sword, and be led captive into all nations, and Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled, or accomplished.* But it seems to me, that *the Fulness of the Gentiles* and the *Fulfilling* or *Accomplishment of their times* should not be the same, howsoever they may be coincident. It should rather seem that our Saviour hath reference, as to a thing known, unto the Prophecy of *Daniel*, where the *Times of the Gentiles*, or the times wherein the *Gentiles* should have dominion, with the misery and subjection of the *Jewish* Nation, are set forth in the Vision of a fourfold Image, and four Dan. Chap. 2. & Chap. 7.

Jer. 10. 11.  


Chap. 7. 18.

Beasts, which are the four Monarchies, the *Babylonian, Persian, Greek and Roman.* The first began with the first captivity of the Jewish Nation, and through the times of all the rest they should be in subjection or in a worse estate under them : But when *their times should be accomplished*, then, saith Daniel, *The Saints of the most High God shall take the kingdom, and possess the kingdom for ever and ever* ; that is, there shall be no more kingdoms after it, but it shall continue as long as the world shall endure. Three of these Monarchies were past when our Saviour spake, and the fourth was well entered. If then by *saints* there are meant the *Jews*, which we know are called the *holy People* in that sense their country is still called the *holy Land*, and their city in the Scripture the *holy City*, viz. relatively ; then is it plain enough what Daniel's and our Saviour's words import, namely, a glorious revocation and kingdom of the *Jews*, when the time of the fourth Monarchy, which then remained, should be expired and accomplished.

Rom. 11. 25.

But if here by *the Saints of the most High* are in general meant the *Church*, yet by coincidence of time the same will fall out on the *Jews* behalf ; because S. Paul saith, that at the time *when the Fulness of the Gentiles shall come in, the Jew shall be again restored.*

Chap. 7. 8.

Chap. 13. 15.

For a conclusion ; The last limb of the fourth Monarchy is, in Daniel, *The Horn with eyes which spake proud things against the most High, which should continue a time, times, and half a time* ; that is, a year, years, and half a year. In the Revelation it is *The Beast with so many heads and horns, full of names of blasphemy*, which was to continue *forty two months* : the same period with the former, which was exprest by times or years, and the same time with a *thousand, two hundred and sixty days of the Church's remaining in the wilderness.*

Rev. 12. 6.

Rev. 11. 15.

When these *Times*, whatsoever they be, shall be ended, then is the period of the Times of the *Gentiles* and of the *Jews* misery, whereto our Saviour seems to refer in the Gospel : then, by S. Paul, shall the *Fulness of the Gentiles enter in* : then, saith S. John, *shall the kingdoms of the earth be the Lord's and his Christ's* : then, saith Daniel in the former place, chap. 7. 27. *shall the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, be given to the people of the Saints of the most High ; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

The Use we are to make upon this long Discourse is Hope and comfortable Expectation. Experience (saith S. Paul, Rom. 5. 4. ) *worketh hope* : Let therefore our experience of God's Power and Truth in that which is past, be as a pledge and pawn unto us of the future. We have seen a great part of this *Doom of false Gods* fulfilled already : what though we see not the means of the full accomplishment ? *If thou shalt say in thy heart, (saith Moses, Dent. 7. 17, 18. ) These nations are more than I ; how can I dispossess them ? Thou shalt not be afraid of them, but shalt remember what the Lord thy God did unto Pharaoh and unto all Egypt.* So if any of us shall say, How can this be ? let us remember what the Lord hath done already, in subduing so great a part of the world unto himself, which once *sate in darkness and in the shadow of death.*



## DISCOURSE XXXVII.

## PROVERBS 4. 23.

*Keep thy heart with all diligence [Heb. מִכָּל-מִשְׁמֶר above all keeping:] For out of it are the issues of life.*



**V**ERY way of man (saith the same mouth which uttered this) is right in his own eyes : but the Lord pondereth the hearts, Prov. 21. 2. And chap. 16. 2. *All the ways of man are clean in his own eyes : but the Lord weigheth the spirits.* Which words have this Discretive sense, that Although the eyes of men judge of the rightness of the ways of men by that which appeareth to the eye : yet God he is not as man, nor judgeth like him ; but he pondereth the heart and spirit. Therefore in Scripture he is styled *A God that searcheth the heart and reins* : Jer. 17. 10. *I the Lord search the heart, I trie the reins ; even to give every man according to his ways, and according to the fruit of his doings.* Which words our Saviour useth Rev. 2. 23. in his Epistle to Thyatira, *I am he which searcheth the reins and the hearts ; and I will give unto every one of you according to your works* : that is, Men esteem of works as they see ; but I judge and reward them as I see. Men punish and reward according to the outside only, which comes under the view and stands in awe of men : but God judges and rewards according to the Heart or inward man, which he only sees, and which therefore stands in awe and fear of none but him. For as for the outward act, it may as well be done for the praise and awe of men, as for love and fear of God ; and therefore by it cannot be discerned whether our obedience be to God or man : But the Heart is that divine Touch-stone, as that which hath none to fear, none to please, none to approve it self unto, but him who alone sees it and is only able to try and examine it,

If therefore any Precept, any Admonition in the whole Book of God deserve the best of our attention to hear, and greatest care to put in practice, this of my Text is worthy to be accounted of that number ; *Keep thy heart above all keeping : For out of it are the issues of life.*

The words divide themselves into two parts ; An *Admonition*, and A *Motive*. The *Admonition*, *Keep thy heart above all keeping* : The *Motive*, *For out of it are the issues of life* ; that is, Even as in the life of nature, the Heart is the fountain of living, and the well-spring of all operations of life ; so in the life of grace, we live to God through it.

In the *Admonition* consider 1. The Act, *Keep* : 2. The Object what we are to keep, *our Heart* : 3. The Manner and Means how it must be kept, *with all diligence, or above all keeping.*

I.  
The Admonition. *Keep thy Heart, &c.*

I.  
The Act, *Keep.*

Of the Act *Keep* I shall not need say much ; it is an easie word, and we shall not forget it in that which follows, but ever and anon have occasion to repeat it. Only here observe in general, *That our Hearts are untrusty, unruly, and obvious to be surprised* ; for such things we are wont to keep : and so much therefore is implied, in that they are to be kept, else they needed no keeping. This is therefore the condition of our Hearts. 1. They are *untrusty*. *The heart is deceitful above all things*, Jer. 17. 9. Therefore it stands in hand to watch it, to suspect it, and deal with it as we would with a notable Jugler or with an untrusty and pilfering servant, to have a jealous and a watchful eye over it : For if our eye be never so little off, it will presently break out into some unlawful liberty or other. 2. It is an *unruly* thing ; if it be once lost, a man cannot recover it again without much time and labour. For it is like unto a wild horse ; if the bridle be once let go, he will be gone, and not gotten again in haste ; yea it may be we shall be forced to spend as much time in recovering him, as would have served to have dispatched our whole journey : So if the bridle of watchfulness be once let go, and our Hearts get loose, they will not easily be regained ;

Prov. 4. 23.

gained; it will ask us no small time to temper and tune them again for the service of God. Lastly, our hearts are *continually liable to surprise*; we walk in the midst of snares, encompassed with dangers on every side. What is that almost which will not entice and allure so fickle a thing as the *Heart* from God? We can be secure of it at no time, neither sleeping nor waking; in no place, neither house nor street, neither bed nor board; not in our Closet, no not in the Church and Pulpit.

T H U S much shall suffice to have been briefly observed by way of implication from the Act, *Keep*.

## II.

The Object,  
Thy Heart.

Now I come to the *Object* it self, *The Heart, Keep thy Heart*. By *Heart* we must understand the inward thoughts, motions and affections of the Soul and Spirit, whereof the *Heart* is the Chamber. But not a *natural* man's Heart, for that is not worth a *keeping*; but such a Heart as lives to God-ward, a good and gracious heart, which consists in two properties, in *Purity* and *Loyalty*. This is the state and temper we must keep our Hearts in. I will speak of them in order.

## I.

Matt. 5. 8.

And first of *Purity* and *Cleanness*: We must keep our Hearts in *Purity* and *Cleanness*; For *Blessed are the pure in Heart, for they shall see God*; and none but such shall ever see him. It behoves us therefore to know what this *Cleanness* is, the having or not having whereof concerns us so nearly. Know then, A *clean* or *pure Heart* is that which loaths sin, and loves righteousness. For the better understanding whereof, we must further know, That an *absolute cleanness* and *pureness* of the heart and soul from sin is not attainable in this life: Prov. 20. 9. *Who can say, I have made my heart clean, I am pure from my sin?* Yet is there a *cleanness of heart* which must be had, and without which we shall never see God, as you heard before. Such was that which David prays for, Psal. 51. 10. *Create in me a clean heart, O God, and renew a right spirit within me.* And 2 Tim. 2. 22. true Christians are described to be such as *call upon the Lord out of a pure heart*. 1 Tim. 1. 5. *The end of the Commandment, saith the Apostle, is charity out of a pure heart, and of a good conscience, and of faith unfeigned.* And himself 2 Tim. 1. 3. *thanks God whom he served from his forefathers with a pure conscience.*

But if this *Purity of the heart* were no other than a *total freedom* thereof from all unclean thoughts and sinful motions and desires, in such sort as a man should never be troubled and defiled with them; alas! who then should see God? who should be saved? That *Cleanness* therefore, that measure of *Purity* which God requires to be in the heart of every one who shall see him, and with whom he will vouchsafe to dwell, is (as I told you) the *loathing of sin*, and the *love of righteousness*: that is an accepted *Cleanness* through Faith, when the hate of impurity and love of cleanness in the heart is accepted with God for *cleanness* and *pureness* it self. Though not a cleanness of all our affections, yet at least (and what can God require less?) an affection to all cleanness: For God accepts the will for the deed. If we love, if we desire, if we delight heartily in that which is clean and pure in the eyes of God; if we hate and abhor, if we loath in our selves all sinful impurities and pollutions both of flesh and spirit; howsoever we find in our selves a great want of the one, and our hearts much and often vexed and troubled with the other; yet is this affection of our hearts accepted with God for a pure and cleansed heart indeed. And where this disposition is, the heart cannot chuse but grow cleaner and cleaner, even with real and formal cleanness. For a man cannot but cherish that which he loveth, and rid himself as much as may be of what he loatheth. So he that loveth and affecteth *cleanness of heart*, will cherish and make much of every good motion which the Spirit of God shall put into it; and if he indeed loath and abhor unclean and sinful thoughts, will do his best to stifle them and remove them far from him.

This *Cleanness and Purity of Heart* is that which the Scripture styleth *Holiness*, even that *Holiness without which*, S. Paul tells us, Heb. 12. 14. *no man shall see the Lord*. For in the *Law*, the legal cleansing, washing and purging of that which any way belonged to God or was prepared for his presence and service, is called *sanctifying* or *hallowing*, Exod. 19. 10. *When the Lord was to come down upon Mount Sinai, Go unto the People, (saith he to Moses) and sanctify them to day and to morrow, and let them wash their clothes.* 2 Chron. 29. 5. *Hezekiah saith to the Levites, Sanctify now your selves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place.* And accordingly in the 16. ver. *the Priests go in to cleanse it*; which *cleansing* in the next verse is called their *sanctifying it*. In Dent. 23. 14. where a law is given for *cleanness* and *neatness in the Camp*, the reason is rendered in these words, *For the Lord thy God walketh in the midst of the Camp, to deliver thee,*



Dis. XXXVII. *Apprehension of God's presence causeth Purity of heart.* 201

thee, and to give up thine enemies before thee: therefore shall thy Camp be holy, that he see no unclean thing in thee, and turn away from thee. The same expression S. Paul applies to spiritual cleansing, 2 Cor. 7. 1. *Let us (saith he) cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* Here, with S. Paul also, Holiness is Cleansing, and Cleansing is Holiness. So Eph. 5. 26. *That he might sanctifie and cleanse it, &c.*

Prov. 4. 23.

As therefore under the Law that place was not fit to entertain the presence of God, nor any thing duly prepared to approach or come near him, which was not thus externally cleansed and sanctified: Such is the case of the inward cleansing of the heart; unless it be sanctified with purity and cleanness, God will never dwell in it, nor suffer ought from it as acceptable to come near him. Wherefore it is not without good reason we pray in our Liturgie, *O Lord, make clean our hearts within us; And take not thy holy Spirit from us:* For God's Spirit will not dwell in a sty; it is a clean Spirit, and will have a clean habitation. That which S. Paul speaks of the whole man (2 Cor. 6. 16, 17.) *Ye are the Temple of the living God, wherefore touch no unclean thing, and I will receive you,* is principally true of the heart and spirit. The rest of the Body is but as the Court of the Temple; but the Seat of his presence in the spiritual man, as the Holy place, is the Heart: even as it is also the Seat of life in the natural; *primum vivens & ultimum moriens, the first that lives and the last that dies.*

But by what means should a man get and keep such a Heart as this? How is this Holiness and Cleanness of heart to be come by? I answer, The General means on our part to obtain this and all other Graces of God is faithful and devout Prayer; But this being common to all Graces, is not proper to be spoken of in this place. Let us therefore see a means more special and peculiar for obtaining this Cleanness and Purity of heart; such a one as though it may have some use for other Graces, yet I think is more proper unto this than unto any other whatsoever; and that is, *For a man always to possess his heart with the apprehension of God's presence, and to walk before him as in his eye.* Wheresoever thou art, there is an Eye that sees thee, an Ear that hears thee, and a Hand that registreth thy most secret thoughts: For the ways of man (saith Solomon, Prov. 5. 21.) *are before the eyes of the Lord, and he pondereth all his goings.* How much ashamed would we be that any one we loved and honoured should surprise us in our corporal uncleanness, to see and behold any nasty pollution either of our bodies or chambers? How would a man blush and be confounded to be taken and seen \* in the manner, as we speak? But every unclean thought, wicked desire and motion of our heart, is more open and revealed to the eyes of God than the works themselves, if we should put them in execution, could be visible to the eyes of men. Yea and these thoughts and desires wherewith our hearts are besmeared are as foul, ugly and loathsome in his sight, as the works themselves would appear shameful in the eyes of men, if we should commit them openly in the street and in the sight of the Sun. Nay suppose that men could see our hearts as well as they may our out-works would we not be as much ashamed they should behold the foulness of the one, as see the shamefulnes of the other? Consider it; What if such a Patron, such a Friend, such a one to whom I desire to approve my self, should know what I now ruminate in my heart; what unchast pollution, what other abhorred desire and thought it now wallows and delights in? should I not blush and be ashamed?

\* εναντιος

What horrible Atheism doth this argue, That the presence of man, yea sometimes of a little child, should hinder us from that wickedness which God's presence cannot? If we did thoroughly and indeed believe this Ubiquity of God's Eye, and let it make a firm impression in our minds, how would it quash the first rising of evil thoughts in our hearts? The eye of man draws from us a care of our outward behaviour; why then should not the All-seeing Eye of God, if we loved him, if we honoured him, if we desired at all to approve our selves unto him, draw from us a care of the inward behaviour of the Heart? since he sees thy Heart better than man sees thy Face, and understands thy Thoughts better than any man thy Works and Words. Little children when in the midst of their disorders they spie once their Father's eye, they are hushed presently: So should it be with us, when, through forgetfulness of this All-seeing Eye of our Heavenly Father continually overlooking us, our Hearts begin to break loose and to sport themselves in vain and idle thoughts and desires, then should we consider that all this while God looked upon us and beheld our misbehaviour; then should we cry him mercy with Jacob at Bethel, *surely God was here, and I was not aware.* Gen. 28. 15.

And

Prov. 4. 23.

And thus I come to the second requisite of that gracious Temper a good Heart must be kept unto, which is *Loyalty unto God*; We must keep a *loyal heart*. The *Loyalty of the heart to God* consisteth in an *universal purpose of obedience, and resolution against all sin, without Reservation and Exception*. *Sceptra non ferunt socium*; Kings can endure no copartners. Nor can a purpose of obedience mingled with Exceptions and Reservations stand with a true faith and allegiance to Christ our Lord. *In anima in qua peccatum regnaverit, non potest Dei regnare regnum*, saith S. Jerome; *In the Soul where sin reigns and has got dominion, God's Kingdom can never be set up nor established*. For how can he be a faithful servant of Christ, who still holdeth correspondence with, and is a Pensioner to, his Arch-enemy the Devil? Even such an one is he who hath any sin which he holds so dear, that he hath no purpose nor will to part with it. What will it profit thee to keep thy Heart at all, unless thou keepest it *loyal*? Will God accept a piece of thy Heart? No, he will have a whole Heart and a whole Soul, or none. *Thou shalt love the Lord thy God with thy whole heart, and whole mind*: otherwise thou keepest not thy heart to God, but betrayest it unto the Devil. For one breach in the walls of a City exposeth it to the surprise of an enemy; one leak in a Ship neglected will sink it at last into the bottom of the Sea.

Eccles. 10. 1.

1. If thou wilt therefore have a *Loyal heart*, know that such a heart cherisheth no darling sin, no *Herodias*, no bosome-sin; such a dead fly as this will mar the whole box of ointment.

Matt. 23. 24.

2. A Sound and *Loyal heart* is not that which boggles and scruples at small sins, but makes no conscience of greater, like the Pharisees straining at a Gnat, and swallowing a Camel; nor the contrary, whose conscience is only for the greater matters of the Law, *Mercy and Judgment*, without any regard of *Mint or Anise*. A *Loyal heart* is like unto the Eye troubled with the least mote.

2 King. 10. 18, &c.  
\* Ver. 29.

3. A *Loyal heart* as it hates all sins, so at all times. Sometimes the *unsound heart* will hate sin, when there is no benefit by it; but if it chance to be once beneficial to our selves, then we love it. Here is the trial of a *Loyal heart* to God, to prefer virtue before vice then, when in humane reason virtue shall be the loser, vice the gainer. This note discovered *Jehu*, who destroyed the worship of *Baal* with a great shew of zeal; but when it came to \* *Jeroboam's Calves*, he dispensed with them, lest it might prove dangerous to his Kingdom, if the *Israelites* should go worship at *Jerusalem*.

A Loyal heart  
and a Perfect  
heart the same.

שלם

4. To conclude; A *Loyal heart* is that which the Scripture calls in the old Testament A *perfect heart*, לֵב שָׁלֵם, or תָּמִים. Not *perfect in respect of degrees*, for such a perfection is not attainable in this life; but *perfect in respect of parts*; *Cor integrum*, a heart wherein no part is wholly wanting, howsoever weak and a great deal short of due proportion. 1 Kings 11. 4. when *Solomon was old, his wives turned away his heart after other Gods, and his heart was not \* perfect with his God, as was the Heart of David his Father*: not because he served not the Lord at all, but that he served him not only and intirely. *Joshua 24. 14. Now therefore, saith he, fear the Lord, and serve him in sincerity and truth*, (Heb. בְּתָמִים in *perfectness and truth*,) and put away the Gods which your Fathers served: which was as much as to say, Serve the Lord wholly, and quite renounce all service to others. 2 Kings 20. 3. *Hezekiah prays in his sickness, Lord, I have walked before thee in truth, and with a \* perfect heart, and have done that which is good in thy sight*. He saith not, he had done *perfect Actions*, or performed *perfect service*, (for who can do such?) but yet that he walked with a *perfect heart*, that is, with a *loyal heart* before God. So 1 Kings 15. 14. it is said, That though *Asa* failed in his Reformation, and the high places were not removed; nevertheless his heart was \* *perfect* (that is, *loyal*) with the Lord all his dayes.

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שלם

THUS much shall suffice to have spoken of the Act, *Keep*; and of the Heart, the Object of our keeping: which are the two first things I considered in this *Admonition*.

## III.

The manner  
how the Heart  
is to be kept.  
With all dili-  
gence.

The Third remains, which is the *Manner or Means how our heart is to be kept*, viz. *with all diligence, or above all keeping* saith the Text: that is, with the best, the surest, the chiefest kind of keeping; which is not only now and then to look unto it, but to set a continual guard about it. Nature hath placed the *Heart* in the most fenced part of the body, having the *Breast* as a natural Corset to defend it. If the *Heart* be in fear or danger, all the blood and spirits in the body will forsake the outward parts, and run to preserve and succour it. If Nature be so provident for that which is but the Fountain of a natural life, what care should the spiritual man have to keep his heart and soul guarded and fortified against all annoyances spiritual? The  
life



life we lose, if this be wounded or poisoned, is inestimable; the other of Nature is of no great value.

Prov. 4. 23.

Yea but perhaps a natural man's heart is liable to more natural dangers than the heart of a man that lives to God-ward is to spiritual annoyances. I answer, The contrary is true: For the Heart we speak of, whence the *Issues of the life of grace* proceed, is like a City every moment liable both to inward commotion and outward assault: Within, the fountain of original Impurity is continually more or less bubbling with rebellion; Without, the World and the Devil continually either assault it, or lye in Ambuscado to surprise it. The world batters it with three great and dangerous Engines, of *Pleasures, Riches, and Honours*, wherewith she endeavoureth to lay it waste, and rob it of all heavenly treasure. The Devil watcheth every opportunity to hurl in his fiery darts, to cast all into a combustion, and thereby farther to invenome and enrage the already-too-much impoisoned vitiousness and impetuosity of our corrupt nature. How needful a thing is it therefore to follow this precept of Solomon, to keep our hearts with all diligence, or above all keeping; to keep them with a continual guard, to keep a continual watch and ward, lest the enemies surprise them? Watch and pray, (saith our Saviour, *Matt. 26. 41.*) that ye enter not into temptation. Watch in all things, saith S. Paul to Timothy, *2 Tim. 4. 5.* Be sober, be vigilant, (saith S. Peter, *1 Pet. 5. 8.*) because your adversary the devil as a roaring lion walketh about, seeking whom he may devour. If the heart be to be kept with all diligence, or above the keeping of any thing else, then is this Watch we hear commanded, and this Guard of Prayer (and this is a strong Guard) to be chiefly and above all applied unto it.

But for a more particular direction of this guarding of the Heart, we must be careful to observe this order following.

1. As those who keep a City attempted or besieged by an Enemy have special care of the Gates and Posterns whereat the Enemy may get in: So must we in this Guard of the Heart watch especially over the Gates and Windows of the Soul, the senses; and above all the Eye and the Ear, whereat the Devil is wont to convey the most of those pollutions wherewith the Heart is wasted. First, concerning the Eye, David's example may warn the holiest men to the world's end to keep a watchful jealousy over it. What a number of Cut-throats did one idle glance upon Bathsheba let in, who made that Royal Heart, whose uprightness God so much approved, to become a sty of uncleanness, and robbed it of those heavenly ornaments wherewith it was so plentifully adorned? For the Ear, take heed of obscene and wanton talk, which by those Doors or Windows entering like Balls of Wild-fire, inflame the Heart with lust. We must beware also of the slanderer's mouth and backbiters tongue, whose lying reports and malicious tales, if they get in, would sow in thine heart the seeds of heart-burning spight and mental murder, which in that sinful soil will fructifie very rankly. And think them no small sins which make thee guilty of innocent blood; for thine heart and tongue may kill thy brother as well as thy hand.

2. As those who keep and defend a City make much of such as are faithful, trusty and serviceable; and if any such come, will entertain and welcome them with much kindness; but a Traitor, or one of the enemy's party, they presently cut short as soon as they discover him: So must we make exceedingly much of all good motions put into our hearts by God's Spirit, howsoever occasioned, whether by the Word of God, mindfulness of death, good Admonition, some special cross or extraordinary mercy, any way at any time: These are our Hearts friends; we must cherish, encrease and improve them to the utmost with meditation, prayer and practice. But, on the contrary, we must resist and crush every exorbitant thought which draws to sin at the first rising. Tutissimum est, It is most safe (saith S. Austin Epist. 142.) for the Soul to accustom it self to discern of its thoughts; & ad primum animi motum, vel probare, vel reprobare, quid cogitat; ut vel bonas cognationes alat, vel statim extinguat malas; and at the first motion thereof either to approve or else to disallow what the Mind is thinking of; and so either to cherish and improve the thoughts and motions of the Mind if good, or presently to extinguish them if evil.

3. Lastly, Let him that will indeed guard his Heart as it should be, take heed of familiar and friendly converse with lewd, prophane and ungracious company. There is a strange attraction in ill company to poison and pervert even the best dispositions. He that toucheth pitch (saith \* the Son of Sirach) shall be defiled therewith. Can a man take fire in his bosom (saith Solomon) and his clothes not be burnt? For believe it, when a man is accustomed once and wonted to behold lewd and ungodly behaviour, there steals upon him insensibly, first, a dislike of sober courses; next, a plea-

\* Ecclus. 13. 1.  
Prov. 6. 27.

ling

Prov. 4. 23.

1 King. 12. 27.

## II.

The Motive.  
For out of it  
are the Issues  
of life.

sing approbation of the contrary ; and so presently, an habitual change of affections and demeanour into the manners and conditions of our companions. It is a point that many will not believe, but few or none did ever try but to their cost. It was wise counsel, had it not been in a sinful business, which *Jeroboam* advised; *If this people (saith he) go up to sacrifice at Jerusalem, then shall the heart of this people turn again to their lord, even to Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.* O that some men would be as wise for their good as he was for his sin!

THUS I have done with the first part of my Text, *The Admonition, Keep thy heart with all diligence, or above all keeping*: Now I proceed to the Motive, *For out of it are the issues of life*; that is, All spiritual life and living actions issue from thence. All living devotion, all living service and worship of God issues from the Heart, from those *cleansed and loyal* affections and dispositions of the Soul and inward man whereof I spake before. Where such a Heart is not the Fountain, there no action to Godward liveth, but is spiritually dead, how gay and glorious soever it may outwardly seem. No outward performance whatsoever, be it never so conformable and like unto a godly man's action, yet if it be not rooted in the Heart inwardly sanctified, it is no issue of spiritual life, nor acceptable with God. Even as Statues and Puppets do move their eyes, their hands, their feet, like unto living men; yet are they not living actions, because they come not from an inward Soul, the fountain of life, but from the artificial poise of weights and device of wheels set by the workman: So is it here with heartless actions; they are like the actions of true Christians, but not Christian actions; because they issue not from a Heart sanctified with *purity and loyalty* in the presence of God who tries the heart and reins, but from the poise of vain-glory, from the wheels of some external respects and advantages, from a rotten heart which wrought not for the love of God but for the praise of men. As therefore we judge of the state of *natural* life by the *Pulse* and beating of the Heart; so must we do of *spiritual*. No member of the body performs any action of *natural* life, wherein a *Pulse* derived from the Heart beats not: So is it in the *spiritual* man and the actions of Grace; That lives not, which some gracious and affectionate influence from the Heart quickens not.

Now this *Issuing* of our works and actions *from the Heart* is that which is called *Sincerity and Truth*, so much commended unto us in Scripture: For this *Sincerity and Truth* which is said to be in the works and actions of all such as fear and serve the Lord with acceptance, is nothing else but an agreement of the outward work seen of men with the inward and futable affection and meaning of the heart, which God and our selves alone are privie to. For as our *words* and *speeches* have *truth* in them when we speak as we think; so our *works* and actions are done in *sincerity and truth*, when they are done according to our heart's affection. *Sincerity* therefore and *Truth* is the life of all our works of devotion and obedience unto God; without this they are nothing but a carcase; they are dead, they live not, neither doth God accept them: For he *desireth truth in the inward parts*, Psal. 51. 6. that is, *truth* which proceedeth or issueth from the inward parts. *The Lord is nigh unto all them that call upon him, that call upon him in truth*, Psal. 145. 18. For *God is a Spirit, and they that worship him must worship him in spirit and in truth*, John 4. 24. *Whatsoever ye do, (saith S. Paul, Col. 3. 23.) do it heartily, as to the Lord, and not unto men.* Our *faith* must be *unfeigned*, 1 Tim. 1. 5. that is, in truth and in sincerity. Also our *Love* must not be in *speech and tongue only, but in deed and truth*, 1 John 3. 18.

And this is the highest Perfection attainable in this life, for which God accepteth of our obedience as perfect which springeth from it, though it be stained with much corruption and full of imperfection: That which is wanting in the measure of obedience and holiness, is made up in the *truth* and *sincerity* thereof. If it have not this, whatsoever it be, it is good for nothing, because it wants the *Issue of life*.

And such Actions are all the Actions of *Hypocrites*: For *Hypocrisie* is the contrary to *Sincerity*; and wheresoever *Sincerity and Truth* is not, there *Hypocrisie* is, being nothing else but a counterfeiting and falsehood of our actions, when they come not from a Heart futable affected: and therefore is otherwise in Scripture understood by the name of *Guile*; when those who serve God in *sincerity and truth*, are said to be *without guile*, that is, without *hypocrisie*. So *Nathanael* (John 1. 47.) is called an *Israelite indeed, in whom there was no guile*. And of the Virgin-Saints (Rev. 14. 5.) it is said, that *in their mouth was found no guile; for they are without fault before the*

Throne



*Throne of God*: that is, they served God without hypocrisy, in sincerity and truth; and therefore God accepted of their obedience as if it were without fault and imperfection; as he is wont to do the works of those who serve him in that manner. If therefore *Sincerity* be the *life* of our obedience, and that which makes it graceful in the eyes of God; then is *Hypocrisy* the *death* thereof, which makes him loath and abhor it as a stinking carcase.

Prov. 4. 23.

Hitherto have I spoken of the *Influence of life* into a Christian's actions in general. But as in *natural life*, so in *spiritual*, are many Branches, as the words of my Text imply; speaking not singularly of one *Issue*, but plurally of many *Issues of life*. For that which lives, exerciseth many living acts, as so many streams flowing from the Fountain of life; none of which belong unto that which liveth not. These *Issues* in *Nature* are five; *Health*, *Nourishment*, *Growth*, *Sense*, and *Motion*: and the *Heart* is the Fountain of them all; without it they are not, they cannot be; but as it fareth, so fare they all. The like unto these are to be found in our *spiritual life*, of which I will speak somewhat in special, the rather because every of them are as so many Motives to incite us to the attainment of this life to God-ward, by serving him in *Sincerity and Truth*.

1. The first *Issue of spiritual life*, flowing from the Heart, is *spiritual Health*. For the curing of our Souls of their *Spiritual diseases* must begin at the Heart, and the inward causes of corruption must thence be purged, before there can be any true Reformation or sound *Health* in the outward parts: Even as the heat of the *Face* is not much abated by casting water and cooling things upon it, but by allaying inwardly the heat of the *Liver*. Again, That which seems to spring and flourish in our lives, unless it be rooted in the Heart, will wither and die. The Fig-tree that only made a shew with leaves, having no fruit; in the end, being cursed, lost the leaves too wherewith it deceived our Saviour. So the Seed which sprouted upon the stony ground is said to have *withered*, because it *had no root*. And if an Apple seem never so beautiful, yet if it be rotten at the core, it will quickly putrifie.

Matth. 21.

Matth. 13. 6.

2. The second *Issue of spiritual life* is *spiritual Nutrition*, whereby the Soul continually feeds upon Christ in his Word and Sacraments. But this is in none whose works and actions issue not from the Heart by *Sincerity and Truth*. For where *Hunger and Thirst* is not, the body is not nourished: He must have a stomach to his meat that will have good by it: Chewing in his mouth will not do it, though he swallow it; if his stomach be against it, he will vomit it up again. And can this *spiritual hunger and spiritual thirst* be where the inward man is not sanctified? Can he have a *Spiritual stomach* whose heart is not cleansed?

3. The third *Issue of spiritual life* is *spiritual Growth*. It is God's wont to reward the sincerity of a little grace with abundance of great graces. *Nathanael*, a man of no great knowledg, yet being a true *Israelite*, void of guile, is further enlightened by our Saviour, who gives him a sight of the true *Messiah*, endues him with true faith, and promises him still greater matters. A weak and dim knowledg had the *Eunuch* and *Cornelius* in the Mystery of Godliness: yet because they worshipped God sincerely, an Evangelist was sent to the one, and an \* Angel and an Apostle to the other, to give them clearer light of the Gospel and a fuller largess of spiritual gifts. The curse of God is upon *Hypocrisy*, to destroy a great deal, a great stock of grace; but his blessing is upon *Sincerity*, to improve a little portion to a greater measure. A little Spring is better than a great Pond; for in Summer, when Ponds are dried up, little Springs will still hold out.

Acts 8. 29.  
\* Ch. 12. 3. 20.

4. The fourth *Issue of spiritual life* is *spiritual Sense*, the Sense and feeling of the favour of God: This no man shall ever find who lives not the life of sincerity. For this is the most sound and undeceivable evidence of our portion and interest in the power and purity of Christ's saving passion and sanctifying bloodshed.

5. The fifth *Issue of spiritual life* is *spiritual Motion*; such I call *Alacrity* and *Courage*. Sincerity is the cause of these: It makes us *cheerful* in all duties of service and obedience unto God; it makes us *valiant* and *courageous* in all dangers, trials and temptations; begetting in us a true, manly, generous and heroical spirit. The wicked (saith Solomon, Prov. 28. 1.) *flee when no man pursueth, but the righteous are bold as a Lion*.

## DISCOURSE XXXVIII.

ISAIAH 55. 7.

*Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.*



Will not speak of the coherence of these words, for they are an entire sense of themselves, and contain in them two parts: First, *The Conversion of a sinner*; Secondly, *The Condition of one so converted*. The *Conversion of a sinner* is exprest in three degrees: In the *forsaking of wicked ways*; In the *forsaking of evil thoughts*; and thirdly, In *returning again unto the Lord*. *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return to the Lord*. The *Condition or State* wherein he stands who hath done all this, is *no state of Merit*, but of *Mercy*; no not so much as a little Merit, but even *abundant Mercy*. If the Lord after all this accepts him, it is because *he will have mercy upon him*: if our God forgive, he doth even *abundantly pardon*.

- I. Of these I intend to speak in order: and first of the First, which is *The Conversion of a sinner*, which is (as I have said) laid down in three degrees or steps, the latter always excelling the former. Even as in the Temple of *Solomon*, he that would approach the *Mercy-seat* of God must ascend through three parts of the Temple, the Court, the Holy Place, and the Holy of Holies: So must he that will attain this *Condition of Mercy* mount these three steps of Repentance, that he may enter into that glorious Sanctuary which is *not made with hands*, where the great God that shews mercy unto thousands lives for ever and ever.

The first two of these forementioned degrees [ *To forsake a wicked way, To rid the heart of evil thoughts* ] lest they seem but one thing exprest in many words, I must handle both together, that by comparing I may the better distinguish them.

As for the latter therefore of these words, they have no great difficulty, and therefore will not need much explication; but in the former [ *Let the wicked man forsake his way* ] the Metaphor of *way* causeth some obscurity, which I think is thus to be unfolded. Every *way* implies a *walking*, a *way* being that wherein men use to *walk*: In whatsoever sense therefore the Metaphor of *walking* is taken elsewhere in Scripture, in the same is *way* taken here. But *To walk*, in Scripture, seems in a special and proper sense to signify the *outward life and conversation* of men. For as in the natural man the act of progression or moving to and fro is the most external act of all others, and the most obvious to the sense of every one: So in a man spiritually considered, his *way* or *walking* should be the *outward actions* of his life, which are or may be seen of others. And as in the natural man, his moving to or fro is the execution of the hidden intendments of his Fancy: So in a man spiritually considered, *To walk* is to put in execution outwardly what the Heart conceives inwardly.

I will not deny but this phrase of *walking*, or treading out a *way* is in Scripture sometimes taken more largely for the *whole course of our Life* whatsoever: but here the *Antithesis* of the words following, *viz. evil thoughts*, do manifestly imply that the former, *viz. a wicked man's way*, is to be taken for an *evil Conversation*, in the sense I have spoken. So also in *Psal. 1. 1. Blessed is the man that hath not walked in the counsel of the ungodly*; the collation of *walking* with *ungodly counsel* may warrant the like expression, that the *counsel of the ungodly* should signify *evil thoughts and purposes*, *walking* in these counsels the *practice* and execution of them.

Moreover, if I did delight in such subtilties, I might confirm this Exposition by the word here used for a wicked man, רשע, which signifies properly *Ποιητής*, a laborious sinner, a practitioner in sin; the verb רשע signifying *to make a stir, to be*



be exceeding busie, unquiet, or troublesome: whence \* some do expound that Eccles. 7. 17. אל תרשע Be not too wicked, for Be not too busie or too stirring; Keep not too great a coile, namely in things of this world. Semblably here, Let the wicked man forsake his way, is, Let him that bestirs himself in the execution of sinful counsels, leave his busie practice; and in the next place, he that hath but evil thoughts or bad desires, purge his heart of them also. Let the man who walks wickedly in his outward conversation, forsake his evil way; this is the first step of a Convert: But more than this, Let him that hath but an evil heart, though his actions were outwardly blameless, banish even all his evil thoughts and cogitations; and this is the second degree of a sinner's conversion.

Isaiah 55. 7.  
\* Vide Merce-  
rum in locum,  
& R. Kimch.  
lib. Radicum in  
voce רשע

This Exposition therefore being taken for a ground, now I come to the Observations I collect from thence. The first Observation I gather, is common to both these degrees of a sinner's conversion; and that is from the word [*forsake*:] For to forsake is an Emphatical word; To forsake sin is more than a bare refraining from sin, or a withdrawing a mans self from doing wickedness; To forsake sin is to give over all acquaintance, all dealing with sin, or to foregoe it altogether: For a man that refrains a friend's company, is not by and by said to forsake him; no more can he that only refrains from sin be said to forsake it.

Hence therefore we learn, That whosoever retains any one darling sin, is no forsaker of sin, though he refrain from all other; for this is not to break off all acquaintance with sin, but rather to make choice of his sin, to chuse what sin he will use, and what sin he will refuse. Thus did Herod in the Gospel, he reformed many things at the preaching of John Baptist, but still he kept Herodias his brother Philip's wife Mark 6. 19, 20. But we must know that he that keeps any one sin, hath forsaken none: so saith S. James, chap. 2. vers. 10. He that offends in one point, he is guilty of all. God must have our whole heart or none, he will not be served by halves: For that were to say as David said to Mephibosheth, 2 Sam. 19. 29. concerning his lands, Thou and Ziba divide the lands; so we, God and the Devil his slave divide our hearts between them.

What will it profit to guard never so strongly all the other parts of a City walls, if any one part be left open for the enemy to enter? or what is a Ship the safer, though all other parts be strong and sound, if but one leaking hole be unstopped? will not this sink the whole Ship, be it never so sound? Even just so will it be with us, if we leave any one place in our Soul for any one sin to enter. Do we not know that a little crack in one place of a Bell mairs the sound as well as if it were clean through? So will any one crack of sin marr the musick of our Souls in the ears of Almighty. Do we not know that the laying but a finger upon the edge of a thing which giveth sound, damps the sound, as well as the whole hand? Even so if the Devil lay but his finger upon our heart, he damps all our actions of devotion, and makes them give but a dead sound in the hearing of the Lord of Heaven. How true this is, I appeal unto every man's conscience who hears me this day, whether he finds not, in his own experience, that the cherishing of any one Sin makes him dead-hearted toward God, dull and heavie in all works of devotion.

THUS much of this general Observation: Now I come to several Observations I gather from the several parts. The first whereof was (as you may remember) The forsaking of wicked ways, which I expounded in this place, The forsaking of sin in our outward walkings and conversation before men. If this therefore be the First degree of Conversion, then may we learn, That those who want this, have not gone the first step of a new life. Indeed in the eyes of God, who sees that which no body else can see, no man appeareth blameless or free from sin: But that those who are entred the way of a new and holy life should walk so, that men may not accuse them of open crimes, this, I say, is required of every true Convert. So it is said of Zachary and Elizabeth (Luke 1. 6.) that they walked in the Commandments of God blameless; yea even many Heathen men have comethus far, that men could not accuse them, and yet they perished everlastingly.

Let no man therefore deceive or flatter himself; Those who fall into open and grievous sins, are not yet in the state of a true convert sinner. If any man (saith S. James 1. 26.) seem to be religious, and bridles not his tongue; he deceiveth his own heart, his religion is vain. What S. James saith of wicked speakers, may be said of open wicked doers: if any man who is a drunkard, an extortioner, or falls into such open sins, if he seem religious, he deceiveth his own heart; his Religion is in vain. Remember therefore what Christ saith in the Gospel, and let your light so shine before men, that they seeing your good works, may glorifie your Father which is in heaven.

Matth. 5. 16.

Isaiah 55. 7.  
2.

Matt. 10. 33.

II.

I.

Rom. 7. 7.

Secondly, *If a Reformed conversation before men be required of every true Convert, then are they deceived who think it sufficient if they keep their hearts to God, though they apply their outward and bodily actions unto mens liking.* No matter, they think, what their speeches and gesture and their outward seeming be, so that in their hearts they condemn and abhor such sinful actions as outwardly they seem to approve. This is the opinion of too-too many: But let us hear what our Saviour Christ saith, *He that denieth me before men, him will I deny before my Father which is in heaven.* Would any man excuse his wife's adultery, though she should say never so often she kept her heart and love only unto him? No more will Christ excuse us, when we yield our outward man to wickedness, though we say we keep our hearts intire to him. Christ suffered not only in Soul, but also in Body, that he might redeem us both Body and Soul from everlasting destruction: and shall not we glorifie him with both? Yes verily; and since God hath given us both a Body and a Soul, it becomes us (as S. Paul saith, 2 Cor. 7. 1.) to *cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

T H U S having spoken sufficiently of the first degree of Repentance, I come unto the second, which is contained in these words, *Forsaking of evil thoughts.* Whence first I observe, *That Concupiscence, or the evil dispositions or motions of our hearts, are sins before God, though we never consent to put them in execution.* For this is the style of the holy Ghost in my Text, not only to call the bad liver a *wicked man*, but the owner too of evil motions, *unrighteous.* If we seek for a *Law* whereof they are a breach, it is the last Commandment of the Decalogue, which prohibits all irregularity of our desires and thoughts whatsoever. *Non concupisces, Thou shalt not so much as covet any thing amiss; if thou dost, it will be sin.* The natural man could not know thus much; S. Paul himself confessing, that he *had never known concupiscence to be sin, had not the Law said, Non concupisces, Thou shalt not covet.* Concupiscence he calls not the Faculty or nature of the Act it self, but the *Anomaly* of the Act; not the desire only, but every motion of the heart not agreeable to the will of God; and that from the Style of this Commandment, *Non concupisces.* If any shall say that the inward motions of our Mind are involuntary, and past the command of the Will, and therefore not sinful; I answer, *Ab initio non fuit sic,* It was not so from the beginning: we procured this evil unto our selves in the sin of our first parents, and therefore the fault is our own. Secondly, It is not necessary that whatsoever is sin should be under the mastery of our Will, for so original sin should be none: But this is necessary that all should in some sort belong unto the Will; and so do our desires, affections, and all other motions (as we call them) of the Mind. If any shall further add, that the Apostle James, 1. 15. saith of Concupiscence, that it *bringeth forth sin*, and therefore it self not like to be sin, the Cause being always diverse from the Effect: I answer, The Apostle saith not, it is the cause of sin simply or all sin, but only of outward sins or sins of fact: and howsoever, this reason is so far from proving Concupiscence not to be sin, that it argueth the mere contrary; for that so bad an off-spring as sin cannot find a more natural parent than sin it self.

The serious consideration hereof should be a cooling to the pride of our nature, and a strong motive to Humility in the esteeming of our selves and our best actions. Alas! what are we, that any good work we do should make us so highly conceit of our selves! Let us examine our inward thoughts, our hopes, our fears, our by-respects, our vain-glory, the whole Regiment of Concupiscence; and it will make us even ashamed to think what we have done, howsoever that which is seen outwardly be blameless and glorious in the eyes of men. If the Peacocks-wings of a laudable work, or the gay feathers of seeming worth do make thee swell; do but cast thine eyes a little upon the legs whereon thou standest, upon the rotten post whereon thou hast reared thy work so glorious without, and then thou wilt cast down thy high looks, and cry with S. Paul, Rom. 7. 18. Lord, whatsoever men see without me, *I know there dwelleth no good thing within me,*

2.

The second thing I observe from hence is, *The Priviledg the Law of God hath above the Laws of men.* It is true, in the Laws of men, that *Thoughts* are free; but with God's Law it is not so. Mens Laws are not broken though only the *outward* man observe and keep them; but God's Laws are broken, if the *inward* man alone transgress them, be the *outward* man (I mean, man in outward conversation) never so conformable. And this is our meaning when we say *That the Law of God only doth bind the Conscience*, meaning the inward actions of the soul and spirit, those actions



actions which only God and our Conscience are privy unto: But the Laws of men do bind only the outward man, that is, to the performance of outward actions, which men either do or may take notice of. Isaiah 55. 7.

Which that we may the better understand, we must know that *Laws* are said to bind in two regards: 1. in commanding the doing of some actions, which else were at our choice; and 2. in making liable to an agreeable punishment if they be transgressed. Now whosoever commandeth, must be Lord of what he commandeth; whosoever maketh liable to punishment, must both be able to take notice of the fault, and of power to inflict the punishment. Seeing then God alone is Lord of the soul and spirit, he alone can bind them by Commandment: Seeing God alone can take notice of the sins of the heart, and is only able to inflict the punishment, namely, everlasting death and damnation, the proper punishment which the conscience feareth; he alone may command upon pain of eternal damnation. Man's Law therefore, in this sense which I have spoken, binds not the Conscience or inward man, because no man is Lord of another's conscience, nor can take notice of the actions thereof; nor yet hath in his power to inflict the punishment which it only feareth.

In one word, conceive it thus; The actions whereunto the Conscience alone is privy are not the object of the Laws of man, but only such actions as fall within the notice of men. And yet this is also true, Though the Laws of men do not bind the Conscience, yet a man is bound in Conscience to obey the Laws of men; but this bond is from the Law of God, which commands us to use futable affections in obeying the Laws of men: *Obey every ordinance of men*, not for fear of punishment, but for conscience sake.

If now we did truly acknowledge this *Prerogative of the Laws of God*, we would witness the same by our extraordinary care in keeping them, in an extraordinary fear of breaking them. But what do we? even the clean contrary; we fear man more than God, those that can but kill the body, above him that hath power to cast both body and soul into hell-fire. Who would not be loth to break a King's laws in a King's sight? and yet for God's Laws who fears, though our most secret thoughts be always in his sight? In the *outward work* which men see, we are careful to restrain our hands and tongues from slipping, lest man's Law might take hold of us; but the *thoughts of our heart* we with all security let run at random, and never once curb them. What is this but to account the Laws of God as cobwebs, the Laws of men as chains of Iron; or openly to profess that of men we have some little fear, where they command with God; but where God commands alone, no fear at all? Even as those wicked ones whereof David speaks in the 94. Psalm, v. 7. who say, *The Lord shall not see, neither shall the God of Jacob regard it.* But he that planted the ear, (saith David v. 9, 10, 11.) *shall he not hear? he that formed the eye, shall he not see? He that teacheth man knowledge, shall he not know? (yes) The Lord knoweth the thoughts of man, &c. Who then art thou (to use the words of Esay) that art afraid of man who shall die, and of the son of man who shall be as the grass? and forgettest the Lord who made thee, who stretched out the heavens, and laid the foundations of the earth?* Ch. 51. 12, 13.

The last thing I mean to observe from these two first degrees of a sinner's conversion is, *Wherein the life of a true Convert doth exceed the works both of the heathen and the hypocrite.* Glorious things are spoken of *Aristides*, of *Scipio*, of *Socrates*: But their best works are but like unto counterfeit coin, the outside glistering with gold, but the inside lead or worse metall; their hands, their feet, their walk like the Gate of an *Israelite*, but their heart was uncircumcised like the heart of a *Philistine*; for they wanted the purity of the heart seasoned with the love of God, they wanted these cleansed thoughts, these holy affections, and therefore were their best works no better than glorious sins. Even as statues and puppets do move their eyes, their hands, their feet, like unto living men; and yet they are not living actions, because they come not from an inward soul, the Fountain of life, but from the artificial poise of weights and wheels set by the workman: Even such were the virtues of the heathens, very puppet-plays, like unto the actions of Christian men, but not Christian actions; because they came not from a pure heart, which gives life unto a Christian, but from the poise of vain-glory, from the wheels of corrupt affections, from a rotten heart, which wrought not for the love of God, but for the praise of men.

And no better are the works of *Hypocrites*, nay worse: for they knew not that the heart was to be cleansed, or how it should be cleansed; but these know that God requires the heart, and yet their works are nothing but shews unto men. Such were the Pharisees, of whom Christ saith, *Matth. 23. 27, 28. Wo unto you, Scribes*

*Isaiah 55. 7.* and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones and of all uncleanness: Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisie and iniquity; and v. 25. ye make clean the outside of the Cup and platter, but within ye are full of extortion and excess. But if we are loth (as who would not?) to share our portion with the Gentiles, or to have our lot fall with the Hypocrites; let our righteousness then exceed the righteousness of the Scribes and Pharisees: let us remember that God challenges the heart and inward man as his peculiar due; Let us not therefore only forsake the walk and external gate of wickedness, but even bad thoughts and evil motions, with all the occasions of them: Let us (I say) with Solomon, Prov. 4. 23. Keep our heart above all keeping, for out of it are the issues of life: But the joy of the hypocrite (saith Zophar, Job 20. 5.) is but for a moment. v. 6. Though his excellency mount up unto the heavens, and his head reach unto the clouds; v. 7. Yet shall he perish for ever, like his own dung.

## III.

Having spoken of the two first degrees of Repentance, I come now to the third, which is *Returning unto God*. It is not enough to forsake the works of wickedness, or the heart to forgoe the thoughts of unrighteousness; but this is more required of a sinner, that he should return unto the Lord. He that hath gone out of his way, (and knows it) will not only make a stop and go no farther in the wrong way; but if he means to arrive at the place he desireth, will seek the new and right way and follow it; for he that standeth still, will never come at his journey's end: Even so must every sinner do in his journey of Repentance. The putting off the old man we heard before, now come we to the putting on of the new. In the two former steps we had *eschewing of evil*; in this we have *doing of good*; and without this the other is altogether vain. That tree is not called a good tree which bringeth forth no ill fruit, but that is a good Tree which bringeth forth good fruit; and Every Tree that bringeth forth no fruit, shall be hewn down and cast into the fire.

*Matt. 7. 17, 19.*

But for the better understanding of this, we will consider two things proper to a man that returneth; 1. To go away clean contrary to the way he went before; 2. To out-tread and obliterate his former steps. Both of these every one must perform who truly returns unto God by Repentance.

First, (I say) He must go a way clean contrary to his former way. Many men think that the way to Hell is but a little out of the way to Heaven, so that a man in a small time with small ado may cross out of the one into the other; but they are much deceived: For as Sin is more than a stepping aside, viz. a plain and direct going away from God; so is Repentance or the forsaking of sin more than a little coasting out of one way into another; crossing will not serve; there is no way in the world to come to the place we seek, but to go quite back again the way we came.

The way of pleasure in sin must be changed for as extreme a sorrow for the same. He that hath superstitiously worshipped false Gods, must now as devoutly serve the true; the tongue that hath uttered swearings and spoken blasphemies, must as plentifully sound forth the name of God in prayer and thanksgiving; the covetous man must become liberal; the oppressor of the poor as charitable in relieving them; the calumniator of his brother, a tender guarder of his credit; in fine, he that hated his brother before, must now love him as tenderly as himself.

*Psalm 58.*

What traveller is there that knowing himself to be in a contrary way, and admonished that he must go back again, would not return speedily? Who but a fool would not consider that the longer he went forward, the further he had to go back again; the sooner he returned, the easier would be his return; the longer he went forward, the more hard and difficult? Why, this is the case of every sinner; every step he takes, the further he is from God: How painful then and tedious will that return be which is not speedily undertaken? Nay, when looking back we shall behold the infinite distance between God and us, how can our heart almost but fail us and despair utterly that so long a way can ever be accomplished? The stork in the heavens knoweth her appointed time, (Jer. 8. 7.) the Turtle, and the Crane, and the Swallow observe the time of their coming: Let the wise man be ashamed that knows not, the sinner that considers not the time of his Return.

2.

The second thing proper to a man's returning is, to obliterate and tread out his former footing. This is also required of every truly repentant sinner, that wheresoever any footing remains of his former works, he should tread them out; for a repentant sinner must return by a line in the very path and tract of his sins. Now some sins do vanish in the act, and so leave no print behind them; and such, because they perish



perish in the doing, remain not to be undone by repentance. But other sins there are which pass not away in the very doing, but leave as it were a footing behind them; I mean the work of the sin remains when the act is past, and these works are to be undone in repentance. Of this sort are sins most-what against the eighth Commandment, Robbery, Couzenage, all ill-gotten and ill-withholden gain; for in these, *Restitution* is as it were the recalling, undoing, and treading out the mark of the sin committed. He that hath taken a man's purse, may give it him again; but he that hath blasphemed, cannot recal his blasphemy, nor the refractory his former disobedience. He that hath taken his brother's life, cannot give it him again; nor he that hath defamed him, undo the word he hath spoken. In these and such like *Restitution* hath no place; but only [God forgive me] and doing the contrary hereafter. But in Robbery, Bribery, Couzenage, and all ill-gotten goods, the goods we have taken from our neighbour remaining in our hand and power, there is no repentance, no forgiveness, no returning, without restoring what we have gotten.

Italian 55. 7.

In what things  
Restitution  
takes place.

Upon this I will dwell a while, because I verily think that many men do not believe it, but think it enough to cry God mercy; but as for *restoring* of ought, he must pardon them. Surely *Zaccheus* the Publican had never learned this Evasion, who (to make good his Repentance) gave half his goods unto the poor, and promised fourfold *Restitution* of what he had gotten from any man wrongfully. But if we will live by Laws, and not by Examples, hear the express Law of God, *Levit. 6. 2, &c.* where the Lord thus speaks unto *Moses*: *If a soul sin in fellowship or dealing, or in a thing taken away by violence, or hath deceived his neighbour, &c. or hath found that which was lost, and lieth concerning it, &c. Then it shall be, because he hath sinned and is guilty, that he shall restore what he hath taken violently, or the thing that he hath gotten deceitfully, &c. he shall even restore the principal, and adde the fifth part more thereunto in the day of his trespass-offering.* The day of our trespass-offering who are Christians, is the day wherein we offer Christ unto his Father by a lively Faith for atonement for our sin; the day of our repentance or our turning to God. If the Jew's sacrifice could not be accepted without thus doing, no more shall a Christian's repentance.

Luke 12. 31

Neither will it be enough to confess our sins and cry God mercy as we say; For *Numb. 5. 7.* (where this same law is repeated) *Those, saith the Lord, which have thus sinned, shall confess their sin which they have done, and yet recompense his Trespass too with the principal thereof, &c.* Yea so rigid is the Lord in exacting this, that if the man himself who was thus wronged were dead, and had no kinsman living; yet the party offending was not so excused, but was to make a *recompence* unto the Lord himself, by giving it to his Priest; as ye may see in the same place, v. 8.

Hence it is that the Lord, *Ezekiel 33. 14, 15.* maketh *Restoring* a main part of *Repentance* or *Returning* unto him; *If the wicked (saith he) turn from his sin, and do what is lawful and right, if he restore the pledge, give again what he hath robbed; then he shall surely live, he shall not die: If he will not do this, it is easie to imagine what will follow, namely, that he shall surely die, and not live.*

But thou wilt say, I am not able to make *Restitution*. Why, then shew thy self willing unto thy power, for in this case God accepts the will for the deed. But take heed thou dissemble not with him that knows thy most inward thoughts; for he it is that trieth the heart and reins, and nothing can be hid from him: upon peril therefore of thy salvation deal truly with him that made thee; for he is not as man that thou shouldst mock him, or as the son of man that he should be deceived.

But thou wilt say, I cannot do it, unless I leave my wife and children to beggary. Alas! wilt thou venture thy own Soul to perish eternally, to save thy house from beggary? I must say unto thee as *Peter* said to *Simon Magus*, *Acts 8. 21, 23.* *Thou hast neither part nor lot in the life to come, for thy heart is not right in the sight of God: Thou art in the gall of bitterness and in the bond of iniquity; thou preferrest the momentary glory of thy house before the everlasting safety of thy self. Thou fool, what will it profit thee to win the whole world, and lose thy own soul?*

But I shall (thou wilt say) in so doing proclaim mine own shame unto the whole world. What then? wouldst thou not be willing to undergo a greater penance than this for thy Soul's safety? or how comes it to pass thou art more loth that men should know thy shame, than God himself who made thee? Lord, how hard will it be for a rich man to enter into the Kingdom of heaven!

If men would think of this in their unjust dealing, if they would remember this who scrape unto themselves riches by unlawful and ungodly means; if those who get by extortion, by consenuing tricks of Law, by bribery, by sacrilegious Simony, would think

think

Isaiah 55. 7.

think of this ; methinks it should make them pull back their hand. For what joy and pleasure should a man take in that gain which he knows he must one day forgo as willingly as now he desireth covetously? when he might thus say with himself, *"The time must come, that I must wish from the bottom of my heart that this I now do had never been done, if ever I mean to find mercy at the hands of God: The time must one day come, that I must restore all this I have thus unlawfully gotten, yea make recompence besides for the injury I have done ; or else woe worth the time that ever I was born, and cursed be the night wherein I was conceived. If men would consider this, Alas ! I shall never say unto God on my death-bed, I repent from the bottom of my heart, if I breathe one jot of this I have thus gotten ; I shall never say unto God, I wish from my soul this sin I have done were undone ; or if it were now to do again, no motive in this world should make me do it. Alas ! how can I say this, whiles it is in some sort in my power to undo sin by restoring, if I will not ? Surely he that had this in his mind, would think it would not quit the cost to attain any of this world's goods unlawfully. But let them think as they will, as sure as God is true, Without Restitution Repentance can never be true, and without true Repentance it is impossible to be saved. And thus much of this Third degree of Repentance, and of the First part of my Text.*

II.

I COME now to the Second, which is *The Condition and State he comes unto who hath done all this, and that (as ye hear) is a State of Mercy ;* The repentant sinner is capable of the *Mercy* of God to pardon and forgive his sin : *If the wicked forsake his way, and the unrighteous his thoughts : The Lord will have mercy on him, our God will abundantly pardon.*

The *Mercy* of God is here (as you see) his loving-kindness unto a sinner, to set him free from that evil he is liable to through sin, and to restore unto him the good he hath lost thereby ; that is, with commiseration of his misery to forgive him, and restore him to that blessedness which is in the favour of God. This *mercy* or mercifulness of God is here exprest, first simply, in the words, *The Lord will have mercy on him ;* and secondly, with a degree, *he will pardon abundantly.* Of these I will speak briefly, and so make an end.

And first of the first : If the forgiveness of our sins, and the accepting of us into the everlasting favour of God, be a *work of Mercy ;* then not of any *Merit* or deserving on our part ; for these two cannot stand together. So saith S. Paul, *Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he hath saved us.* For if when we have done all we can, we are still the subjects of *pity ;* it needs must be we are still in *misery ;* for no man shews *pity* or commiseration but to those that are in a *pitiful* case ; wheresoever *Mercy* is shewn, the party aileth something : But to be in case of *Merit*, is no *pitiful* case ; what can he aile for his sin, to whom Heaven is due for his *merit* ? who need not be beholden to God for his kindness, but may challenge him for justice ? If this then be the manner of God, to shew *mercy* unto those who deserve nothing at his hands, it is our part to be like unto him : We are not in actions of charity to look upon the *merit*, but the *misery* : the bestowing of *Alms* is no paying of wages, or giving of rewards, but an act of holy *pity*. The like I might say of forgiving the offences of our brethren : If he repent him of the injury, thou art not to exact a merit of forgiveness ; but let thy love be as ingenuous unto thy brother as God's was free unto thee. ●

The last thing to be considered is, *The degree of God's mercy* in delivering us from our sins : It is no small favour, for he *pardoneth abundantly.* Amongst all the works of God his *works of Mercy* toward mankind are in surpassing measure : Hence it is that he proclaims himself by this as by his principal style, *Exod. 34. 6. The Lord, the Lord God, merciful, gracious, long-suffering :* which David expounds ( *Psal. 103. 8.* ) *The Lord is merciful and gracious, slow to anger, and plenteous in mercy :* S. Paul describes him, *Ephes. 2. 4. a God who is rich in mercy.*

This may appear by the admirable way of our Redemption, in sending his own Son from Heaven to suffer the ignominious death of the Cross for our sake : *Even so God loved the world,* saith S. John, *that he gave his only-begotten Son* for the same. This may appear by his patience and long-suffering in enduring sin : In the 65. chap. of this Book, v. 2, 3. *He spreadeth out his hands all the day unto a rebellious people, which walketh in a way that was not good, yea, which provokes him to anger continually to his face.* Lastly, It may appear by that huge proportion wherein his *Mercy* exceeds his *Vengeance.* *He visits the sins of the fathers upon the children unto the third and fourth generation of those that hate him, but sheweth mercy unto the thousandth generation of those who love him and keep his Commandments.* This may serve for our consolation in the most grievous

John 3. 16.

Exod. 20.



grievous temptation about the greatness of our sin: The Lord is rich in mercy, and therefore he will forgive the most grievous sin; for the mercy of the Lord is greater than the sins of the whole world. This Argument of comfort *Moses* bringeth in *Dent.* 4. 31. *Because the Lord thy God is a merciful God, he will not forsake thee, nor destroy thee, nor forget the Covenant of thy fathers which he swore unto them.* Isaiah 55. 7.

## DISCOURSE XXXIX.

S. MATTHEW 7. 21.

*Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the will of my Father which is in Heaven.*



HERE are three sorts of men in the World: Some which call not Christ their Lord, as Turks, Jews and Infidels: Some which call him Lord, as all Christians; but not all in like manner: for there are two sorts of them, some which call him Lord, and that is all; others which both call him Lord, and do the will of his Father, the administration whereof is committed to him. The first of these three sorts, Those who do not so much as call Christ their Lord, it is plain they cannot be saved; for there is no other name under heaven to be saved by but by the name of Christ only. Acts 4. 12. For the second sort, Those who call Christ their Lord, that is, are Christians, and profess to believe in Christ, and hope to be saved by him, and yet do no works of obedience unto God; though such as these may think themselves in a good estate, yet our Saviour here expressly excludes them from entering into the Kingdom of Heaven. But the third sort, which do not only call Christ their Lord, but do the will of his Father, these are the only true Christians; for these there is hope, but for none other: *Not every one* (saith our Saviour) *that saith unto me, Lord, Lord, &c.*

Our Saviour foresaw there would be, among those who believed on his Name, such as would think their Faith sufficient; &c. that as for Works they might be excused, having him for their Lord and Captain of their Salvation, who himself had both undergone the punishment due for their sins, and fulfilled that obedience which they should have done; so that now there remained nothing on their part for to obtain Salvation, but to trust and rely upon him, without any endeavour at all to please God by Works, as being now become unuseful to Salvation. If ever there was a time when Christians thus deceived themselves, that time is now; as both our practice sheweth plainly by a general neglect of such Duties of Piety and Charity which amongst our fore-fathers were frequent, as also our open profession, when being exhorted to these works of Piety to God and of Charity towards our brethren, we stick not to alledge we are not bound unto them, because we look not to be saved by the merit of works, as they, but by faith in Christ alone: As though Faith in Christ excluded Works, and did not rather include them, as being that whereby they become acceptable unto God, which of themselves they are not; Or as if Works could no way conduce unto the attaining of Salvation but by way of merit and desert, and not by way of the grace and favour of God in Christ, as we shall see in the handling of this Text. We greatly now-a-days, and that most dangerously, mistake the error of our Forefathers, which was not in that they did good works; I would we did so; but because they knew not rightly the End why they did them, nor where the Value of them lay: They thought the End of doing them was to obtain eternal life, as a reward of Justice due unto them; whereas it is only of Grace and Promise in Christ Jesus: They took their Works to have such perfectness in them as would endure the Touchstone of the Law of God, yea such Worth and Value as to merit the Reward they looked for; whereas all the Value and acceptableness of our works issues from the Merits of Christ, and lies only in his righteousness communicated unto us and them by Faith,

Matth. 7. 21.

Faith, and no otherwise. But setting aside these errors of the *End* and of the *Value* of works, we must know as well as they, That *not every one that saith unto Christ, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the will of his Father which is in Heaven.*

Now for the Explication of the Words. To call Christ Lord, is to believe in him, to acknowledge him, to look for Salvation by him, or ( as the Scripture expresseth it, *Luke 6. 47.* ) *to come unto him*; Every one (saith our Saviour there, explaining this very Text we have in hand) *that cometh unto me, and heareth my words, and doth them, I will shew you who he is like*: where To come unto Christ is put in stead of that which in the former was *To say unto him, Lord.* The doing of his Father's will is the doing of those works of obedience which his Father hath commanded in his Law, and now committed to his Son, whom he hath made the Head and King of his Church, to see executed and performed by those he bringeth to Salvation. But how, and in what manner, we shall see by and by.

Observat. 1.

The Text consists of two parts: The one negative; *Not every one that saith unto Christ, Lord, Lord, shall enter into the Kingdom of heaven*; The other affirmative; *But those who do the will of his Father shall only enter thither.* But these are so nearly linked together, that they cannot be handled asunder. And the *Observations* which I shall draw thence depend on the whole Text. The first and chiefest whereof is this, *That Faith in Christ without works of obedience and amendment of life is not sufficient for salvation, and consequently not that Faith whereby a Christian is justified.* For if it were, it would save us: If it be not sufficient to save us, it cannot justify us. This floweth directly from the Text, and cannot be denied; if ye remember what I said before, *That to call Christ Lord, is to believe in him.*

For the better understanding of this, you must take notice that there is a *threefold Faith* whereby men believe in Christ. There is a *false Faith*: there is a *true Faith*, but *not saving*: and thirdly, there is a *saving Faith*. A *false Faith* is, To believe to attain Salvation through Christ any other way than he hath ordained; as namely, to believe to attain Salvation through him without works of obedience to be accepted of God in him: which is a Faith whereof there is no Gospel. A *true Faith* is, To believe Salvation is to be attained through obedience to God in Jesus Christ, who by his merits and righteousness makes our selves and our works acceptable to his Father. A *saving and justifying Faith* is, To believe this so as to embrace and lay hold upon Christ for that end: To believe to attain Salvation through obedience to God in Christ, so as to apply our selves and rely upon Christ for that end; namely, to perform those works of obedience which God hath promised to reward with eternal life. For a *Justifying Faith* stayeth not only in the *Brain*, but stirs up the *Will* to receive and enjoy the good believed, according as it is promised. This *motion or election of the Will* is that which maketh the difference between a *saving Faith* which joyneth us unto Christ, and that which is *true* indeed, but *not saving*, but *dogmatical and opinionative only*. And this *motion or applying of the Will to Christ*, this embracing of Christ and the promises of the Gospel through him, is that which the Scripture (when it speaks of this faith) calleth *coming unto Christ, or the receiving of him.* John 1. 12. *As many as received him, to them he gave power (or priviledge) to be the sons of God, even to them that believe on his Name*: where, *receiving* and *believing*, one expound another. So for *coming*; *Come unto me* (saith our Saviour, Matth. 11. 28.) *all ye that are heavy laden, and I will ease you.* This last is very frequent. John 5. 40. *Ye will not come to me* (saith our Saviour) *that ye might have life.* And Chap. 6. 37. *All that the Father giveth me, shall come unto me.* Ver. 44. *No man can come unto me, unless the Father draw him.* 45. *Every man that hath heard, and learned of the Father, cometh unto me*; and such like. All which express the specification of a *saving Faith*, which consists in the *embracing, receiving and applying of the Will to the thing believed.*

What this *embracing, receiving or applying unto Christ* is, I will farther make plain thus. He that believeth that Christ is an atonement to God for the sins of all repentant sinners, ( and surely he is an atonement for none else, ) must repent and turn from all his sins, that so Christ may be an atonement for him; else he embraceth not what he believeth. He that believes that God in Christ will accept and reward our obedience and works of Piety, though short of perfection and of no worth in themselves, must apply himself accordingly to do works of Religion and Charity, that God in Christ may accept and reward them. For our *Belief* is not that *saving Belief*, until we apply our selves to what we believe. To believe to attain Salvation through



through Christ without works of obedience to be accepted in him, is (as I have already said) a *false Faith*, whereof there is no Gospel, no Promise: To believe the contrary, That Christ is given of God to such only as shall receive him, to perform acceptable obedience to God through him, and yet not to apply and buckle our selves thereto, were indeed to believe what is true; but yet no *saving Faith*, because we embraced not the thing we believed as we believed it. Matth. 7. 21.

Thou sayest then thou hast Faith, and believest that Christ is the atonement to God for the sins of all such as leave and forsake their sins by Repentance: why then repent thee of thy sins, that Christ may be an atonement for thee. Thou sayest thou hast this Faith, That God in Jesus Christ will accept thy undeserving works and services unto eternal life: why then embrace thou Christ, and rely upon him for this end, that thou mayest do works of Piety towards God and Charity towards men, that so God in Christ may accept thee and them unto eternal life.

Now if this be the *Faith* which is *Saving* and unites us unto Christ, and no other; Observat. 1. then it is plain That a *saving Faith cannot be severed from good works*, because no man can embrace Christ as he is promised, but he must apply himself to do them. For out of that which hath been spoken three Reasons may be gathered for the necessity of them.

First, It is the end of our Faith and Justification by Christ, yea the end why he shed his blood for us, that we being reconciled to God in him, might bring forth fruits of righteousness, which else we could never have done. This is no Speculation, but plain Scripture. S. Peter 1 Ep. 2. 24. telleth us, that *Christ his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness*. S. Paul, Tit. 2. 11, 12, 13, 14. *The grace of God (saith he) that bringeth salvation, hath appeared unto all men; (wherefore?) Teaching us, that denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this present world; Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works*. These words contain the Summe of all I have hitherto told you; That Christ is therefore given us to be a Propitiation for our sins, and to justifie us, that in him we might walk before God in newness of life; so to obtain a Crown of righteousness in the world to come.

Answerable is that place Ephes. 2. 10. where the Apostle having told us, v. 8, 9. *we are saved by grace, through faith, and not of works, lest any man should boast*: he adds presently, (lest his meaning might be mistaken, as it is of too many) *That we are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained (προποτοιμασεν) that we should walk in them*: as if he should say, Those works of obedience ordained by God aforetime in his Law for us to walk in, which we could not perform of our selves, now God hath as it were new moulded us in Jesus Christ, that we might perform them in him; namely, by way of acceptance, though they come short of that exactness the Law requireth. And thus to be saved is to be saved by Grace and Favour, and not by the Merit of works; because the Foundation whereby our selves and our services are approved in the eyes of God, and *acquitted of guilt*, (which the Scripture calleth to be *justified*,) is the mere Favour of God in Jesus Christ, and not any thing in us. And this way of Salvation excludes all *boasting*: for what have we to *boast of*, when all the righteousness of our works is none of ours, but Christ's imputed to us; whereby only, and not for any merit in themselves, they become acceptable and have promise of Reward? But that men should be saved by Christ, though they be idle and do nothing, I know no such Grace of God revealed in Scripture.

Now that in Christ we may perform works of righteousness which God will accept and crown, is plain by the tenour of Scripture. S. Paul, Phil. 1. 11. desires that the *Philippians might be filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God*. And the same Apostle tells the *Romans*, Rom. 6. 22. *That being made free from sin, and become servants to God, they have their fruit unto holiness, and the end everlasting life*; that is, as the Syriack turns it, *איה להון פארא קרישא*. *they have holy fruits, whose end is life eternal*.

And if we would seriously consider it, we should find, That the more we believe this righteousness of Faith in Christ, the more reason we have to perform works of service and obedience unto God, than if we believed it not. For if our works would not be acceptable with God unless they were compleat in every point as the Law required; if there were no reward to be looked for at the hands of God unless we could

How the Doctrine of Faith in Christ includes the greatest Enforcement and Engagement to Good works.

Matth. 7. 21.

merit it by the worthiness of our deeds ; who that considers his own weakness and insufficiency would not sooner despair, than go about to please God by works? He would think it better to do nothing at all, than to endeavour what he could never hope to attain, and so lose his labour. But we, who believe that those who serve God in Christ have their failings and wants covered with his righteousness, and so their works accepted as if they were in every point as they should be ; why should not we of all men fall to work, being sure by Christ's means and merit we shall not lose our labour ?

2.

A second Motive why we should do good works is, Because they are the Way and Means ordained by God to obtain the Reward of eternal life, without which we shall never attain it. *Without holiness no man shall see God*, Heb. 12. 14. *Look to your selves* (saith S. John Ep. 2. ver. 8.) *that ye lose not those things ye have wrought, but that ye may receive a full reward.* The Angel's message from heaven to devout *Cornelius* was, *Thy prayers and thine alms are had in remembrance in the sight of God* : whereupon S. Peter inferred, *That in every Nation, he that feareth God and worketh righteousness is accepted with him*, Acts 10. 4, 35. In 1 Tim. 6. 17, 18, 19. saith S. Paul, *Charge them that are rich in this world — That they do good, that they be rich in good works, ready to distribute, willing to communicate, Laying in store a good foundation against the time to come ; ἵνα ἔσται ἡμεῖς τῆς αἰωνίου ζωῆς* (ut accipiant, nanciscantur) *that they may receive, or obtain, eternal life.*

Matth. 25. 34.  
&c.

Hence it is that we shall be judged and receive sentence at the last day according to our works. *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world : For I was hungry, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me. For inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me.* Lord, how do those look to be saved at that day, who think good works not required to Salvation, and accordingly do them not ! Can our Saviour pass this blessed Sentence on them ? think they he can ? If he should, they might truly say indeed, *Lord, we have done no such matter, nor did we think our selves bound unto it ; we relied wholly upon our Faith in thy merits, and thought we had been freed from such services.* What ? do they think Christ will change the form of his Sentence at that great day ? No certainly : If the Sentence for Bliss will not fit them, and be truly said of them ; the other will, and must, for there is no more ; *Depart from me, ye cursed, into everlasting fire prepared for the Devil and his Angels : For when I was hungry, ye gave me no meat, &c.* This must be their doom, unless they suppose the righteous Judge will lie for them.

Verse 41.

And it is here further to be observed, That *the Works* named in this sentence of Judgment are works of the second Table, and *Works of Mercy and Charity* ; feeding the hungry, clothing the naked, visiting the sick ; all Almsdeeds, which men are now-a-days so much afraid of, as if they looked toward Popery, and had a tang of meriting ; for now-a-days these costly works of all others are most suspicious : But will it be so at the day of Judgment ? True it is, they *merit* not the Reward which shall be given them : but what then ? are we so proud we will do no works unless we may *merit* ? Is it not sufficient that God will reward them for Christ's sake, though they have no worth in themselves ? And thus much of the second Motive why we should do good works, Because howsoever they *merit* nothing, yet are they *the means* and way ordained by God to attain the Reward of eternal life.

3.

The third and last Motive to works of righteousness is, Because they are the only Sign and Note whereby we know our Faith is true and saving, and not counterfeit. For 1 John 1. 6. *If we say we have fellowship with Christ, and walk in darkness ; we lie, and do not the truth.* Chap. 2. ver. 3. *Hereby we know that we know him (viz. to be our Advocate with his Father, and the Propitiation for our sins,) if we keep his Commandments.* And Chap. 3. 7. *Little children, let no man deceive you : He that doth righteousness is righteous, even as Christ is righteous.* The same almost you may find again, Chap. 2. 29. For if every one that believeth in Christ truly and savingly believes that Salvation is to be attained by obedience to God in him, and not otherwise, and therefore embraceth and layeth hold upon him for that end ; how can such an one's Faith be fruitless ? How can he be without works, who therefore lays hold on Christ that his works and obedience may be accepted as righteous before God for his sake, and so be rewardable ? It is as possible for the Sun to be without his light or the Fire to want heat, as such a Faith to be without works.



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Our Saviour therefore himself makes this a most sure and never-failing Note to build our assurance of Salvation upon, Luke 6. 46. where the mention of the words of my Text gives the occasion, *Why call ye me Lord, Lord, (saith he) and do not the things which I say?* 47. *Whosoever cometh to me, and heareth my sayings, and doth them; I will shew you to whom he is like.* 48. *He is like a man which built an house, and digged deep, and laid the foundation on a rock: And when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.* 49. *But he that beareth, and doth not; is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell, and the ruine of that house was great.* Whom these three Motives or Reasons will not perswade to good works, let not my Soul, O Lord, be joyned with theirs, nor my doom be as theirs must be.

A SECOND Observation out of these words, and near a-kin to the former, is, *That it is not enough for a Christian to live harmlesly and abstain from ill, but he must do that which is good.* For our Saviour excludes not here those only who do against the will of his Father, but those who do not his Father's will. It is doing good which he requireth, and not the not doing evil only. This is an error which taketh hold of a great part of men, even of those who would seem to be religious. He is a reformed man and acquits himself well who abstains from fornication, adultery, who is no thief, no couzener or defrauder of other men, who will not lie, or swear, or such like: But as for doing any works of Piety or Charity, they think they are not required of them.

But they are much deceived: For God requires some duties at our hands, which he may reward, not out of any merit, but out of his merciful promise in Christ. But *not doing ill* is no service rewardable. A servant who expects wages, must not only do his Master no harm, but some work that is good and profitable: otherwise the best Christian would be he that should live altogether idly; for none doth less harm than he that doth nothing at all. But *Matth. 25. 30.* He that encreased not his Master's Talent, though he had not mis-spent it, is adjudged *an unprofitable servant, and cast into outer darkness, where is weeping and gnashing of teeth.* So also *Matth. 3. 10.* *The tree that beareth no good fruit is hewn down, though it bore none that was evil: The axe is laid to the root of the tree; Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.* *Matth. 21. 19.* *The fig-tree was cursed for having no fruit, not for having evil fruit.* And the Sentence of condemnation, as you heard before, is to pass at that great day for not having done good works, not for doing ill ones: *Go ye cursed, for when I was hungry, ye fed me not, &c.* *Matth. 25. 41, &c.*

THUS having let you see how necessary it is for a Christian to joyn good works with his Faith in Christ; I will now come to shew you *How you must do them*, hoping I have already perswaded you that they must needs be done.

First therefore, We must do them out of *Faith in Christ*, that is, relying upon him only for the acceptance and rewarding of them: for in him alone God is well pleased with us and with what we do, and therefore *without faith* and reliance upon him *it is impossible to please God.* We must not think there is any worth in our works, for which any such reward as God hath promised is due: For, alas! our best works are full of imperfections, and far short of what the Law requires. Our reward therefore is not of merit, but out of the merciful promise of God in Christ: which the Apostle means, when he says, *We are saved by grace, and not by works;* that is, It is the grace and favour of God in Christ which makes our selves acceptable and our works rewardable, and not any desert in them or us.

Having laid this foundation; The next thing required is *Sincerity of heart* in doing them: We must do them out of the fear of God, and conscience of his Commandments; not out of respect of profit, or fear, or praise of men; for such as do so are Hypocrites. *Not every one, saith our Saviour, that saith unto me, Lord, Lord; but he that doth the will of my Father:* Now it is the will of our heavenly Father that we serve him in truth and uprightness of heart: *I know (saith David, 1 Chr. 29. 17.) that thou my God triest the heart, and hast pleasure in uprightness.* And so he said to Abraham, *Gen. 17. 1.* *I am the Almighty God, walk before me, and be thou \* upright, or, be thou \* sincere.* This manner of serving of God Joshua commended to the Israelites, *Josh. 24. 14.* *Fear the Lord, (saith he) and serve him in sincerity and truth:* and the Prophet Samuel, *1 Sam. 12. 24.* *Only fear the Lord, and serve him in truth with all your heart.* This *sincerity, uprightness* and *truth* in God's service is, when we do religious and pious duties, and abstain from the contrary, out of conscience to Godward, out of an heart possessed with the love and fear of God. It is otherwise called

Matth. 7. 21.

in Scripture *Perfection*, or *Perfection of heart*: For it is a lame and *unperfect* service where the better half is wanting, as the *Heart* is, in every work of duty both to God and men. And therefore it is called *perfection*, when both go together, when conscience as the Soul enlivens the outward work as a Body. And indeed this is all the *perfection* we can attain unto in this life, *To serve God in truth of heart*, though otherwise we come short of what we should: and therefore God esteems our actions and works, not according to the greatness or exactness of the performance, but according to the sincerity and truth of our hearts in doing them: as appears by the places I have already quoted, and by that *1 Kings 15. 14.* where it is said, that though *Asha* failed in his reformation, and the *high places were not taken down*; nevertheless *his heart was perfect with the Lord his God all his days.*

How to know  
Sincerity.

A note to know such a *sincerity* and *truth of heart* by is, If in our privacy, when there is no witness but God and our selves, we are careful then to abstain from sin, as well as in the sight of men: If when no body but God shall see and know it, we are willing to do a good work, as well as if all the world should know it. He that findeth himself thus affected, his Heart is *true*, at least in some measure; but so much the less by how much he findeth himself the less affected in this manner. When we are in the presence and view of men, we may soon be deceived in our selves, and think we do that out of conscience and fear of God, which indeed is but for the fear or praise of men; either lest we should be damnified, or impair our credit, or the like: But when there is none but God and us, then to be afraid of sin and careful of good duties, is a sign we fear God in truth and sincerity, and not in hypocrisy.

How to attain  
Sincerity.

The special and principal means to attain this *sincerity* and *truth of heart* is, To possess our selves always with the apprehension of God's presence, and to walk before him as in his eye. Wheresoever thou art, there is an Eye that sees thee, an Ear that hears thee, and a Hand that registreth thy most secret thoughts: *For the ways of man* (saith *Solomon Prov. 5. 21.*) *are before the eyes of the Lord, and he pondereth all his goings.* How much ashamed would we be, that men should know how much our hearts and our words and actions disagreed? How would we blush that men should see us commit this or that sin, or neglect this or that duty? What horrible Atheism then doth this argue, that the presence of man, yea sometimes of a little child, should hinder us from that wickedness which God's presence cannot? This having of God before our eyes, and the continual meditation of his All-seeing presence, would, together with devout Prayer for the assistance of God's grace, be in time the bane of hypocrisy and falshood of heart, and beget in stead thereof that *truth and sincerity* which God loveth.

3. Another property of such obedience as God requires is *Universality*: we must not serve God by halves, by doing some duties and omitting others; but we must, with *David*, (*Psal. 119. 6, 20.*) *have respect to all God's Commandments*; to those of the *second Table* as well as to those of the *first*, and to those of the *first* as well as those of the *second*. The want of which *Universality of obedience to both Tables* is so frequent, as the greatest part of Christians are plunged therein, to the undoubted ruine of their souls and shipwreck of everlasting life, if they so continue.

For there are two sorts of men which think themselves in a good estate, and are not. The one are those who make conscience of the duties of the *first Table*, but have little or no care of the duties of the *second*. And this is a most dangerous evil, by reason it is more hard to be discovered; those which are guilty thereof being such as seem religious, but their Religion is in vain. Such were those in the Church of *Israel* against whom the Prophet *Esaie* declaimeth, Chap. 1. from the 10. verse to the 17. *To what purpose are your sacrifices and burnt-offerings? saith the Lord: your oblations and incense are abomination. Your New Moons, Sabbaths, calling of Assemblies, even the solemn meeting, I cannot away with; it is iniquity.* Would you know what was the matter? see the words following, *Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.* Lo here a want of the duties of the *second*

Matth. 9. 13. &  
12. 7.

*Table*. Such is that also of *Hosea 6. 6.* *I desired mercy, and not sacrifice*; which is twice alledged by our Saviour in the Gospel against the Pharisee's hypocritical scrupulosity in the same duties of the *first Table*, with a neglect of the *second*. But here perhaps some may find a scruple, because that if *sacrifice* in this or the like places be opposed to the duties of obedience required in the *second Table*, it should hereby seem that the duties of the *second Table* which concern our neighbour should be preferred before the duties of the *first* which concern the Lord himself; forasmuch as it is said,

\* *Hos. 6. 5.*

\* *I desired mercy, and not sacrifice*, that is, rather *Mercy*, which is a duty of the *second Table*,



Table, than *sacrifice*, which is of the *first*. I answer, The holy Ghost's meaning is not to prefer the *second* Table before the *first*, taking them singly; but to prefer the duties of both together before the service of the first alone: Be more ready to joyn *mercy* or works of mercy with your *sacrificing*, than to offer sacrifice alone. Matth. 7. 21.

To go on. The duties of the *first* Table are by a special name called *duties of Religion*; those of the *second* Table come under the name of *Honesty* and *Probity*. Now as a man can never be *truly Honest* unless he be *Religious*; So cannot that man (what shew soever he makes) be *truly religious* in God's esteem who is not *honest* in his conversation towards his neighbour: *Religion* and *Honesty* must be married together, or else neither of them will be in truth what it seems to be. We know that all our duty both to God and our neighbour is comprehended under the name of *Love*, as in that Summe of the Law, *Love God above all things, and thy neighbour as thy self*. This is the Summe of the whole Law contained in both Tables. But S. John tells us 1 Ep. 4. 20. *If a man say, I love God, and hateth his brother, he is a liar*; which is as much as if he should say, He that seems *religious* towards God, and is *without honesty* towards his neighbour; he is a liar, there is no true religion in him. Matth. 22. 37. 39.

If you would then know whether a man professing Religion, by diligent frequenting God's service and exercises of devotion, keeping sacred times and hearing Sermons, be a *sound* Christian or not, or a *seeming* one only; this is a sure and infallible note to discover him, and for him to discover himself by: For, if notwithstanding his care of the duties of the *first* Table, he makes no conscience to walk honestly towards his neighbour; if he be disobedient to Parents and lawful Authority, if he be cruel and uncharitable, if he be unjust in his dealings, fraudulent, an oppressor, a falsifier of Covenants and Promises, a backbiter, a slanderer, or the like; his Religion is no better than an Hypocrite's: For such was the Religion of many of the Pharisees, whom therefore our Saviour termeth *Hypocrites*, *Wo unto you Scribes and Pharisees, hypocrites*. They were scrupulous in the duties of the *first* Table, they paid *tithe even of mint and anise*, they *fasted twice a week*, they were exact observers of the Sabbath and other ceremonies of Religion; but *judgment, mercy, and faith* in their conversation towards men, our Saviour tells them they regarded not. Matth. 23. 13. Sc. Verse 23.

Besides our Saviour's woe denounced against such, there are Two dangerous Effects which accompany this evil disease, which should make us beware thereof.

1. Those who are addicted to Religion without any conscience of *Honesty*, are easily drawn by the Devil to many intolerable acts under colour and in behalf thereof, as they imagine. We see it in the *Papists* and *Jesuits*, whose preposterous zeal to their Religion makes them think Treasons, Murthers, Rebellions, or any other such wicked acts, are lawful and excusable, so they be done for the good of the *Catholick cause*, as they call it. And if we search narrowly amongst our selves, we shall light upon some examples of indirect and unlawful courses undertaken otherwhile on the behalf of Religion; and all through want of this conscionable care of maintaining *Honesty* towards our neighbour, together with our zeal for Religion towards God. Even as we see an Horse in some narrow and dangerous passage, whilst he is wholly taken up with some bugbear on the one side of the way, which he would eschew, and in the mean time mindeth not the other side, where there is the like danger, he suddenly slips into a pit or ditch, with no small danger to himself and rider: So is it here with such as look only to the *first* Table, and mind not the *second*; whilst they go about, as they think, to advance the duties of the one, they fall most foully in the other.

2. The second evil is a most dangerous Scandal which follows profession of Religion without honest conversation towards men: It is a grievous stumbling-block and stone of offence, making men out of love with Religion, when they see such evil Effects from it and those who seem to profess it. Those who are not yet come on, are scared from coming; resolving they will never be of their Religion, which they see no better fruits of: Those who are entred, are ashamed and discouraged, forsaking the duties of Religion, that they might shun the suspicion of hypocrisy and dishonesty. But *woe be unto them by whom scandal cometh*. Let us all therefore take heed to adorn Matth. 18. 7. and approve our profession by bringing forth fruits, not only of Piety and Devotion towards God, but of works of Righteousness and Charity to our neighbour.

## DISCOURSE XL.

GENESIS 3. 13.

*And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The Serpent beguiled me, and I did eat.*



THE Story whereof the words I have read are part is so well known to all, that it would be needless to spend time in any long Preface thereof. Who knows not the Story of *Adam's Fall*? who hath not heard of the Sin of *Eve* our Mother? If there were no Scripture, yet the unsampled irregularity of our whole nature, which all the time of our life runs counter to all order and right reason; the woful misery of our condition, being a Scene of sorrow without any rest or contentment; this might breed some general suspicion that *ab initio non fuit ita*, from the beginning it was not so; but that he who made us Lords of his creatures, made us not so worthless and vile as now we are; but that some common Father to us all had drunken some strange and devilish poison, wherewith the whole race is infected. This poison, saith the Scripture, was the breach of God's commandment in Paradise, by *eating of the forbidden fruit*: for which *Adam* being called to an account by the great Judge, and laying the fault upon the *Woman* which God had given him for an helper; God vouchsafes (as ye hear in my Text) to examine the *Woman*, saying, *What is this that thou hast done?* And she answers, *The serpent beguiled me, and I did eat.*

These words contain in them two parts: First, *God's Inquisition accusing*; Secondly, *The Woman's Confession excusing her fact*. The first in the first words, *And the Lord said unto the woman, &c.* The second in the last words, *And the woman said, The serpent beguiled me, &c.* For the first words which God speaks, being considered absolutely, are an *Indictment* for some crime; as they are Interrogative, they are an *Inquisition* concerning the same; and therefore I call them an *Inquisition accusing*. So the second are a *Confession*, as the *Woman* says, *I have eaten*; but with an *excuse*, when she says, *The serpent beguiled me*; and therefore I call them a *Confession excusing*.

In the *Inquisition* are two things to be considered. First, *The Author and Person who makes it*, which is the Lord God himself; so saith my Text, *And the Lord God said unto the woman*. Secondly, *The Inquisition* it self, *What is this that thou hast done?*

In the Person who comes and makes this Inquest, being the Lord God himself, we may observe and behold his *φιλανθρωπία*, his wonderful Goodness and unspeakable Love to mankind, which here reveals it self in four most remarkable Circumstances.

- I. First, *In his forbearance*; *And the Lord said*: When said the Lord? namely, not till *Adam* had accused her; she who was first in the sin, was last questioned for the same; and that too because her husband had appealed her. God knew and observed well enough the first degree and every progress of her sin, he needed no information from another: yet as though he were loth to take notice thereof, as though he were loth to find her guilty, yea as though he were loth to denounce the punishment which his Justice required, he comes not against her until now; and that as though he were unwilling to come at all.

If we look back into the Story, we shall yet find a further confirmation thereof. How long did God hold his hand before he stripped the woman especially of that glorious beauty of her integrity, and made her with opened eyes to see her shameful nakedness? She had at the first onset of her Conference with the Serpent sinned a sin of *Unbelief* of God; and yet God spared her: In the progress she sinned more in her proud *Ambition* of being like to God himself, and to be wise above what was given her; and God yet spared her: She sinned when she *coveted* and *longed* once to eat of the forbidden



forbidden fruit, when it began to seem more pleasing and desirable unto her than Obedience to God's Commandment; and God yet spared her: At last she *takes and eats thereof*, and so came to the height and consummation of her sin; and yet behold and see the *Clemency and Longanimity* of our good God, he paused yet a while until she had given unto her husband also; and then, and not till then, he opened their eyes to see their woful misery.

Gen. 3. 13.

A Lesson first to us men, if so be we think the Example of God worthy our imitation, to bear long with our brother, as God bears with us; to admonish him, as it is in the Gospel, the first, second and third time, before we use him like an Heathen or a Publican; *to forgive him seven times*, yea, (as Christ says to Peter) if he repent and ask forgiveness, *seventy times seven*.

Matth. 18. 15. &c.

Secondly, This may be a cordial of spiritual comfort unto us sinners; Though we make a shift to keep our selves from the execution of sin, yet we find our hearts full of sinful thoughts, ungodly desires and unclean lusts, and such like sinful motions from the infirmity of our flesh: which notwithstanding we cannot ever expel or be rid of; yet let us hope that God out of his mercy will bear with our weakness, and pass by our infirmities, who bore with the sin of our first Parents until it came to execution.

The second Circumstance is *The temper of his Justice*; in that he vouchsafes first to enquire of the offence, and examine the fact, before he gives Sentence, or proceeds to execution. The like example we have Gen. 11. 5. where it is said, *The Lord came down to see the City and Tower which the children of men had builded*, afore he would confound their language, or scatter them abroad from that ambitious Babel upon the face of the earth. Again, Gen. 18. 20, 21. the Lord says, *Because the cry of Sodom and Gomorrah is great, and their sin is very grievous; I will go down, and see whether they have done altogether according to the cry of it which is come unto me; and if not, I will know*. He from whom no secrets are hid, he that formed the heart of man, and knows all the works we do, he that trieth and searcheth the heart and reins, even he will first examine the fact, will first hear what miserable man can say for himself, before his Sentence shall pass upon him: not out of ignorance of what was done, for how should the omniscient God be ignorant? but out of his wonderful clemency, and unspeakable moderation towards Man: I say, towards Man; for to him alone he shews this favour; for as for the serpent, we see he vouchsafes not to ask him one question, nor to expect what he could say for himself, but presently without examination proceeds to judgment against him.

Doth the great God, the Almighty Creator of heaven and earth, deal with so unspeakable a temper with his creature; and is vile man, a base earth-worm, so austere unto his brother? It was the height of Eve's whole ambition to be like unto God; but her off-spring's ambition is to be most unlike unto him: He glories in mercy and clemency, we in rage and rash austerity; He hears his creature speak before he condemns him, we condemn our brother before we hear him speak. *Be wise, be instructed, ye Judges of the earth*, let this great Example of God be the pattern of your imitation: yea let no private man condemn another rashly, until he hath heard what he may say for himself, as God himself here vouchsafed to go before us.

Psal. 2. 10.

The third Circumstance is *God's condescendence unto man*, in that he sends neither Angels nor Ministers to examine our first Parents and to make inquisition of their offence, but *he comes himself in person to take notice thereof*. When men are offended, especially great men, they will not deign to look upon or to admit into their presence those that have offended them: How great therefore is this indulgence of Almighty God, who deigns here his presence to our most wretched and most naked Parents who had so grievously sinned against him? How happily graced would a poor offender think himself, if he might be admitted to the presence of his Prince, there to say what he could either for his defence or excuse, or else to sue for mercy and move compassion? By how much therefore God is greater than the greatest Monarchs of the world, even as much as they are greater than nothing; so much is this indulgence of God here expressed in my Text to Eve, as before to her husband, surpassing all the favour and condescendence of men, who sent not for man, but came himself unto him; yea who vouchsafed then to seek them out when they ran away from him.

3.

Now all this is spoken *ἀνθρωποπαθῶς*, after the fashion of men, and therefore not so much to express what God himself did, as what men ought to do. Let it be a Lesson therefore to those who are set over others, not to be too hard of access to such as are obnoxious unto them. If God himself vouchsafed so far unto his creature so wretched, much more should man unto his brother.

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Gen. 3. 13.

4.

The fourth Circumstance is *The manner of his speech to Eve*, in that he that was the Lord God should so mildly speak unto her, *What is this thou hast done?* The Lord God said it, saith my Text; but who would not think it rather the speech of a familiar and condoling friend, than of so great a Judge so greatly offended? Here is no word of asperity, but of lenity; no menacing, no upbraiding terms, but only, *What is this thou hast done?*

And should not we learn hence not to insult over such whose offences make them liable either to us or others? should we upbraid, rail, triumph, and vomit our impotency upon them? Certainly we seem not to remember what a gentle and commiserating Judge God is, or that our selves are men, and have to deal with humane frailty, and man's miserable condition, which we ought to behold with pity, and not handle with bitterness.

THE next thing is, *The Inquisition it self; What is this thou hast done?* Some read, \* *Why hast thou done this?* expounding למה-זאת for למה-זאת. But Eve's answer following, where she saith, *I have eaten*, plainly argues the question was *What* she had done, and not *Why* she had done it: And therefore I take the words as our \* Translation hath them, and understand this manner of asking by God to be a *Scheme of admiration*, and to imply an exaggeration of the woman's sin; as if he had said, O what an horrible sin is this thou hast committed! How grievously hast thou transgressed! O what hast thou done! And therefore, God enquiring of her sin with exaggeration, she makes answer with diminution; Indeed she had offended, because she had eaten; but yet the offence was the less, for the Serpent had deceived her.

This then being the meaning of the words, let us behold in them *the greatness of the sin of our first Parents*; which made the Lord God himself to say, *What is this thou hast done?* The greatness of this sin I will first consider as it concerns them both in general, and then as in particular. The greatness of the sin in general appears in these four Considerations.

1.

First, *It was a transgression of such a Law as was given only to prove man whether he would be under God or no.* For the Moral Law which was written and engraven in the Hearts of our first Parents was for the doing of things simply good, and abstaining from things simply evil; such things as a good man would do were there no Commandment; and such things as he would not do were there no Prohibition; so that in these there was no trial whether man would obey God or no, only because he commanded him and merely for obedience sake. And therefore had God ordained this *symbolical Law*, prohibiting a thing in it self neither good nor evil, neither pleasing nor displeasing unto God, but indifferent; that man's observance thereof might be a profession and testimony that he was willing to submit himself to God's pleasure, only because it was his pleasure. And that it might yet the more appear, God made not choice of such a thing as man cared not for, but of a \* pleasant and desirable thing; whereunto the more his inclination was carried, the more by his abstaining might his willing subjection be approved. The violating therefore of this Law was an open profession that he would not be under God, and renouncing of him to be his Lord. And this is the first respect wherein appears the greatness of Adam's sin.

2.

The second Consideration arguing the same is, *That he on whom God had bestowed so many glorious endowments*, whom he had as it were stuffed with so many excellent abilities, and adorned with so many precious graces, *that he should sin against him, and set so light by his commandment*: For of those to whom God had given so much, he might justly require and expect much. Therefore those whom God hath furnished with the best gifts, either of knowledge or other abilities, they, if they sin, sin most grievously: So that in this respect the sin of Adam and Eve exceeded the sins of their posterity, as much as their integrity did our corruption. The || greater the person, the greater his sin: The sin of a Prince greater than the sin of a vulgar person; and therefore in the \* Law there was a \* greater Sacrifice to be offered for the sins of the Prince and Priest than of the people.

¶ Quanto splendoris honoris celsior quisque est; tanto, si delinquit, peccato major est. Hieron.

\* In Levit. 4. 3. the Sacrifice for the anointed Priest (that is, the High Priest; ὁ ἀρχιερεὺς, כהן רב, as the LXX. and the Targum of Onkelos render it) was a Bullock: and the same Sacrifice was to be for the whole People or Congregation, Ver. 14. The Sacrifice for the Ruler or Prince, was a Kid of the Goats, a male, Ver. 23. The Sacrifice for one of the common people, was a Kid of the Goats too, but a female, Ver. 28. For any one private person was inferior to the Prince who was to bring a male, as Aben Ezra here observes.

3.

The third circumstance aggravating his sin was, *The easiness of the commandment, and the easiness man had to keep the same*; Both in regard of himself, whom no itching Concupiscence urged, as being altogether free therefrom, and not as we his off-spring are continually vexed with the boiling thereof: Secondly, in regard of the thing it self

he



he was to abstain from being *only one fruit*, in so great a liberty of all the garden besides. How easily might he have abstain'd from one, to whom God had given the use of all saving this one? He wanted not to feed him, he wanted no variety of food, he had even enough to surfeit on; only to approve his obedience to Him who had given all the rest unto him, he was to abstain from one, and yet he would not.

*Quanta fuit (saith S. Austin) iniquitas in peccando, ubi tanta erat non peccandi facilitas? How great an iniquity was it there to sin, where it was so easie a thing not to sin?*

Gen. 3. 13.

De civit. Dei lib. 3. cap. 15.

The fourth circumstance aggravating this sin was *The place*, which was *Paradise*, as it were in God's own presence, even afore his face: For as *Heaven* above other parts of the world is the place of God's special presence; so was *Paradise* above other parts of the earth as it were an *Heaven upon earth*, the place wherein he singularly revealed himself, and therefore an *Holy place* and the *Temple of God*. Do not men, otherwise giving the loose rein to wickedness, yet abhor to commit it in God's Temple? How impudently contumelious was this Sin therefore which was committed in God's very presence-chamber?

All these *Aggravations* are common to both our Parents, which all laid together make their Sin as great as ever any was, saving the sin against the Holy Ghost; for so the best Divines do think. But *Eve* adds one *Aggravation* more to her weight, in that she was not content to sin her self alone, but she allured and drew her husband also into the like horrible transgression with her; whereby she was not only guilty of her own personal sin, but of her husband's also. And this added so much unto her former sum, that *S. Paul* (1 Tim. 2. 14.) speaks of her as if she had been the only transgressor; *Adam was not deceived; but the woman being deceived was in the transgression*. So great and horrible a thing it is in the Eye of God to be cause or mover of another's sin. Wo be unto them who by any means are the cause of another's fall. And justly might God say to *Eve* for this respect, though there had been no more, *What is this that thou hast done?*

NOW I come to *the Woman's excuse*, *The Serpent beguiled me*. In which words are three things considerable. The Author, *The Serpent*. The Action, *Guile*. The Object, *Me*.

Concerning the Author, *The Serpent*, two things are inquirable. First, *What the Serpent was indeed*. Secondly, *What Eve supposed him to be*.

For the first, I think none so unreasonable as to believe it was the *unreasonable and brute serpent*: For whence should he learn, or how should he understand God's commandment to our first Parents? and how is it possible a *Serpent* should speak; and not only so, but speak the language which *Eve* understood? For though some there be who think that *Beasts* and *Birds* have some speech-like utterings of themselves; yet none, that a *Beast* should speak the language of Men. It remains therefore that according unto the Scriptures it was that old deceiver the *Devil* and *Satan*, who abused *brute Serpent*, either by entering into him, or taking his shape upon him. The last of which I rather incline unto, supposing it (as you shall hear presently) to be *the Law of Spirits*, when they have intercourse and commerce with men, to take some visible shape upon them, as the *Devil* here the *Serpent's*; whence he becomes styled in Scripture, *The old Serpent*.

Rev. 12. 9. & 20. 2.

Now for the Second question, *What Eve took him to be*, whether the *Serpent* or *Satan*. If we say she thought him to be *the brute Serpent*, how will this stand with the perfection of Man's knowledge in his integrity, to think a *Serpent* could speak like a reasonable creature? Who would not judge her a silly woman now that should think so? and yet the wisest of us all is far short of *Eve* in regard of her knowledge then. Again, If we say she knew him to be *the Devil*; I will not ask why she would converse at all with a wicked spirit, who she knew had fallen from his Maker; but I would know how we should construe the meaning of the Holy Ghost in the beginning of this Chapter, where he saith, *The Serpent was the subtillest of all the beasts of the field which God had made*, and so implies the woman's opinion of the *Serpent's* wisdom was the occasion why she was so beguiled; otherwise to what end are those words spoken, unless to shew that *Satan* chose the *Serpent's* shape, that through the opinion and colour of his well-known wisdom and sagacity he might beguile the Woman?

For the assailing of which difficulty I offer these Propositions following. First, I will suppose *There is a Law in the commerce of Spirits and Men, that a Spirit must present himself under the shape of some visible thing*. For as innatural and bodily things there is no intercourse of action and passion, unless the things have some proportion each to other; and unless they communicate in some Common Matter: So it seems God hath

Gen. 3. 13.

hath ordained a *Law* that invifible things fhould converse with things vifible in a fhape as they are vifible: which is fo true, that the converfing prefence of a Spirit is called a *Vifion* or *Apparition*. And Experience with the Scriptures will fhew us, that not only evil Angels, but good, yea God himfelf converfeth in this manner with men. And all this I fuppofe *Eve* knew.

Secondly, I fuppofe further, That as *Spirits* are to converse with men under fome vifible fhape; fo is there a *Law* given them, that it muft be under the fhape of fome fuch thing as may lefs or more refemble their condition. For as in nature we fee every feveral thing hath a feveral and futable Phifognomy or figure, as a badge of their inward nature, whereby it is known as by a habit of diftinction: fo it feems to be in the fhapes and apparitions of *Spirits*. And as in a well-governed Commonwealth every fort and condition of men is known by fome differing habit, agreeable to his quality: fo it feems it fhould be in God's great Commonwealth, concerning the fhapes which *Spirits* take upon them. And he that gave the *Law*, that a man fhould not wear the habit of a woman, nor a woman the habit of a man; becaufe that as he had made them diverfe, fo would he have them fo known by their habits: fo it feems he will not fuffer a good and a bad *Spirit*, a noble and ignoble one, to appear unto men after the fame fhafion. And this alfo I fuppofe *Eve* knew.

Mar. 16. 5.  
Math. 28. 3.

Now from thefe grounds it will follow, That good Angels can take upon them no other fhape but the fhape of *Man*, becaufe their glorious excellency is refembled only in the moft excellent of all vifible creatures; the fhape of an inferior creature would be unfutable, no other fhape becoming thofe who are called the *sons of God*, but his only who was created after God's own image. And yet not his neither according as now he is, but according as he was before his fall in his glorious beauty of his Integrity. Age and deformity are the fruits of Sin; and the Angel in the Gofpel appears like a young man, his countenance like lightning, and his raiment white as fnow, as it were refembling the beauty of glorified bodies in immutability, fublimity and purity.

Hence alfo it follows on the contrary, That the *Devil* could not appear in humane fhape whileft Man was in his integrity, becaufe he was a Spirit fallen from his firft glorious perfection, and therefore muft appear in fuch fhape which might argue his imperfection and abafement, which was the fhape of a *Beaft*: otherwife no reason can be given, why he fhould not rather have appeared unto *Eve* in the fhape of a *Woman* than of a *Serpent*; for fo he might have gained an opinion with her both of more excellency and knowledg. But fince the fall of man the cafe is altered, now we know he can take upon him the fhape of *Man*; and no wonder, fince one falling ftar may well refemble another. And therefore he appears it feems in the fhape of Man's imperfection, either for age or deformity, as like an *old man*, (for fo the Witches fay:) and perhaps it is not altogether falfe which is vulgarly affirmed, That the *Devil* appearing in *Humane fhape*, hath always a deformity of fome uncouth member or other; as though he could not yet take upon him *Humane fhape* entirely, for that Man himfelf is not entirely and utterly fallen as he is.

By this time you fee the difficulty of the *Queftion* is eafed. Now it appears why *Eve* wondered not to fee a *Spirit* fpeak unto her in the fhape of a *Serpent*, becaufe fhe knew the *Law* of *Spirits apparitions* better than we do. Again, when fhe faw the Spirit who talked with her to have taken upon him the fhape, though of a *Beaft*, yet of the moft fagacious *Beaft* of the field, fhe concluded, according to our forelaid fuppositions, That though he were one of the abafed *Spirits*, yet the fhape he had taken refembling his nature, he muft needs be a moft crafty and fagacious one, and fo might pry farther into God's meaning than fhe was aware of. And thus you may fee at laft how the opinion of the *Serpent's fubtilty* occafioned *Eve's* fall; as alfo why the *Devil*, of all other *Beasts* of the field, took the fhape of a *Serpent*, namely, to gain this opinion of fagacity with the *Woman*, as one who knew the Principles aforefaid.

Here I obferve That overmuch dotage upon a conceived excellency, whether of *Wifdom* or whatfoever elfe, without a fpecial eye to God's commandment, hath ever been the Occafion of greateft Errors in the world; and the *Devil* under this mask ufeth to blear our eyes, and with this bait to inveigle our hearts, that he may fecurely bring us to his lure. It was the mask of the *Serpent's wifdom* and fagacity, above the reft of the *Beasts* of the field, whereby he brought to pafs our firft Parents ruin. The admired wifdom of the long-living *Fathers* of the elder world, having been for fo many ages as *Oracles* to their off-fpring grown even to a *People* and *Nation* while they yet



yet lived, was the ground of the ancient *Idolatry* of mankind, whilst they supposed that those to whom for wisdom they had recourse being living, could not but help them when they were dead. This we may learn out of \* *Hesiod* ; The men, saith he, of the golden age being once dead, became *Δαίμονες*, Gen. 3. 13.  
Hes. lib. 1.

— *οὐρανὸς ἑστῶν ἀνδράπων,*

*Οἱ γὰρ οὐρανὸς δίκας καὶ χάριτα ἔργα.*

they became Godlings and Patrons of mortal men, and Overseers of their good and evil works. So the opinion of the blessed Martyrs superlative glory in Heaven was made the occasion of the new-found *Idolatry* of the Christian Churches, wherewith they are for the greater part yet overwhelmed. And the esteem which *Peter* had above the rest of the Apostles in regard of chief-dome, even in the Apostles times, was abused by the old Deceiver to instil the man of sin. This made *S. Paul* to say, The mystery of iniquity was even then working ; and therefore he laboured as far as he could to prevent it, by as much depressing *Peter* as others exalted him. Nay, he puts the Churches in mind of this story of the Serpent's beguiling *Eve*, that her mis-hap might be a warning to them. 2 Cor. 11. 2, 3. I am jealous over you (saith he) with a godly jealousy ; for I have espoused you to one husband, that I might present you as a chaste Virgin to Christ. But I fear lest by any means, as the Serpent beguiled *Eve* through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. And to come a little nearer home ; Have not our Adversaries, when they would get Disciples, learned this of the Devil, to possess them first with an opinion of superlative Learning in their Doctors surpassing any of ours ? I will say no more in this point, but that we ought so to prize and admire the gifts and abilities of Learning which God hath bestowed upon men, that the Pole-star of his Sacred Word may ever be in our eye. 2 Thes. 2. 7.

THE next thing to be spoken of is *The Action, Guile* : And first, I shall shew what it is. To beguile is, through a false faith and persuasion wrought by some argument of seeming good, to bereave a man of some good he had or hoped for, or to bring upon him some evil he expected not. Practice hath made it so well known, that I should not need to have given any definition or description thereof, but only for a more distinct consideration. Whereas therefore I said, that *Guile* wrought by forelaying a false persuasion or belief ; I would intimate, that it was nothing else but a *Practical Sophism*, the *Premisses* whereof are counterfeit motives ; the *Conclusion* an erroneous execution. Now as all Practice or Action consists in these two, The choice of our End, and The execution of Means to attain thereunto : So is this *Practical Sophism* we call *Guile*, found in them both ; either when an evil End is presented unto us in the counterfeit of a good, and so we are made to embrace *Nubem pro Junone*, and find our selves deceiv'd in the event whatsoever the Means were we have used ; or else we apply such Means as are either unlawful or insufficient to attain our End, as being so mask'd that they appear unto us far otherwise than they are. With both these sorts or parts of *Guile* the Devil wrought our first Parents ruin. First, by making it seem a thing desirable and by all means to be laboured for, To be like unto God : which was an ambition of that whereof man was not only not capable, but such as little beseemed him to aspire unto, upon whom God had bestowed so great a measure of glorious perfections, as he seem'd a God amongst the rest of the creatures. What unthankfulness was this, that he upon whom God bestowed so much, as he was the glory of his workmanship, should yet think that God should envy him any degree of excellency fit for him ? For this was the mask wherewith the Devil covered both the unsuitness and impossibility of the End he insinuated ; but he beguiled them. Secondly, He put the same trick upon them in the choice of the Means to be used, which was to transgress the severe commandment of Almighty God. Had the Aim been allowable, yet could not the Means have been taken for good, but only of such as were beguiled ; in that the Devil made the Woman believe with his questioning the truth of God's commandment, that the danger was not great, nor so certain as it seem'd ; or that evil which might be in the action, would be countervailed with the excellency to be attained thereby ; the gloriousness of which End the Devil so strongly sounded, that it drowned in her imagination the least conceit of evil in the Means. And as a man which always looks upward sees not the danger in the path and way he walks in, until he tumbles into a pit : so was it here with our first Mother, when thus the Devil beguiled her.

This first act of the Devil is that wherein we may behold as in a glass the \* art he still useth to tempt us unto sin, and bring us to utter destruction : All his method is \* Eph. 6. 11.  
τὴν μέθοδον  
τῆς πειρασμῆς. nothing

Gen. 3. 13.

2 Cor. 11. 14.

Gen. 27. 36.

nothing else but *Guile*; he presents all things fair unto our face, and suffers not evil to appear before us in its own ugly shape; for so every man would fly from it. When he would tempt a man to *Covetousness*, he calls it *Thrift*; when to *Bribes*, he calls them *Gratuities*; when to *Intemperance*, forsooth it is *Good-fellowship*; when to *Cruelty*, it must be called *Justice*; when to *Prodigality*, it must be taken for no other but *Liberality*, and such like. This is that which the Scripture saith, *The Devil transforms himself into an Angel of light*: when he draws to Vice, he would seem to mean nothing but Vertue; when he tempts to works of darkness, he presents them as the works of light; when he plots our ruin and everlasting undoing, he bears us in hand that all aims at our welfare and felicity.

This is that which is meant in the following verse, where it is said, *The seed of the woman should bruise the Serpent's head, but the Serpent should bruise his heel*: as though the Serpent should love to assault at unawares, and so as he might not be seen to intend any such matter before he had done the feat; and therefore his fashion should be to come behind a man, and as it were to catch him by the heel. For that this was the Embleme of *Guile* and deceitful dealing, it may be gathered from the story of Jacob and Esau, when as Esau being beguiled of the blessing by the craft of his brother Jacob, makes an allusion to his name; *Well* (saith he) *may he be called Jacob, for he hath beguiled me now these two times*. Now Jacob had his name in the beginning, because he caught his brother by the heel when he came out of the womb; for *כָּפַץ* signifies *the heel*, and *קָפַץ* is as much to say as *an Heeler*: whence the allusion of Esau hath this sense, if we take it *verbatim*, My brother may well be called *an Heeler*, for he hath heeled me these two times. Now because to come behind a man and take him by the heel was foul play, therefore of *קָפַץ* an *heel* comes *הַקָּפֶץ* (*dolus, fallacia*) *guile*, and *קָפַץ*, a verb signifying to deceive or beguile; which is the second sense that Esau would imply by his allusion, That his brother might well be called *a Beguiler*, because he had beguiled him now these two times. But of this I shall have occasion to speak more hereafter.

Since therefore we have seen the Devil's practice, and learned that he works altogether by *deceit*; how wary should the consideration hereof make us to be in all the ways of our life? If we knew we had to deal with a man that used to beguile all that came into his fingers, in what continual jealousy and suspicion would we be? how would we cast about to find which way he might not circumvent us? how wary would we be to entertain any proffer from him? there could be nothing made seem so fair, but we would suspect some foul meaning to be in it. If we would be thus disposed in matters of lesser moment, how careful should we be in greater? if where the ability of deceiving is lesser, what manner of men should we be when we know the Arch-deceiver of the world is continually attending upon us, labouring to beguile us? Should we here adventure upon any action rashly? No surely; but be first well advised. We should not be too confident in our own persuasions, lest they may prove the Devil's suggestions: And though the reasons we apprehend be never so good, and the case seem never so clear, and the way we are to walk in never so secure; yet ought we to make some pause, and act a fit of jealousy afore we adventure.

AND thus much of the Serpent's action, *Guile*: Now I come to *The Object, Me*, the weaker of the two. *Me*, so much endeared in the affection of my Lord, that he could not but do any thing at my request. Of these two respects I will speak in order; and first of the first.

*The Devil assaults us there where he finds us weakest*; as here in this first sin he attempts *the Woman*, the weaker vessel; *The Serpent beguiled me*: for he knows this is the readiest way to overcome. A skilful Commander being to take a City, will not make his battery on that part of the wall which is strongly fortified, (for so he might make his shot in vain;) but will assault it there where it is least defensible, where a breach will be easily made, and yet entering he becomes Master of the whole how well fortified soever; even so the Devil will be sure to force us there where we are least able to resist; if he finds any part not well bulwark'd with resolution, there he plants the Canon of his temptation, and with an easie breach becomes Master of the whole piece.

Hence we may learn what to esteem of those imperfect courses concerning the Commandments of God, too frequent among the sons of men: There are many who resolve firmly against diverse kinds of sins, that they will never be drawn by any means to commit them; but they have always some one wherein they demur whether they should resolve to yield to it or not, if occasion should be offered. Many will fortifie



fortify themselves very strongly against the assaults of *bribery*, of *covetousness*, of *theft*, of *promise-breaking*, of *drunkenness*; but as concerning *their lust* they are unresolved what to do, if a temptation should assault them: and so in others, there is some other inclination but slenderly guarded, when for the rest they could glory how strongly they are fortified. But we must know, that when the Devil comes to assault us, he will pass by us where we are strong, and attempt us only there where our weakness lies; and then we shall find all our labour lost, and all our other strength to have stood us in little stead: For what will it boot to guard the walls of our City never so strongly, if but one part be left unguarded for the enemies to enter? Is not all the enemy's? A Ship, though in other parts never so sound, will sink if but one leaking hole be left unstopped. Let us therefore survey our Hearts diligently, and finding where we lie exposed to danger, there most strengthen our selves with resolution.

And thus I come to the second respect why the Devil made choice of *the Woman*, namely, because of the vehemency of her Husband's affection towards her; so that to have gained her was to have gotten him also. For he seemed to think that her strength in her Husband's affection was more powerful to prevail with him than his subtle motives were to overcome him: and indeed the Event prov'd he was not much deceiv'd. Hence we are to observe, *That the Devil taketh advantage of the vehemency of our Passions to work our overthrow*; if he once find these to fasten his hold by, he then thinks he may lead us whither he list. *To have gained our affections* is as it were *to have gotten a party within*, which is a dangerous advantage to further the invasion of an enemy; especially when most of our *Passions* are our Favorites, which we can deny nothing they ask; and if they be once bribed, will work us wholly to the dispose of our Arch-enemy. Gen. 3. 13. Eph. 4. 27.

That we may not therefore afford the Devil this advantage, and as it were reach him a rope to hang us withal, it behoves us *so to govern and temper our Passions and Affections* that they transport us not into the Devil's jurisdiction: which that we may the better do, it will not be unfit to set down some Rules for performance thereof.

First therefore, *It is best to resist our Passions at the beginning*, and to use the same policy which *Pharaoh* did with the *Israelites*, that they might not over-run his Country, in killing all their Infants as soon as they were born. While the sore is green, Chirurgeons seldom despair; but festered once, they hardly cure it: So it is with the Passions of our Mind; when they are first growing, they are soon curbed; but being a little entertained, they will hardly be subdued.

The second means is, *To inure our selves to cross our Passions when there is no danger, and to bridle our selves sometimes from ordinary and lawful desires, that we may do it with more ease when we are in danger*. For how can he hope to be able to master his Passions when dangerous temptations assault him, who never used them to it in the time of his security? We know that men who would fit themselves for the Wars, will practice in the time of Peace when there is no enemy near, and will toil and labour when they might be at rest, will lie hard when they may command a soft bed, will watch when they might sleep, and all to make them able to endure the like when they shall have need: The like must we do, that we may get an habit *to cross and subdue our Passions* when we shall have need. 1. 2.

The third means is, *To fly occasions* which may incense the *Passions* whereunto we are inclined. *Occasiones faciunt latrones*, saith the Proverb, Occasion makes him a thief, which else might have been an honest man. Wherefore he that commits himself to Sea in a boisterous tempest is worthy to suffer Shipwreck; and he that willingly puts himself in the company of infected persons may blame himself if he fall into their diseases. 3.

Lastly, but chiefly, *When thy Passions are most vehement, then seek for succour from Heaven*: Fly under the wings of Christ as the Chickens under the Hen when the Kite seeks to devour them: Beat at the gates of mercy, and crave grace to overcome thy misery. He is thy Father, and will not give thee a \* *Serpent*, if thou ask him \* *Math. 7. Fish*. Humble thy self before him, open thy sores and wounds unto him; and the good *Samaritan* will pour in both wine and oyl, and thy *Passions* shall melt and fall away as clouds are dispelled and consumed by the Sun. 4.

## DISCOURSE XLI.

## GENESIS 3. 14.

*And the Lord God said unto the Serpent, Because thou hast done this, thou art cursed above all cattel and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.*



THESE words contain in them *the Serpent's Doom and Destiny*, pronounced upon him by the great Lord of Heaven and Earth. They contain in them two parts: First, *The Reason of this Sentence*, in the words, *Because thou hast done this*: Secondly, *The Sentence it self*, in the words following, *Thou art cursed above all cattel, &c.*

*The Reason of this Heavy doom* is, *Because thou hast done this*: What *This*? namely, Because he had beguiled the Man and Woman which God had made, and caused them to transgress his great Commandment. He therefore *that is the cause and occasion of anothers sin is as hateful to God as the doer*, and is liable to as great or rather a greater punishment than he: For the *Serpent* here *for causing* hath this doom, as well as the *Man and Woman for doing*. Nay, which is to be observed, *his doom* is the *first* read unto him, as if he were the Arch-offender, and not to the *Man or Woman* till he was done with. What should this mean, but that his fault, being the mover, was more grievous in the eyes of God than theirs? which is the reason also why *the Woman* comes in the *next* place to have her Sentence, because she had been a sin-maker, and was guilty, not only of her own personal sin, but of her husband's also; whence *the Man* who had sinn'd only himself, and not caused others to sin, had his judgment *last of all*. I might also confirm the same from the quality of their several judgments, in that the *Serpent* alone is doom'd to be *accursed*, and no such word spoken either of the *Man* or the *Woman*.

But I shall not need to tarry here to prove *How horrible and fearful a thing it is to be the Author of another's sin*. We know they are the words of our Saviour, *Matt. 18. 6, 7. Wo unto the world because of scandals, and wo unto the man by whom a scandal cometh; it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea.* And *S. Paul (1 Cor. 8. 13.) would eat no meat as long as the world lasteth, rather than make his brother to offend.* Would they would consider this who are not content alone to sin themselves, but play the Devil in corrupting others. It seems they long to be double damn'd. I would also they would think of this who make no conscience at all by extremities and vexations, and other grievances, to drive a man to Perjury and other grievous sins, and yet think themselves free; when they should know, that he that is the Author of another's sin makes another's guilt his own, and shall share in the punishment every whit as deep as he.

But this shall suffice to have observed in the first part, *The Reason of the Serpent's doom*. Now I come to the second, *The doom it self*: wherein the words, as you see, have all relation to the *Serpent*; For *the Lord said unto the Serpent, Thou art cursed, &c. Thou shalt go upon thy belly, &c.* But because this *Serpent* was more than a brute *Serpent*, the *Devil* himself being the chief Agent in this his Instrument; it is a thing much controverted, *Upon which of these this curse is here pronounced*. 1. Some would have it spoken only of *the brute Serpent*, because here is a comparison made with cattel and beasts of the field, thereby accounting the *Serpent* one of that number. Besides, *Satan* (they say) was accursed before this time, and some of the words in this Curse cannot well be applied to any but the *brute Serpent*, as that *he should eat the dust of the earth, &c.* 2. Others would have *this Curse* pronounced only upon the *Spiritual Serpent*, the *Devil*; because the *brute Serpent* was only an Instrument abused by the *Devil*, and neither knew what was done, nor could do withal; and why should it therefore be punished? 3. Others would divide the Controversie, applying the first part of the Curse (in the 14. verse) to the *brute Serpent*, the latter (in the



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the 15. vers. ) to the Devil or *Spiritual Serpent* : because as the latter words, *Of the promised seed of the woman which should destroy the serpent and his seed*, must needs be meant of *Christ* and *Satan* ; so the former words are most fitly applicable to the *brute Serpent* only. But against this may be said, That the same *Thou* and *Thee* spoken of in the first part of the *Curse* is all one with the *Thou* and *Thee* in the latter ; and therefore of whatsoever the first is meant, of the same is also meant the latter. 4. There is therefore a fourth opinion, That this *Curse* is throughout pronounced upon both, both upon the *Serpent* and the *Devil*. In which though there be some difference about the manner how, yet I embrace it as the truest, as not only conceiving it may be so, by the fitness of all the parts so applied to both ; but think moreover that this only ought to be the meaning and no other, if it be conceived as I am now to shew.

Gen. 3. 14.

For in the first place, The *Devil* when he beguiled man came not as a naked Spirit, but in the shape and figure of a *Serpent*, ( as I have shew'd heretofore ; ) and therefore that his punishment in the manner might be futable and answerable to his offence, he was to receive his doom likewise under the figure of a *Serpent*, and the style thereof framed unto a *Serpent's* condition : For God useth in his wisdom \* to brand the Punishment with the stamp of the Sin, that the offender thereby might not only know *what* he felt, but also read *why* he suffered. Why were *Adonibezek's* thumbs and great toes cut off, but that he might read therein, as he did, his former cruelty ? *Threescore and ten Kings, having their thumbs and toes cut off, gathered meat under my Table : As I have done, so God hath requited me.* Why was *Pharaoh* with his Host rather drowned in the Sea, than slain in the Field, but that all the world might read it was for his cruel Edict to drown all the male children of the Hebrews ? Why did *Abalom* lie with *David's* Concubines, but to put *David* in mind that he had lien with *Uriah's* wife ? And why was the Curse of the Devil shaped here in and unto the condition of the *serpent*, but because he had beguiled man in a *serpent's* shape ?

\* See Discourse 28. p. 144 &c.

Judges 1. 7.

Secondly, For the *Serpent* ; The known excellency and subtilty of the *serpent*, above all the Beasts which God had made, the Devil had abused to gain credit with the woman, that he was an excellent and a most sagacious Spirit, and therefore might be able to pry farther into God's meaning than she could ; which was the cause of her attention, and so of her ruin. For I have shewed \* heretofore that the Woman in the state of Integrity knew well enough, *That as it was the Law of Spirits in their commerce with men to present themselves under the shape of some visible thing ; so it must be likewise under the shape of some such thing as may more or less resemble their condition* : And that as the glorious spirits might take no other shape but of *Man*, the glory of visible creatures ; so the fallen spirits could not then afore Man's fall take any other shape but of a *Beast*, thereby to bewray his abasement : Yet because the Devil here took upon him the shape of the most wise and most excellent of Beasts, he so bleared the Woman's eyes with an opinion of his Excellency and sagacity, that in a manner she forgot, or regarded not, that he was one of the evil and abased spirits ; which was the ground of her miserable ruin and overthrow.

\* In the foregoing Discourse.

Now because the Excellency and sagacity of the *serpent* had thus been the occasion of man's confusion, by being made the lying counterfeit of the Devil's Excellency and Wisdom, and the mask whereby he so covered his vileness, that the Woman took him not to be as he was indeed ; therefore God in his wisdom thought good to change the copy, and henceforth to blur and deface that unhappy Physiognomical letter, and by abasing the *Serpent* for the time to come, to make him an everlasting embleme and monument, wherein man might hieroglyphically read the malice, vileness and execrable baseness of that wicked spirit which had beguiled him ; to hate him ( as now we do the *Serpent* ) with mortal hatred, and by his unlucky fortune to expect the Devil's deadly destiny : In a word, that which was once used for a mask to cover the Devil's knavery, should for the future be a glass wherein to behold his villany.

These being the Reasons which have led me to understand this *Curse* in an equal sense, both of the *brute Serpent* and the *Devil* ; and in the literal sense applied unto the *Serpent*, yet therein shaping out the Malediction of the *Devil*, as truly as the *Devil* had taken upon him the *serpent's* shape : Let us now come to a more particular handling of the words. And first we will consider them, *As they are the Curse of the unreasonable Serpent* ; Secondly, *As they include the Devil's malediction.*

But for the better understanding thereof, before we can proceed, two things are to be resolv'd. First, *How it could be just with God to punish the brute Serpent*, who was *Instrumentum* *aproprietor*, and had neither will to sin, nor yet knowledge of

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what the *Devil* had done; especially if we suppose, as I have done hitherto, that the *Devil* took only the shape of a *Serpent*, which the *Serpent* could not do withal. For this argument hath driven some to affirm, That the whole Curse was to be understood only of the *Spiritual Serpent*, and not at all of the *Natural*. But why should this stumble them more as concerning the *Justness* of God, than that in *Adam's* censure in the 17. verse where the whole *Earth* is cursed for *Adam's* sake? *Cursed be the Earth for thy sake, &c.* But what had the *Earth* done? or how was it guilty of *Adam's* transgression? Again, Chap. 6. v. 5, 7. it is expressly said, That *because God saw that the wickedness of man was great in the earth, he said, I will destroy both man and beast, and the creeping things, and the fowls of the air.* But how were the *beasts, the creeping things, and the fowls of the air* partakers of *man's* wickedness? what had they done more than been abused by him? which they could not avoid, he being their Lord and Master. And should not we think that Law of God just, *Lev. 20. 15.* where if a man commit abomination with a beast, the beast is commanded to be slain as well as the man, who only had sinned? This proves that Objection to be wholly insufficient. But yet the difficulty of the resolution, How this may stand with God's justice, remains as before; which therefore comes now to be resolved.

\* Rom. 8. 21.

\* Ibid.

Gen. 3. 17, 18.

1. We know that all the Beasts of the Field, and the Fowls of the Air, and the Fishes of the Sea were made for the use and service of Man in one kind or other, as he should have occasion to use them. 2. If Man had stood in his first creation, the service of the Creatures should have been suitable to his excellency and integrity, and so far more noble than now it is, that even the creatures might be partakers of his happiness then, in that sense they yet *\* look for the glorious liberty of the sons of God* to come. 3. But when man was once fallen, the service of the creature was altered, and became a *bondage of corruption*, as *\* S. Paul* terms it, that is, ignoble, and suitable to the corrupt condition of man under sin: Those which should have been employed excellently for the use of his integrity, are now to serve him ignominiously according to his sin and misery; namely, either to be the means *to punish* him for his sin, or *to relieve* him in his misery. *To punish* him, all the Creatures for his use are become base, corrupt and unworthy, and so nothing so useful for him as they had been: the *Earth* will not bring forth for him, but with his *labour and toil*; and then too when it should bear him corn, it brings forth *thorns and thistles*: the *Creatures* which should serve and honor him, do often seize upon him, and destroy him. And thus are the *Creatures* employed for man's use indeed, but a woful use, *to afflict* and *punish* him for his sin all the days of his life. Another way notwithstanding they are useful and serviceable for his good, as helps *to relieve* and better him in this his condition of sin; as to be made Documents of the wrath of God to move him to Repentance, and Emblems to know the condition of his most deadly enemy the Devil, and how he ought to abhor and hate him, and the hope and expectation of conquering and triumphing over him in the *Blessed seed* of the woman. And for this use and service was the *Serpent* abased and made vile, according to his *Curse* in my Text; That as he was made excellent, to serve him in integrity; so he was now abased, to be made fit to do him the best service in his misery. And what *Injustice* could this be in God? when he made him at first, he made him so as he made him for the service of man; and now when he marr'd him, he marr'd him likewise for man's service.

The second thing to be resolved is, *Whether this Curse were pronounced only upon one individual Serpent, or whether upon all Serpents in general, or upon some one only kind which the Devil had thus abused.* Of one individual Serpent it cannot be, because there is mention here of *the enmity of the seed of the Serpent and the seed of the woman*; which implies a generation of many Serpents: and besides, this Curse was to be a Monument not only to *Adam*, but to all his posterity, as long as the world lasted; but one individual Serpent lived not so long. Neither is it credible to be spoken of *all kinds of Serpents* in general; Because there is almost as great a variety of *Serpents* as of four-footed beasts of several kinds and *species*; and why should any kind suffer save that only which had been abused to offend? Besides, I make no doubt but *divers kinds of Serpents* went at the first Creation *upon their breasts* as now they do, and were every whit as base as now they are, excepting the general decay of all Creatures since the Fall. It remains therefore that it was *only one kind of Serpent* which bore this special Malediction; and that such a kind as was not only the *noblest* of all the kinds of *Serpents*, but as it seems far excelling all the Creation besides (*Man* only excepted) for beauty, wisdom and sagacity; but afterward by this Curse became not only baser than the rest of the beasts of the field, but even as base and



and vile as the vilest kind of *Serpent*. And therefore it could not be the *Basilisk*, as some have held, though it be the most poisonful of all others, and as it were a King among Serpents, as the name imports: for if *Plinie* and *Solinus*, who report the former, say true, this Serpent here accursed should rather be any other kind than that, because the *Basilisk* (upon their report) goes with his breast and fore-part of his body advanced, (*erectus à medio incedens*, saith \* *Plinie*; or, as \* *Solinus*, *mediâ corporis parte serpit, mediâ arduus est & excelsus*;) but this Serpent here was from the hour of his doom to go for ever upon his breast: which I wonder they considered not, who from the advanced posture of the *Basilisk's* body have conceived the clean contrary. For as by this example we may believe that the *Serpent* now accursed did so before his curse; so that he should still do so, it is a most direct gainfaying of Scripture to imagine.

But to come to the words of the *Doom*; which, as you see, are first *General*, then *Particular*. *General* in these, *Thou art cursed above all cattel, and above every beast of the field*. What it is to be accursed, we shall know, if we first understand what it is to be blessed. To be blessed or happy is nothing else but an all-fruition of good, or to have a sufficient provision and furniture of good both for being and well-being. So then that Creature is happy and blessed which hath a sufficiency of all good for the being and preservation of it self; which wants neither endowments inward, nor means outward for the attaining of that End whereof it is by nature capable. To be accursed is to have the contrary to this; to be despoiled either of endowments internal or inherent, without which it hath no dignity among the creatures; or external, without which it cannot live and preserve it self, but with much penury, difficulty, toil and danger. Whatsoever therefore among the *Beasts of the field* (for with such only is the comparison made) is for inherent perfections of all the most unworthy and base, or for the outward furniture of means for the preservation of that ignoble Being, by unprovision, of all others the most wretched and miserable, this is that which is accursed above all cattel and above every beast of the field. And such was the *Serpent's* condition to be for the general.

And now for the particulars; let us go on and see how they are expressed: and that is in three things. 1. *To go upon the breast*, or to have the posture of the Body groveling on the earth; whereby (as I shall shew presently) is implied the abasement of the creature. 2. *To have for meat the dust of the earth*; wherein is shewn its unprovision of food for the maintenance of its life, being of all *Beasts of the field* to have the basest and courtest fare. 3. *To be in continual, mortal and irreconcilable enmity with man*, both his Lord and the Lord of the rest of the creatures; from whom it should be in continual danger, and fear of its life, and once espied be sure to have its brains dash'd out by him: And which makes the misery so much the greater, to be no way able to be revenged of his enemy other than to come unawares behind him, and then also not able to reach above his heel; as being most unequally matched, he walking aloft with his head and whole body advanced, while the miserable Serpent shall lie groveling on the ground, ready to be trodden apieces under his feet.

Of these three Particulars let us speak severally; and first of the first, *Upon thy breast shalt thou go*. In the Hebrew it is על-בטן, which some turn, *Upon thy belly*: which interpretation hath been one great cause of the difficulty to understand the meaning of this Malediction. For if the shape of the *Serpent* were after the fashion it is now, it is not possible to imagine how it could ever have gone otherwise than upon the belly; for to think that ever it went an-end, were a conceit more worthy to be derided than to be believed. By which means there appeared no other way to evade this difficulty, but to affirm that the *Serpent* indeed went upon his belly from the beginning; but either that it was not so toilsom to him, or not for a curse unto him till now: which, for my part, it being so far from the letter of the Text, I could never yet believe. I had much rather in this follow the *Vulgar* or *Jerome's* Translation, which reads, *super pectus tuum gradiêris*, upon thy breast shalt thou go; for upon the belly I believe the *Serpent* went from the first Creation, but not upon the breast until this present malediction. The breast of the *Serpent* I call the upper part of the *Serpent's* body, from the navel up to the head; The belly, the other part or the other half downward, with which though at the first he walked prone to and upon the earth, yet was the other part, his breast and head, reared up and advanced, until for having been abused to the ruin of mankind, he was now with his whole body to creep groveling upon the earth. And perhaps thus much the *Septuagint* meant to insinuate by their Translation, which is, ἐπὶ τῷ ὤμῳ καὶ τῇ κοιλίᾳ σου, upon thy

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thy breast and thy belly; where it may seem that they rendred two words for one in the Text for illustration, and for intimation of this, That whereas the *Serpent* before went only upon his belly, ἐπὶ τῇ κοιλίᾳ, now he should from henceforth walk ἐπὶ τῷ στήθεϊ καὶ τῇ κοιλίᾳ, upon his breast and belly too.

As for the Hebrew נָחַן here used, there is no necessity at all to translate it *the belly*, but rather some probability of the contrary in the Etymology of the word. For though in the *Hebrew* the Theme be not used, yet in the *Chaldee* נָחַן, which signifies *incurvatus fuit, to bow downward*, seems to mean the inclination of the head and breast, or upper part of the body, to the earth; as may be gathered from that of *Elijah*, 1 Kings 18. 42. where it is said, that *Elijah* went up to the top of *Carmel*, & pronunz se abjecit in terram, and cast himself down upon the earth, and put his face between his knees: for here the Targum useth this word נָחַן. the Radix of נָחַן. Again Mark 1. 7. in those words of *John Baptist*, There is one cometh after me, the latchet of whose shoes I am not worthy to stoop down and unloose; here for the Greek word κύνει, stoop down, the Syriack hath נָחַן. of as near a kin to נָחַן as is the Syriack to the Chaldee. The word נָחַן it self is of rare use in the Bible besides in this place, and therefore we can receive no great help from the comparing of places. It is read again Levit. 11. 42. and that in a singular mark, as the Masorites have observed; for the Vau cholem in the last syllable is וְאוֹרֵכְתִי a great Vau, and exactly the middlemost letter of all the Law of *Moses*, if their Arithmetick failed them not. But no particularity of signification can from that place be gathered, the speech being of creeping things, which go as well upon the breast as the belly, and the belly as the breast.

Since therefore the word here used neither hindreth our opinion, nor much furthereth it, we will come to such other grounds as may prove our assertion, for the *Serpent's going with breast advanced* afore the Fall of man, and *not groveling* till his Malediction. And first let it be considered there is no impossibility of it in regard of the frame of the *Serpent*; which appears both by their advancing themselves when they assault a man, (which the Painters express in their Pictures) and also when they swim through the water, which is with their head and some part of their breast raised above water, even as a Swan holdeth up her neck; as I have heard affirmed by such as have been eye-witnesses: and lastly, *Plinie* and *Solinus* report of the *Basilisk*, that the *Basilisk* walks so still; as I shewed a little before. And it may be, as when the *Giant-like* stature of mankind was diminished after the Flood in a manner throughout the world, and for many ages, yet was there by God's disposition still a race of *Giants* left even till the time of *David*, for a monument and witness of the truth of a far bigger stature, in former times, which else could not so easily have been believed or imagined; (Such were the \* *Zanzummims* in *Abraham's* time, the sons of *Anak* in *Moses's*, and *Goliath* in the time of *David*; and it may be there are yet some in some part of the world to be found) as, I say, these seem to have been preserved by God, as a memorial unto men that they were not now as at the first: So it may be it was the will of God and is, amongst so many kinds of *Serpents* to preserve this one, that it should not as the rest go groveling upon the earth, but might be as a monument of the truth of the malediction of the rest to all posterity. Thus much of the possibility, which would be far greater, if we should with *S. Basil*, *Ephrem Syrus*, *Moses Bar-Cephas*, and many others, affirm that the *Serpent* had feet, namely, some short ones beneath the navel: For feet are not essential to the nature of a thing, as appears by the lame, who can live without them, and by others sometimes by the defect of nature born without them. And those who can believe the wonderful change of *Man* by his fall, of an immortal creature to become mortal; of one to have been born with all glorious endowments both of body and soul, now to be brought into the world the most unfurnished of all the creatures; those who believe the great alteration of the *Earth* it self when it was accursed for man's sin, the diminution of the time of man's life and of his stature ever since the flood; can any who believe these things, think it so incredible for the *Serpent* once to have had some small feet, and afterward to have had none, being a creature wherein God intended to leave a monument for ever? But of this I will determine nothing, neither doth my assertion simply depend upon it, but may well enough consist without it.

But because possibility is not sufficient of it self alone to infer a probability, I have therefore one thing to add more thereto, namely, the reason and cause even in nature (supposing still God's abasing of the *Serpent's* first creation) of this alteration of the posture of the *Serpent's* gate from that it was at the beginning.

First,

\* Some think these to be the *Zuzims* in Gen. 14. 5.



First, We know the more excellent and sublime the nature of a creature is, the more it raiseth it self upward; the more ignoble and base, the more it falls downward. This we see in the Elements themselves: the Fire, the most excellent and operative of the four, raiseth it self above the rest; the Earth, the basest and most unactive of all, is also of all the most dejected.

Secondly, As there is this difference in the Elements, so there is in the mixed bodies; some consisting of a more sublime and excellent temper, others of a more base and ignoble mixture; and that as in other, so amongst such creatures as live and move upon the earth.

Thirdly, This their nobleness within discovereth it self in the Body without, by advancing them naturally in their gate and gesture: whence *Man*, being of all creatures living upon the earth of the most excellent temper and sublimed condition of nature, is therefore of all other the most advanced in body;

*Pronāque cum spectant animalia cetera terram,  
Os homini sublime dedit, &c. Ovid. Metamorph. l. 1.*

*And whereas others see with down-cast eyes,  
He with a lofty look did man indue,  
And bad him Heav'n's transcendent glories view.*

Cic. l. i. de Ie-  
gibus. Cum na-  
tura ceteras  
animantes ab-  
jecisset ad pos-  
tum, solum  
hominem erex-  
it, &c.

Yea experience will tell us, that even amongst men themselves, those who are of a more exalted nature, either by heroick temper or predominancy of heat, are also more advanced in the posture of their bodies. Among Beasts themselves the basest is the most creeping; the noble *Lion* advanceth his head and breast so far as the frame of his body is thereof capable, and so the rest: and of all creatures we may observe besides, that those creatures have the most sagacity who come most near to walk up-right as *Man* doth.

If therefore the *Serpent* were of so sublime a nature at the first, as thereby it was more subtle than any beast of the field which God had made; how could so excellent a temper, the ground of so much sagacity, but advance the body thereof as far as the frame and shape thereof could admit? On the contrary, if afterward the *Serpent* became the most abased and accursed of all the beasts of the field, how should not this alteration of his former temper and disposition of nature make the gesture of his body also sutable, by stooping and groveling upon the earth? Who knows not that the natural position of *Man* is erected agreeable to his excellency above other creatures having life and motion? and yet notwithstanding so much hath the dejection of his primitive nature for sin weakned in him this propension, that were it not for education, it is supposed, yea and by experience confirmed, that he would walk upon all four like a beast. And shall we wonder that the malediction of the *Serpent*, exceeding that of *Man's*, should produce as much as this?

So then to conclude this first particular of *the Serpent's curse*; I understand it, from the ground aforesaid, as insinuating the cause by the outward and sensible effect, according to the manner of the Scripture; namely, the abasement and fall of the *Serpent's* whole nature from his primitive perfection, discovered by the fall of his once advanced body, thenceforth to go groveling upon the earth: even as the despoiling of the nature of *Man* of the inward indowments of perfection, is by the same sacred Trope insinuated by his outward nakedness; that is, the obscuration of that glorious and celestial beauty which he had before his sin: The difference whereof was so great, that he could not endure afterward to behold himself any more; but sought for a covering, even to hide himself from himself.

And now I come to the second particular, *Dust shalt thou eat all the days of thy life.* The courtest diet that any living creature hath allowed him. None of the Beasts of the field with whom he is compared are thus poorly provided for; nay not any other, unless the base *Earthworm*, not worthy to be named among the creatures. Even with this vilest of creatures is now ranked that once so noble a creature, *the Serpent*. Which yet is not so to be understood, as though *the Serpent* did not sometime eat something else, for they sometime devour birds, frogs, and such like; but that this is the ordinary fare which God hath provided him, and if at any time he getteth any other, he goeth beyond his limits. Whence *Esay* 65. 25. among the blessings of the *new Jerusalem* this is reckoned for one, that *the Serpent should eat dust*; that is, be made to be contented with the diet God had appointed him, and not to encroach upon the food appointed for others.

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But *why did God appoint him this Food?* I answer, Even to continue him in that accursed and vile condition to which he had dejected him: For *Food* is for the repairing and preservation of nature, and the goodness or badness thereof doth make the temper of the body better or worse. Hence according to the degrees of excellency in the creatures, their *Food* is finer or courser: Plants suck the moisture of the earth; Beasts live most upon plants; but Man of the flesh of cattel, fowl, and fishes. Since therefore the *serpent* was to have no better fare than *the dust of the earth*; as it argues the baseness of his nature which can with such food be nourished, so doth it necessarily imply his continuance in that his dejection and vileness: whereas otherwise it were not impossible, because his nature for the essence is still the same it was, if his diet were as it had been, for him to improve himself more near to his primitive temper than now he is. But God, who had decreed he should ever remain under this malediction, appointed also the means to retain him therein.

## DISCOURSE XLII.

GENESIS 3. 15.

*And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.*



THE third and last particular remains to be treated of; *I will put enmity between thee and the woman, &c.* This no doubt intendeth in some things more directly the *spiritual serpent* than the *brute*; yet for the general it may and ought, as well as the rest, to be expounded of the *brute serpent*, as a Glass wherein to behold the malice and destiny of the other, *the Devil*. It containeth two parts; *The Enmity*, and the *Event and Managing thereof*. For the *Enmity*, how it is verified concerning the *brute serpent* experience telleth. It is some part of the happiness of the creature to be the Favourite of Man who is the Lord thereof; what honour could betide it greater than this? But between the *Serpent* and *Man* is the most deadly enmity, and the strongest antipathy that is amongst the Beasts of the field; such an one as discovereth it self both in the *natural* and *sensitive* faculties of them both. For the first, Their humours are poison each to other: the *gall of a serpent* is Man's deadly poison; and so is the *spittle of a Man* affirmed to poison the *Serpent*. For the *sensitive* antipathy, it appears in that the one doth so much abhor the sight and presence of the other. *Man's* nature is at nothing so much astonished as at the sight of a *Serpent*; and like enough the *Serpent* is in like manner affected at the sight of *Man*; and that more especially, as the Naturalists affirm, of a *naked man* than otherwise. As though his instinct even remembered the time of his malediction, when he and *naked man* stood before God to receive this sentence of everlasting enmity.

And whereas the words of the Text do in special point out the *Woman* in this sentence of enmity; the Naturalists do observe, that is greater and more vehement with that sex than with the male of mankind: Insomuch that *Rupertus* affirmeth, That if but the naked foot of a *Woman* doth never so little press the *head of a serpent* before he can sting her, both the head and body presently dieth; which no cudgel or other weapon will cause, but that some life and motion will still remain behind. *Hoc (saith he) ita esse, ipsorum qui per industriam exploraverunt fidâ relatione comperimus. Lib. 3. de Trin. c. 20.* You know my Author, who affirms that he had this from the faithful report of such as had purposely bestow'd their pains to find out the truth thereof.

The remaining words of my Text do express the *Managing and Event of this enmity*, which is far more dangerous and unlucky on the *Serpent's* part than on *Man's*: for *Man* is able to reach the *Serpent's head*, where his life chiefly resideth, and where



where a blow is deadly ; but as for the *serpent*, he shall not be able to prevail against *Man* otherwise than privily and unawares, and that but in the lowest part, namely, when he shall pass him unseen, *to sting him by the heel*. And that this is the nature of a *Serpent* it appeareth in the words of *Dan's* blessing, *Gen. 49. 17. Dan shall be a Serpent by the way, an Adder in the path ; that biteth the horse-heels, so that his rider shall fall backward*. And to make an end of this discourse also, it is a thing to be observed in the nature of a *Serpent*, that as soon as he perceiveth man ready to throw or strike at him, he will presently rouse his body for a buckler to save his head ; even as though he had some impression of that doctrine which God here read him in my Text, *Ipsæ conteret tibi caput, He shall bruise thy Head ; Beware thy head*. Gen. 3. 15.

AND thus hitherto I have considered these words as they are *the curse of the brute serpent* : Now I am to go over with them again, to shew how they are propounded unto us by God as a Glass wherein to behold the Devil's malediction ; the *serpent* being made now the discovery of his vileness, which once he abused for a mask to hide it from the woman. As therefore the *serpent* is the *most accursed* of all the cattle and beasts of the field ; so is the *Devil* the *most accursed spirit* amongst all orders and degrees of Spirits : namely, of the highest of Angels become the abjectest of Spirits ; more base and accursed than the most cursed damned Soul ; having little or nothing left him of that good which was suitable to a spiritual condition : and this is the state of the *Devil* for the general, answerable to that of the *serpent*.

Now for the particulars. The first is, *Upon thy breast shalt thou go*. How doth this besit the *Devil* ? The *Devil* hath no bodily breast to go upon : But as I shewed in the *serpent*, that this *groveling* signified the abasement of his whole nature from its primitive excellency ; so in the *Devil* it signifies his stooping down and falling from his most sublime and glorious condition. A wonderful stoop this was, when that which had been advanced as high as heaven, was made to fall down as low, yea lower than the earth it self. This is the *Devil's going upon his breast*, this the *groveling* of that once so highly reared posture : according to that description of *Jude ver. 6*. who calls them *the Angels that kept not their first estate, but left their own habitation ; agreeable to that of S. Peter 2 Ep. 2. 4. God spared not the Angels that sinned, but cast them down to hell*.

The second particular is, *The dust of the earth shalt thou eat all the days of thy life*. The food wherewith *Spirits* are fed is analogical, spiritual and not corporal ; we must therefore here seek out that which in them hath the fittest resemblance with corporal food. The life of Angels consists in the continual contemplation of the excellent Greatness, wonderful Goodness, and glorious Beauty of the Essence of God, both as it is in it self, and as it is communicated unto his creatures. This is that which our Saviour intimates, *Matth. 18. 10. Their Angels do always behold the face of my Father which is in heaven*. The food of Angels, whereby this their Intellectual life and vegetation is strengthened and continued, is that unspeakable joy and delight which accompanies their contemplation of God, and which they find in the beholding of whatsoever else hath any conformity and suitableness with him, his Power, his Wisdom, his Glory, his Goodness : according to that in the Gospel, *There is joy in heaven, and in the presence of the Angels of God, for one sinner that repenteth*. This is that Manna Luke 15. 7, 10. which feeds the blessed Angels, and which makes them unweariable and unsatiable in their contemplation and imitation of God, as corporal food enableth the body for the continuance of corporal actions and works.

And such as this had been the Devil's fare, had he not fallen from his first estate by sin : whereas now in stead of that Manna, he is fain with the *serpent* to feed on a food as coarse and as base as *the dust of the earth*. For as of a glorious Angel he is fallen to be a damned Spirit ; so is his diet answerable to continue him in that damnable estate ; namely, a food clean contrary to that of the blessed Angels, and a very earth to their heaven ; a most execrable joy and a malicious delight in whatsoever is opposite to the Power, the Wisdom, the Goodness, the Glory of God his Creator : this is that he hungeth and hunteth after, and nothing but this. If there were no sin, no confusion, no misery of creatures in the world, the Devil would be soon starved ; for this is that he preys after, this is that carrion he seeks for, when he goeth about (as *S. Peter* saith) *like a roaring Lion seeking whom he may devour*. I have read of a people of *America* that will eat no flesh before it be stinking rotten, and then it seems to them most tender and delicate : These are of a diet like unto the Devil, for nothing but garbage and carrion are his dainties ; the more rotten with sin, the more pleasing to his palate ; that which stinks most in God's nostrils, that smells the sweetest in his. 1 Pet. 5. 8.

Thus much of the second part of this Curse.

The

Gen. 3. 15.

The last part remains, *I will put enmity between thee and the woman, and between thy seed, &c.* In which we will first consider *The parties who are to be at this deadly feud:* Secondly, *The event and success they have one against the other.*

For the first, *The parties are on one side said to be the Serpent and his seed;* on the other side, *The woman and her seed.* By the Serpent we are to understand *Satan* the Prince of darkness and Father of Devils. The Serpent's seed in the first place are the whole crue of Devils and damned spirits, who are fallen from their first estate and condition. These are the Serpent's first-born, begotten by him not by corporal generation, nor as they are Spirits, but by spiritual deformation, as they are Devils. For it is the opinion of Divines, That *Satan* fell first himself, and afterward propagated his Apostasie by drawing others after him, over whom therefore he worthily deserveth to have the principality and chiefdom; in which respect also, were there no other, yet he might be called *their Father*, and they his sons or seed, as we know the use of the Scripture is to call Princes Fathers, and Subjects Sons. The latter offspring of the Devil, being a second brood, are the whole company of wicked and reprobate worldlings: for that such as these are the spawn of that foul Fiend, it appears clearly by the words of our Saviour to the Pharisees, *Joh. 8. 44. Ye are of your Father the Devil, and the lusts of your Father ye will do.* And again, *1 John 3. 10. The children of God are opposed to the children of the Devil.* Therefore Christ calls *Judas a Devil*, *John 6. 70.* And *Paul Acts 13. 10.* calls *Elymas the Sorcerer a child of the Devil.* The case is plain: And as the Vanguard consisted of the first crue, so these latter are the Rere of Satan's Army.

Esay 7. 14.

Now on the other side, against this Army of Hell-hounds stand *The Woman and the Woman's seed.* The Woman though only named, excludes not the Man, who was to be at enmity with the Devil as well as the Woman: But the reason of this unusual Trope, which calls the Kind by the name of the weaker and inferior Sex, is because of the words following [*of the seed*] wherein is contained the great *Mystery of Christ's Incarnation*, under whose colours and in whose power alone this Army is both to march and overcome. For this great Captain was to be, as you know, *the seed of the Woman only*, and not of the Man; *A Virgin should conceive a Son, whose name is called Emmanuel.* Whence it comes to pass, that some by seed will have no other seed to be understood but *the person of Christ only*: both because he is alone that seed of the woman, which is not the seed of man; and because *S. Paul, Gal. 3. 16.* on those words (*v. 8.*) *In thy seed shall all the Nations of the earth be blessed,* expoundeth seed singularly and individually of Christ himself alone. But if it be well observed, the case here is not the like; for the seed of the Woman is opposed to the seed of the Serpent, which seed cannot chuse but be taken collectively for *Satan and all his regiments of Devils and Hell-hounds.* And why should not also the seed of the Woman be understood of Christ mysfical, that is, of Christ the Head with all his members, who are incorporate into him by Faith into one mysfical body? For although they are naturally the seed of Man as well as of the Woman, yet spiritually by this incorporation they are the seed of the Woman only, as is their Head with whom they are one. And this it is which makes them of the party against the Serpent; for till they once became the seed of the woman only, there was no enmity betwixt them.

The seed therefore of the Woman I expound to be *Christ and his Members*: He *κατὰ φύσιν*, the seed of the woman by nature; they *κατ' ἐφ' ἑμμοσιν*, by their spiritual engraftment into him. Hence appears the difference of these two Armies. First, In Satan's Army all march under their Father who begot them; but Christ's Army fighteth under the Colours of their elder brother, the first-begotten seed of the woman. Secondly, In their ranging, Christ and his Army are as one body informed by one Spirit; the Devil's is far more disunited. Thirdly, In their fighting: for in Satan's Army every Souldier useth his own strength, and fights with his own weapons; but in Christ's Army the whole strength lies in Christ their General: all our armour is on his back, and our weapons guided by the power of his hand. So we may learn out of *S. Paul, Ephes. 6. 11, 12. Put on (saith he) the whole armour of God, that ye may be able to stand against the wiles of the Devil. For we wraastle not against flesh and bloud, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

Thus then having seen the marshalling of these two Armies which are at so deadly an enmity, let us at last see *The success of their skirmishes* and of the stratagems which they practise one against the other. These are described on the Devil's part very terrible, that his head should be mauled; but on Christ's side the loss should be very small, the Devil prevailing but to the wounding or bruising of his heel. But



But what is this *Head of the Serpent*? and what the *Heel of the Woman's seed*? Those who understand *The seed of the woman* singularly, of the person of Christ only, make his *Head* to be the *Godhead*, against which the *Serpent* could prevail nothing; but his *heel* to be the *Manhood*, which the *Serpent* so bruised at his Passion, that the grave became his bed for three days together. This indeed is true, and no marvel, for the *Head* is as it were the whole *Bodie's Epitome*. But we who have expounded *The seed of the woman* collectively, of Christ and his *Members*, must also in this mystical Body find a mystical *Head* and a mystical *Heel*; and so in like manner for the *Serpent* and his seed. Gen. 3. 15.

The *Head* therefore, or, if you had rather, *Headship*, is nothing else but *Sovereignty*: The *Serpent's head* is the Devil's *Sovereignty*, which is called *Principatus mortis*, the *sovereignty of death*, namely, both *objective* and *effective*; that is, such a *Sovereignty* as under which are only such as are liable to *Death* both temporal and eternal; and such a *Sovereignty* whose power consists not in saving and giving of life, but in destroying, and bringing unto *Death* both of body and soul. Under the name also of *Death* understand, as the Scripture doth, all other miseries of mankind, which are the companions of this double *Death* I speak of. This is that damnable *Head of the Serpent*, the Devilish *Sovereignty* of Satan. Now the *Sword* whereby this *Sovereignty* was obtained, the *Sceptre* whereby it is maintained, or, as S. Paul speaks, the *sting* of this *Serpent's head*, is *Sin*: This is that which got him this Kingdom at the first, and this is still the right whereby he holds the greatest part thereof. *Imperium iisdem artibus conservatur quibus acquiritur*, By the same arts and methods is an Empire conserved by the which it was at first obtained. 1 Cor. 15. 55.

This *Sovereignty of the Devil*, which once overwhelmed nigh all the world, the *Woman's seed* should break in pieces and destroy; which (according to this Prophecy) we see already performed in a great measure, and the grounds laid long ago for the destruction of all that remaineth. As saith S. John Ep. 1. c. 3. v. 8. *The Son of God was manifested for this purpose, that he might destroy the works of the Devil*. And Christ himself said, that the time was come that the Prince of this world should be cast out; and bade his Disciples be of good cheer, for he had overcome the world. If you would see what a wonderful victory he hath long ago gotten of the *Serpent*, when after a terrible battel he overcame and destroyed the *Sovereignty of the Serpent* in the Roman Empire, see it described in the 12. of the *Revelation*, v. 7, 8. where *Michael* (that is, Christ) and his *Angels* fought against the great *Dragon* and his *Angels*, till the *Dragon* with all his Army was discomfited, and their place found no more in heaven, that is, he utterly lost his *Sovereignty* in that state; whence there was a voice in heaven, v. 10. *Now is come salvation, strength, and the Kingdom of our God, and the power of his Christ*. And what he will at the length do with the remainder yet of the Devil's *Sovereignty*, you may find in the 19. and 20. chapters of the *Revelation*: For he must reign, as S. Paul saith, until he hath put all his enemies under his feet, until he hath destroyed all power, rule, and authority adverse unto him: And then last of all destroying *Death* by giving immortality to our raised bodies, shall surrender up his Kingdom unto his Father, as it is 1 Cor. 15. 25, &c. John 12. 31.  
Chap. 16. 33.

But Satan, saith my Text, shall prevail something against him, for the *Serpent* shall bruise his heel. What is this *Heel*? Those who understood the seed of the woman singularly, as I told you, made it Christ's *Manhood*: But now we expound the seed Christ's Mystical Body, what shall we make the *Heel* thereof? I could say that by it were only meant a light wound, or the Devil's assaulting the Body of Christ *ex insidiis*, at unawares; for that is his fashion since the great overthrow which our *Michael* gave him, to work his feats underhand, and to undermine our Lord in his members. But this, though true, is not full enough. It may seem therefore the fittest to make *hypocritical Christians*, who profess Christ outwardly, but inwardly are not his, to make these the *heel* of his Mystical Body: for against such the Devil we know prevaleth somewhat, and by them annoyeth the rest of the Body with his venom, though he be far enough yet from impeaching our Lord's *Headship* and *Sovereignty*. But will you give me leave to utter another conceit? If the *Blessed souls in heaven* be the upper part of Christ's mystical Body, the *Saints on earth* the lower part of the same; may not the *Bodies of the Saints deceased* which lye in the earth be accounted for the *heel*? For I cannot believe but they have relation to this mystical Body, though their Souls be severed from them, and yet must that relation be as of the lowest and most postick members of all. If you will admit this, then it will appear presently what was this hurt upon the heel, when Christ had once mauled the Devil's head; for the Text seems

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Gen. 3. 15.

to intimate that the Devil should give this wound after his head was broken.

I will hold you in suspense no longer. Read the 13. of the *Revelation*, and see what follows upon *Michael's* Victory over the Dragon, what the Devil did when he was down: He forms a new Instrument of the wounded *Roman* Empire, by whose means, under a pretence of the Honour given to the precious *Reliques of the Saints and Martyrs*, he conveyed the poyson of *Saint-worship* and *Saint-invocation* into the Kingdom of Christ; with which wound of the heel, the Devil coming on the blind side, the true Church had been long annoyed, and limpeth still.

## DISCOURSE XLIII.

## 2 PETER 2. 1.

*But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*



ANY are the Prophecies in Scripture wherein the Holy Ghost forewarns us of a great and solemn Defection and Corruption of Faith, which should one day overspread the visible Face of the Catholick Church of Christ, and eclipse the light of Christian Verity and Belief. S. Paul (2 *Thef.* 2. 3.) foretels us, that there should be an *Apostasy* or *Falling away* of Christians, and the *Man of sin* be revealed, before the coming of the day of the Lord. The same Apostle (1 *Tim.* 4. 1.) tells us, that though the great *Mystery of Godliness* (spoken of chap. 3. 16.) were then preached among the *Gentiles*, and believed on in the world; yet the Spirit spake expressly, that in the latter times some should depart from the Faith, giving heed to seducing Spirits and \* doctrines of Devils (or Demons.) S. John tells us (*Rev.* 17. 5.) that the Christian Rome, of the spouse of Christ should become a *Babylonish strumpet* and the Mother of the fornications and abominations of the Earth. At the same mark aimeth this Prophecy of my Text, though perhaps less taken notice of than the rest: The evidence whereof I hope you will confes with me, when I have unfolded the same.

Understand therefore that the Words I have read are *A prediction of a Corruption of Faith which should one day surprise and overcloud the visible Church, or that company of men upon whom the name of Christ was called, and who outwardly professed him to be their Lord and Redeemer.* This Corruption is here set, First, generally, both for the matter and the manner: For the matter, *There shall be false Teachers among you, who shall bring in damnable Heresies*; For the manner, it should be done privily, *Who privily shall bring in damnable Heresies.* Secondly, The Apostle also specially informs us of what kind and sort these damnable Heresies should be, that so we might not only know that Heresies should be, but be forewarned also what they should be; and that by a double mark and description. For first, They should be like unto those which we read have befallen the people and Church of *Israel*: *There were false Prophets also among the people* \*; (i. e. the Jews,) *even as there shall be false Teachers among you.* The second mark is, That these Heresies should be of such a kind, as men who openly professed themselves Christians and servants of Christ should yet deny Christ to be their Lord and Master: for, saith our Apostle, *They shall deny the Lord that bought them*; that is, professing themselves to be of that number of men whom Christ had purchased with his blood, or the bought servants of Christ, they should nevertheless deny their Lord who

\* That these words are to be translated thus, see it proved in Bo. III. in the Discourse of The Apostasy of the latter times, Chap. 1.

\* In the New Testament of Acts or the people is more than once put for the Jews; as in *Acts* 21. 28. and in *Chap.* 26. 17. *Acts* & *Thom.* the people and the Gentiles are opposed: the like in Verse 23. as in *Chap.* 9. 15. are opposed the Gentiles and the children of *Israel* called in the two foregoing places the people. See also *Chap.* 28. 17.



bought them. The last thing he tells us is, the Doom which should befall such as had interest in these Heresies; *They should bring upon themselves swift destruction.*

2 Pet. 2. 1.

To begin with the general description of the matter, *There shall be false Teachers among you, which shall bring in damnable Heresies.* The time should be when the Doctors of the Church should teach falsely, and the people with them believe damnably. For we must understand that these false Teachers should not be a few, only here and there one, nor these Heresies scattered only in some few places; but that this Corruption was to be such a one as should cover and overwhelm the face of the visible Church. For the *Great Defection* was to be a general and solemn one, such a one as should stain the whole body with the foul name of *Whore of Babylon*, Rev. 17. 5. Such a one as whereby *the Court of the Temple of God* should not only be *prophaned*, but even *trod down by Gentilism*, Rev. 11. 2. Such a one as *the World* is said to wonder after *the Beast*, and worship him, Rev. 13. 3, 4. Such a one as should not only *make War with the true Saints*, but *overcome them*, Rev. 13. 7. Otherwise if S. John and S. Paul should mean no more but the errors of particular men, and their trouble from the Church; they should make no Prophecy at all, or a needless one. For who knows not that in S. Paul's, S. John's and the Apostles own times were divers Heresies and Hereticks, here and there dispersed and grown up as Weeds in the wheat-field of Christ? but the wheat yet overtopped them, and the known body of the visible Church disclaimed them. Of such as these therefore they could not mean, when they foretell of a *corruption to come in after-times*, or (as Paul speaks, 1 Tim. 4. 1.) *in the latter times*; for no man uses to foretell of things which are already, as if they were to come. Nor would the Apostles foretell of *Heresies* as it were special to the after and latter times, if they were but such and in such manner as was but usual and no novelty in their own time. The *corruption* and *defection* therefore so much prophesied of was another manner of one, such a kind of one as before neither had been in the Church nor was to be; namely, such a one as should not be disclaimed by the body of the Church, but should surprise, eclipse and overwhelm, and as it were overcloud the visible Church itself; which should be as when the Heavens are overcast, so as the bright Firmament with the stars and lights therein can no more be seen.

If this be so; then may we hence observe how vain and idle that challenge of our Adversaries is, when they bid us shew our Church to have been always *visible*, and to give them the names of those who have been of our Belief in all Ages since Christ and his Apostles times. What? may they not have been, although we cannot name them? This is as unreasonable a demand, as to require a man to shew him and point him where the Sun is, when the whole face of Heaven is overcast with Clouds: would you not believe the Sun were in the Firmament and risen in a cloudy day, though no man could point and shew you with his finger where she is? yes, I am sure you would, and say too, that there may be other signs thereof, though a man cannot see her; as namely *Day-light*, which never is without the Sun; yea and now and then we may have a glimpse of her through a thinner cloud, which assures us thereof. Even so when the *great Defection* as a Cloud overspread the face of the Christian Firmament, the visible Church of Christ, for divers Ages together, though the Cloud be for a great part so thick as it will not suffer us to discern the company of those who still kept intire the true and unstained Faith of the Gospel, yet we rest assured that it was under the Cloud, because some Day-light of Christianity still appeared; which argued the Sun was in the Firmament, though the great Cloud overshadowed her; yea and now and then we can shew and spy some glimpse of her, as often as any breach happened in the Cloud which overcast her.

I might also make use of that Parable of our Saviour, where the Church or Kingdom of God (for both is one) is compared to a Field, where *the Master sowed good seed*; but while men slept, *the Enemy*, that wicked one, *came and sowed tares among the Wheat*. If the *tares* once grow so many and so high that they quite overshadow the *wheat*, whereof there is but little left, can a man who stands a good way off shew the *wheat* from the *tares* with his finger? I think not; though, if the *wheat* overmasters the *tares*, he easily might. This is the very case of the true Church so long as the *Apostasy* prevailed: And we who live now are something far off; if we had been nearer, as those were who lived then, we might have discerned the *wheat* a great deal better.

Math. 13. 24, 25.

But if you would yet be more fully informed how the true company of Believers could live under this woful state of the visible body, and not be extinguished, and by what Signs and Arguments we may fully conclude it was there all that time; though

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2 Pet. 2. 1.

I have given some taste of this last already, yet you shall hear more of them both anon, as my Text will give me occasion.

In the mean time I must tell you, That there needed not all this stir about *Visibility*, if our Adversaries were ingenuous : For the difference between them and us is not so much about the point of *Visibility*, as about the point of *Time*. They hold the *glorious Visibility* of the true Church to have continued from the beginning until this present ; and the overshadowing of the light, and eclipsing of the glory thereof under *Antichrist*, to be a thing yet to come ; and when it comes, they and the Fathers too say as much of the eclipsing of the Church as we do for our hearts. For then they say the use of the Sacraments should cease, no Eucharist, no Mass, no publick Assemblies, yea all Ecclesiastical Jurisdiction should be extinguished. Is not here enough ? Now on the contrary, we hold the *Clouding of the Church's Visibility* to have been already, and a great part of the Glory thereof to be yet to come. Both agreeing in this, that in that fatal Apostasie the Church's Visibility and Glory should cease : But we say, *that time hath been already* ; they say, *it is yet to come* : we say, that that time was to last *many Ages* ; they say, when it comes, it shall be but *three single years and a half*.

Why then are they not ashamed to offer to choak us with this Argument of *Visibility* and *Glory*, when themselves confess there is a time to come when the same Argument would be as well used against their *supposed Catholick Church* as it is now alledged against ours ? This is too great partiality. Seeing therefore the whole Controversie lies in this, *Whether the Church's fatal Apostasie be already past or yet to come*, it is a great deal the quicker course for them and us not to wrangle about *Visibility*, but to examine the condition and quality of both Religions by the Scripture ; where we have ( as S. Peter speaks in the foregoing Chapter ) *a most sure word of prophecy, whereunto we shall do well if we take heed, as to a light shining in a dark place*. And this shall suffice to have observed concerning the matter in general, *A General Desection or Corruption of the Church by false Teachers and damnable Heresies*.

2 Pet. 1. 19.

\* *μαγεσιονισμῶν*  
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NOW I come to the Circumstance of this general description of the *Church's Apostasie*, namely, *The manner how these false Doctors should bring in these damnable Heresies* ; which is not *Openly*, but *Privily*. For to the \* word here used for *bringing in* signifies, *who privily shall bring in damnable Heresies* : Not so that it should be observed and espied at the first ; but so by degrees, and with such a mask of plausible pretences and good meaning, that the Church was overwhelmed before it knew what it ailed : Even as some diseases steal so upon a man, that he never knew he was sick until he see himself past recovery ; and then perhaps he will begin to call to mind, though too late, at what time and by what means this sickness grew upon him.

This Observation therefore will furnish us with an Answer to another Objection of our Adversaries. For if ( say they ) the Catholick visible Church altered so much from the Primitive sincerity of Faith and Christian worship as we say it did ; how comes it then to pass that it was no more observed and opposed by those who then lived ? For it is strange so great an alteration should find admittance with the general consent of all. I answer out of my Text, That *it came in privily*, and so was not observed nor opposed till it was too late, and that the Apostate Faction was grown too strong for the sound. A fire, we know, if it be espied at the first, may be easily smothered and quenched ; but if the cry rise not till all be on a flame, no man then dare come near to help it : So was the case here.

And yet in some Corruptions somewhat sooner espied than the rest ; as *Worshipping of Images, Transubstantiation, the Pope's Godlike Supremacy*, the establishing of these was not without great opposition, even to the changing of States and Kingdoms. But here also the opposers came too late ; for these *Heresies* also were at the first *brought in so privily*, that the Faction was not espied till it was grown too strong to be overmastered by opposition.

THUS having seen the General part of this description, both for the *matter, false Teachers and damnable Heresies*, and also for the *manner*, they should be *privily* brought into the visible Church ; I come now to the *special* part of the Prophecy, which tells us in particular *What kind of Heresies these should be, of what sort*, which should so generally over-cloud the Church of Christ. And this our Apostle here sets forth by a twofold mark. First, They should be such as we read to have been amongst the *Jewish* people under the Old Testament : *There were* ( saith he ) *false Prophets among the people, even as there shall be false Teachers among you*. This is a good ear-mark, having so infallible history as is the story of the Bible to know it by : For if  
this



this of *Christendom* were of the same stamp with that of *Israel*, it cannot lie long hid from us; which that it may not, let us confine our discovery to these two heads. First, Let us learn what *Heresies* were those which the false Prophets of *Israel* brought in amongst them, as we find it recorded in the Scripture; for thither our Apostle sends us \*. In the second place, We will examine whether the *Heresies* of *Christendom*, brought in by the false Doctors of *Babylon*, be not exactly like them.

2 Pet. 2. 1.

\* Εἰς αὐτὸν 3.  
Sec.

To begin with the first, I cannot find in the Old Testament any other *Heresies* there recorded as brought in by false Prophets, but only *Idolatry* and the worshipping of other Gods besides the true and living God: I doubt not but the Jews had other Errors, but this is that which so great a part of the Bible is taken up in forewarning of, in relating of, and in declaiming against it. This is that we are sure the false Prophets had a hand in; of the rest nothing that way is recorded. This is that Moses forewarned the people of *Israel* of, *Deut. 13. 1. If there arise among you a Prophet or a dreamer of dreams, and give thee a sign or a wonder, 2. And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, (which thou hast not known) and let us serve them; 3. Thou shalt not hearken to the words of that Prophet, &c.* Here you hear of the false Prophets, and what should be their Doctrine, viz. *Let us go serve other gods and worship them.*

But if you ask whether there were any such in that people, *Elijah* shall tell you, *1 Kings 18. 22. I only (saith Elijah) remain a Prophet of the Lord, but Baal's Prophets are four hundred and fifty men.* And, *2 Kings 10. 19. Jehu* made a foul fray amongst them when he said, *Call unto me all the Prophets of Baal, and all his servants, and all his Priests, let none be wanting; for I have a great sacrifice to do unto Baal: but he served them in their kind.* And of this kind of Prophets were those of which *Elisba* bade *Jeroham* the King ask counsel, *2 Kings 3. 13.* when being in distress in his march against *Moab*, he had sent to him for advice what to do, *Get thee (\*saith he) to the Prophets of thy Father, and the Prophets of thy Mother,* that is, the Prophets of *Ahab* and *Jezabel*.

\* By way of irony.

And you may know these Prophets taught the people the same Religion of Idols which themselves followed. Hear what the Lord saith, *Jer. 2. 8. The Priests said not, Where is the Lord? and they that handle the Law, knew me not; the Pastors also transgressed against me, and the Prophets prophesied by Baal, (or, for Baal) and walked after things that profit not.* And after, verse 26, 27. *As the Thief is ashamed when he is found; so is the house of Israel ashamed; they, their Kings, their Princes, their Priests, and their Prophets; saying to a stock, Thou art my Father; and to a stone, Thou hast brought me forth, &c.* And chap. 8. 1. *At that time (saith the Lord) (i. e. when the Jews shall be carried captive) they shall bring out the bones of the Kings of Judah, and the bones of his Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Jerusalem out of their graves: verse 2. And they shall spread them before the Sun and the Moon and all the Host of Heaven, whom they have loved, and whom they have served, and whom they have worshipped.* Chap. 23. 13. *I have seen folly in the Prophets of Samaria, they prophesied in Baal, and caused my people Israel to erre.* — verse 15. *For from the Prophets of Jerusalem is profaneness gone forth into all the land.* verse 26, 27. *How long shall it be in the hearts of the Prophets that prophesie lies? — which think to cause my people to forget my Name by their dreams they tell every man to his neighbour, as their Fathers have forgotten my Name, for Baal.*

You know by this time what kind of false Prophets were among the people; where I would desire you to take notice of one thing more, That for all this, these Prophets prophesied these things in *Jehovah's* name: For so it is said of those I last quoted in the verse immediately before the words I quoted — *the Prophets that prophesie lies in my name.* So also shall you read, *1 Kings 22.* of *Ahab's* Prophets, who being Prophets of *Baal*, yet prophesie in the name of *Jehovah* the true God, *Thus saith Jehovah:* which being foreseen by the Lord himself before it came to pass, seems to be the ground of the Law, *Deut. 18. 20. But the Prophet which shall presume to speak a word in my name, which I have not commanded him to speak, and which shall speak in the name of other gods, even that Prophet shall die.*

False Prophets pretended the name of God.

Seeing therefore we find these to have been the false Prophets among the people of the Church of *Israel*, and their *Heresies* to have been the Doctrines of Idols, of worshipping the Host of Heaven, of *Baalim*, of Gods of wood and stone; of these undoubtedly *S. Peter* means, when he saith, *As there were false Prophets among the people, so shall there be false Teachers among you, which shall bring in the like damnable Heresies.*

HAVING therefore brought the matter thus far, let us now see whether *S. Peter's* Prophecy be fall out true or not; whether the Apostasie whereunto false Teachers

1 Pet. 2. 1.

have brought the *Christian Churches* be not like that almost in every respect whereunto the *false Prophets* once brought the *Church of Israel*. But first I must instruct you a little in the old Idolaters and the Heathens Divinity, both concerning the *sorting of their Gods*; and secondly, for the way and manner to worship them.

For their *Gods*, the Heathen and those who followed their fashions had two sorts of them: First, *Sovereign and Supreme Gods*, which the Scripture calls *The Host of Heaven*; Secondly, *Under-gods*, or, if you will, *Godlings*, which the Greeks call *Dæmon-gods*, the Scripture calls them *Baalim*, that is, *Lords*.

Now the *Sovereign Gods*, or the *Host of Heaven*, were such as they supposed to remain always in the Heavens, yea to dwell in the Heavenly lights, in the Sun, Moon and Stars, as it were Souls in bodies, and there to keep their stations immovably without change of place or presence. Which Celestial and Heavenly Gods as they were Eternal, without beginning or ending; so they supposed them to sublime and pure, as they might not be prophaned with the approach of earthly things, or with the care and managing of mortal mens businesses.

\* An inferior Order of Gods.  
\* In his Symposium.

And therefore they bring in that \* second Order of Gods, called *Dæmons* or *Ea-lims*, as a *middle sort* of Divine Powers between the Sovereign Gods and mortal men, whose office is to be as *Mediators* and *Agents* between them, and, as \* *Plato* speaks, *reporters and comers from men to the Gods and from the Gods to men*; without whom there could be no commerce and intercourse between the Gods and men: For they say, it befits not the Majesty of the *Sovereign Gods* to manage these things of themselves. And therefore though all things come by their Will, Power and Authority, yet is it by the mediation and ministry of these *Dæmons* in Scripture called *Baalim*. I could prove you this at large out of the Heathen Philosophers, but I shall not need \*.

\* See this proved in Book III. in the

Treatise of *The Apostasie of the latter times*, in Chap. 3.

Note that what immediately followed here in the former Edition is in this omitted, because it is *verbatim*, and with additions, express in the forementioned *Apostasie of the latter times*, in Chap. 3. & Chap. 4.

Thus therefore having seen the Heathen Doctors conceit of their Gods, now let us see briefly the other point I promised to speak of, *viz. The manner how to worship them*, and as it were to bring them to the lure of men, when they had occasion of devotion with them; and this was done by sacrificing of Images. You shall hear it from an ancient Author, and passing skilful in these mysteries, even *Hermes Trismegistus*, who in his *Aselepius* speaketh in *English* thus; *It is a wonder beyond all wonders, that man should find out a way to make Gods, (that is, Images,) &c. \**

\* See the rest of this large Testimony in Book III. in *The Apostasie of the latter times*, in the beginning of Chap. 5.

Another way to worship them was in Religious graves and sepulchres, for there they hoped to find their *Ghost-gods* especially; as we yet suppose that Spirits frequent Church-yards and places of the dead.

THESE were the Mysteries and conceits of the Ancient Idolaters, which the false Prophets of *Israel* brought in amongst the people of God, and made them also (as the Scripture speaks) *to provoke the living God to jealousy with the abominations of the Heathen round about them*. Now then judge impartially, whether this Prophecie in my Text be not long ago fulfilled amongst us Christians, the new people of God. *There were false Prophets among the people of Israel, even so (saith my Text) were there to be false Teachers among Christians, who should bring in damnable Heresies.*

Which that you may the better do, Know first, that the *Israelites* did at no time altogether renounce the true and living God, not in their worst times; but in their conceit and profession they acknowledged him still, and were called *his people*, and *he their God*, though they worshipped others besides him. So Christians in their Apostasie neither did nor wereto make an *absolute Apostasie* from God the Father and Christ their Redeemer; but in outward profession still to acknowledge him, and to be called Christians.

1 Kings 15. 30. 34. and elsewhere.

1 Kings 12. 28.

Secondly, There are two main Apostasies of *Israel* recorded in Scripture. The First is styled *The sin of Jeroboam the son of Nebat*, as a principal establisher thereof: And this was *to worship the true God himself under an Image*; For he set up *Calves* at *Dan* and *Bethel*, and consecrated them in this manner, *Behold, Israel, the Gods which brought thee out of the land of Egypt*. For those are *Calves* indeed which here think he took the *Calves* themselves to be *Gods*. The truth was, Because he would not have the people go to the Temple of *Jerusalem*, where the *Ark*, the pledge of God's presence, was; therefore he made these *Calves* in stead thereof, supposing, as the *Gentiles* did



did of their Gods, that the true God would have yielded his presence to an *Image* made in honour of him : And therefore they used, when they came to make vows or oaths at the *Calf*, to swear *Jehovah liveth* ; as *Hosea* 4. 15. When therefore our *Papists* worship God the Creator under an *Image*, and Christ their Redeemer in a *Cross*, *Crucifix*, or in a *piece of Bread* ; this is the very same Apostasie with that of *Jeroboam the son of Nebat* who made *Israel* to sin : And as *false Prophets* taught *Israel* that, so have *false Teachers* brought into Christendom the very same as you see was prophesied. 2 Pet. 2. 1.

The Second main Apostasie of *Israel* is called *The way of Ahab*, not because he was the first bringer in, but the chief establisher thereof. And this was not only to worship the true God idolatrously in an *Image*, as *Jeroboam* did, but to worship other Gods besides him, namely *Baal-gods* or *Baalim* ; supposing either by these to have easier access unto the Lord of Hosts the Sovereign God, or that these he might resort unto at all times, and for all matters, as being nearer at hand, and not of so high a Dignity ; whereas the Sovereign God, *Jehovah* the God of *Israel*, either managed not smaller and ordinary matters, or might not be troubled with them : For such, as I told you, was the conceit of the Heathen, as that the souls of some great ones after death had the honour to be as *Agents* betwixt the Sovereign and Superior Gods and men, as being of a middle nature between them ; which in Greek are called *Demons*, in the Scriptures *Baalim*. When therefore those who are called *Christians*, and have given their faith to Christ Jesus, to be their only Mediator and royal Agent between them and his Father ; when these do worship and invoke *Saints* or *Angels*, whether with *Images* or without, to be as *under-Mediators* with God for them, or of themselves to bestow some favour upon them ; those who do this (as you know who do) are fallen into the Apostasie of *Ahab*, and are worshippers of *Baalim* : For the *Idolatry of Saints* is altogether the same with that of *Baalim*. 2 Chr. 22. 3.

HAVING therefore thus seen the verity of S. Peter's Prophecy for the first mark to know of what kind of *Herese* should be the *Christian Apostasie*, even like unto that of *Israel* ; now let me tell you what use to make of S. Peter's comparison and thus coupling the one by the other.

First, That wheresoever you read in Scripture of the *Idolatry of Jeroboam's Calves* and of *Ahab's Baalim*, you think of what I have told you ; and know that whatsoever God speaks against those things there, the same he speaks of the *Apostate Christians* under *Rome*, whose case is in all respects the same. If therefore other points be hard and such as you cannot understand, yet this of *Idolatry* is an *easie mark* for you to know the *true Church* from the *false* by ; and almost every leaf in the Scripture will help you. Bless the Lord therefore, and never cease to bless him, who hath delivered us from those woful abominations and *Idolatries* wherewith the Church was so long overwhelmed, and hath restored unto us the sincerity of his Gospel.

Secondly, Seeing the Holy Ghost hath taught us here to compare the *Christian's Apostasie* with that of *Israel*, we may hereby learn also what was the state and condition of true Christian Believers under the Apostasie of *Antichrist*, namely, the same with the true *Israelites* under the Apostasie of *Israel*.

Where was the true Church in *Ahab's* time ? was it not covered so under the *Apostate Israelites*, that *Elias* himself, who was one of it, could scarce find it ? *1 Kings* 19. 10. Where was the company of true worshippers in *Manasses* time, the worst time of all ? or had the Lord no Church at all ? Yes he had a Church even then, even hidden in the body of that *Idolatrous Nation* ; yea a strong party, though not seen ; as appeared presently upon *Manasses* death, when *Josiah* came to reign, who at eight years of age, a very child, yet was able to reform all again. When therefore the *Papists* shall ask us where our Church was before *Luther*, let us answer, She was, as the true *Israelites* were then, buried under the *Apostate* body of Christendom ; she was even there whence God in his good time called her out, viz. she was in the *Spiritual Babylon*. If *Rome* now be *Babylon*, and your Mother-Church that ancient Spouse of Christ, which hath been so long an abominable Strumpet committing Fornication with strange Gods, as we are sure she is ; we cannot chuse but know where ours was in the meantime, until it pleased God to call her thence ; even amongst you she was then ; and where she is now you know, and shall one day feel, until you bite your tongues for pain. See this more fully exprest in the Apostasie of the latter times, in the end of Chap. 10. 2 Kings 22.

But how could the faithful company of Christ live in the midst of *Idolaters*, and have means of Salvation ? I answer, Even as the true *Israelites* lived in the midst of the *Apostasie of Israel*. See Comment. in Apocal. Chap. 17. in Book III.

Edition, is now omitted as being the very same with that in *The Apostasie of the latter times*, about the middle of Chap. 10. where there is an Answer to this Question, *Whether, and in what manner our Church was Visible under the Antichristian Apostasie, and in what respects it was not visible ; and in both agreeable to the true Church under the Apostasies of Israel.* Note that what follow'd here in the former

2 Pet. 2. 1.

But you may ask further; When the face of the Church and the whole visible worship therein was so universally stained with abominable *Idolatries*, how and whereby should a man gather that there were any such *sincerer company* amongst them who had not defiled their garments? I might tell you that Histories, though written by our enemies, do mention many such discovered at several times: But I will give you another sign to know it, namely, The light of God's word, and some other Divine Truths still remaining: For it was not so much for the *Apostate Faction*, as for the sake of some chosen ones, that this blessing was continued. Had there been nothing but *Egyptians* there, darkness should wholly have surprised them; but for *Goshen's* sake, for a few righteous in *Sodom*, God would not take this blessing from them. He that espies any day-light, will conclude the Sun is in our Heaven, though for the clouds he see her not. If we should see a candle hang up in a room, and see it full of blind men; yet would we say, surely there is some amongst them can see, why else hangs the candle there? So must we reason from the day-light and candle-light of Divine Truths still appearing and hung up in the Church. For, as S. Paul said, *What if some did not believe? shall their unbelief make the faith of God without effect?* Rom. 3. 3. And Rom. 9. 4, &c. when the body of the *Jewish Nation* refused Christ, yet he reckons their privileges as many as *Rome* could ever challenge; *Whose is* (saith he) *the Adoption, and the Glory, and the Covenants, and the giving of the Law, the service of God, and the promises; whose are the Fathers, &c. Not as though* (saith he) *the word of God had taken none effect: For they are not all Israel, which are of Israel, &c.*

NOW I come to the second mark here laid down in my Text, to know what manner of Heresies should be in the great Apostasie of the Christian Faith; *Even denying the Lord that bought them.* They should give up their names as Christ's servants, as his purchase; and yet deny their Lord and Master: For Servants in times past used to be bought with a price, and so were as their Masters proper possession; Christ buys his servants with his blood. The meaning therefore is, they should profess themselves his servants, and yet deny him to be their Master. What Heresies should these be? Even the very same the first mark told us of, *Christian Idolatry*. For as a Wife who hath given her faith to one Husband, if she commit adultery with others, denies him to be that she calls him, though she call him *Husband* never so much: So the Church, the Spouse of Christ, having given her faith to him alone, to be her *only* Lord and *Mediator*, in whom and through whom alone she would approach the Throne of Majesty in Heaven; if she bows down her self to *other Mediators*, whether *Saints* or *Angels*, if she invokes and worships the Father in any other thing save *Christ alone*, the *only Image* we must worship, (*the Image of the Father*) and the *only Agent* we must imploy to God before the Throne in Heaven; she commits Spiritual Adultery, that is, *Idolatry*, and denies the Lord which bought her. That this should be the meaning here, let this one reason serve the turn, That that is always the meaning of the like Phrase in the Old Testament, where in stead of *the Lord that bought*, we have *the Lord that brought them out of the land of Egypt*. Let us compare them; \* *I am the Lord thy God which brought thee out of the land of Egypt, Thou shalt have none other Gods but me:* In the New Testament thus saith Christ, *I am Christ the Lord which bought thee, Thou shalt have no other Christ but me.* Are not these alike? So when the *Israelites* fell to *Idolatry*, and to worship Idols and strange Gods, hear how the Lord speaks then, Deut. 32. 15, 16. *Jeshurun waxed fat, forsook God which made him, and lightly esteemed the Rock of his salvation; they provoked him to jealousy with strange gods.* So may we say, the Christian Mother waxed fat, forsook God which redeemed her, &c. Judges 2. 12, 13. *They forsook the Lord God of their Fathers, which brought them out of the land of Egypt; and followed other gods, and served Baal and Ashtaroth.* And this expression is frequent, Psal. 81. 10, 11. 1 Kings 9. 9. 2 Kings 17. 7. Just so might the Lord speak of Christians; *They forsook the Lord which brought them out of the spiritual Egypt, and worshipped Saints and Angels.*

\* Exod. 20. 2.

See Deut. 29.  
25.  
2 Kings 17. 35.

I meant to have spoken much more of this, but the time will not suffer me. I desire we may observe from this twofold mark of the *Christian Apostasie*, What that is, among so many Corruptions both now and heretofore overwhelming the Church of Christ, wherein the Holy Ghost placeth the essence, and which he accounteth as the Soul of the great Apostasie under the man of sin, and would have us to make the Polestar of our discovery thereof: Not every Error, not every Heresie how gross soever, but *Idolatry* and *Spiritual Fornication*. As for other Heresies, though accompanying this, yet are they but accidental, and not of the essence of the great Apostasie which was to come. Even as *Whores* are seldom without other foul faults, which yet are no parts



parts of Whoredom : so hath the *Spiritual Whore* many other Heresies, but her Whoredom is Idolatry. \* *Idolatry* is the only Character and Note whereby the great *Apostasy* of the visible Church is discovered and distinguished from all other Blaphemies, Seditions and Heresies of what age or time soever. Which is the reason why *Babylon* is intituled in the *Revelation* of S. *John*, not the Liar of *Babylon*, nor the Tyrant of *Babylon*, nor the Heretick of *Babylon*, nor the Murtherers of *Babylon*, ( though she be all these ) but the *Whore of Babylon* ; yea the Great *Whore*, and the *Mother of the Fornications and Abominations of the Earth*, Chap. 17.

2 Pet. 2. 1.  
1 Thes. 1. 9.  
Conversion to Christianity is called a turning from Idols to serve the true God, and to wait for his Son Jesus Christ: Therefore *Apostasy* is a return to Idols from the true God and his Son Jesus Christ.

## DISCOURSE XLIV.

1 COR. 10. 3, 4.

*And they did all eat the same Spiritual meat ; And did all drink the same Spiritual drink : ( For they drank of that Spiritual Rock that followed them : and that Rock was Christ. )*



THE first part of this Chapter is a Comparison of some *Sacramental Types* in the old Law with the *two Sacraments* of the new, and that in two respects ; namely, 1. For the same nature or substance of the Mysteries in both, and 2. For the same condition of the Receivers, if either they abuse them or walk unworthy of them. The words which I have now chosen are in special an agreement of some of the foresaid *Types* of the Law with the *Eucharist* or *Lord's Supper* : First, in substance of the Mystery ; And they ( that is, the Fathers in the Wilderness ) *all ate the same Spiritual meat, and all drank the same Spiritual drink* : Secondly, in the dangerous condition of unworthy Receivers either of this or the other Sacrament, in these words ; *But with many of them God was not well pleased : for they were overthrown in the Wilderness*.

And first I will speak of the first of these, which you may see is also double ; first, concerning our *Spiritual meat*, and secondly, concerning our *Spiritual drink* ; in both which the Apostle affirms those of the old Fathers to have been the same with ours. For the understanding whereof, we will first speak of the *Spiritual meat*, ( as the words lie ) and then of the *Spiritual drink* ; and in both, first what is required to be known for *Explication*, either of the words, or of what is contained in them ; and after come to such *Observations* as will follow and be gathered therefrom.

For *Explication* therefore, three things are to be enquired of.

1. Of what *Meat* and of what *Rock* the Apostle speaketh.
2. Wherein both the one and the other were *Spiritual* or *Sacramental*.
3. In what sense *those Sacraments* are said to be *the same* with ours.

For the first, The *Meat* here spoken of most certainly was *Manna* ; for it appears in the fifth verse, as also in the beginning, that he means of the time they were in the Wilderness, where the only Food was *Manna, sent from Heaven*. The word *Manna* either signifies a *Portion*, it was their *dimensum* or daily allowance given by God ; or *Food made ready*, because God prepared it, without any labour or industry of theirs : and this is thought to be the truest reason of the name. For as for that of S. *Jerom*, who thinks it had the name *Man* from the question asked upon the first sight thereof, *מה הוי* *what is it*, and so they called it *מן* in *Chaldee*, being the same with *מה* in *Hebrew* ; this opinion, though the \* *Seventy* have translated so, yet is found unlikely by some learned in those Languages. 1. Because no reason can be given why the *Israelites* should then speak *Chaldee*. 2. Because in *Chaldee* the word *מן* is a question of persons, not of things ; and signifies *Quis Who*, not *Quid What* ; being the same with *מי* in *Hebrew*, which always asketh of persons, but never of things.

But to leave the name, and speak something of the nature : we must know that this *Manna* was not that which *Dioscorides* and *Galen* so call, namely, certain fragments

\* Exod. 16. 17.  
וַיִּשְׁאָלוּ וַיֹּאמֶר

I Cor. 10.  
3, 4.

\* Psal. 78, 24,  
25.

Two Rocks  
out of which  
Israel drank.

\* Exod. 17, 7.  
Numb. 20, 13.

\* Num. 20, 19  
Deut. 2, 6.

Vide Psal. 78.  
16. Psal. 105.  
41.

of Frankincense : nor was it that which the *Arabians* call *Manna*, though it somewhat resembleth it ; For they call by this name a certain *ἀερόμελι* or *hony-dew* falling on some mountains of *Syria* ; and it seems they gave this name unto it by allusion unto the Sacred story. But this *Manna* wherewith God fed the *Israelites* was a miraculous thing, the *Corn of Heaven* and *Bread of Angels*, as \* *David* calls it ; it fell only in the Wilderness of *Sinai*, it rained all times and days of the year saving the Sabbath ; it was so hard that it might be ground in a Mill, beaten in a Mortar, or baked in an Oven ; it melted in the Sun, and putrified with one night's keeping ; lastly, it was Food, and not *Physick* : not one of all these properties agreeing to the Apothecarie's *Manna* or *Manna* of the *Arabians*.

Come we now to the *Rock*, whereof the Apostle saith *our Fathers drank* : which speech any man may see is not proper, and therefore some say it is a Metonymie, *Rock*, for the *water* which came out of the *Rock* : perhaps it will be more easie to say here is an *Ellipsis* of the word *πόμα* or *drink*, to be supplied out of the words next before, and so to be construed thus, *ἐπὶ τὸν πόμα ἐκ πνευματικῆς πέτρας*. For they drank the drink of that spiritual *Rock*. Now for the *Rock*, there are two *Rocks* mentioned in Scripture out of which the Lord gave water unto the *Israelites* ; one at *Rephidim*, two years after their coming out of *Egypt*, *Exod.* 17. another at *Kadesh*, almost thirty eight years after, *Numb.* 20. It is doubtful which of these our Apostle meaneth. We may safely say he meaneth them both, the story of both being so like, as the places of both had one name \* *Meribah*, of the *murmuring* and *contending* of the people. But if he meaneth only the one, I would say it is the former ; the miracle whereof was presently upon the raining of *Manna*.

But here is one word yet needs to be explained ; for our Apostle adds unto *Rock* *ἀκολουθεῖς*, the *Rock* following, or, which followed them : which some would have spoken of *Christ*, being the *Rock* which accompanied the *Israelites*, ( for so *ἀκολουθεῖν* signifies ) or the *Rock* which was to come and follow in after-times : others more truly expound it literally of the *Rock* in the wilderness, thinking it reasonable that the Apostle who spake literally of *Manna* which was truly eaten, should also in the same sense speak of the *water* of that *Rock* which was as truly drunken. And therefore they say the Apostle adds the word [ *ἀκολουθεῖς* following, ] to intimate that when the *Rock* was smitten, a stream gushed therefrom, which followed the *Israelites* many years as they journeyed in the wilderness : and therefore our Translation with others for explication-sake adds the word [ *them* ] which is not in the Greek ; and so the *Syriack* likewise translates the words, *כאפא דרוחא דאחיא הוה עמהן* that spiritual *Rock* which went with them.

But against this some object two things. 1. That it is not like the Apostle would affirm any thing as History which is nowhere mentioned in the Old Testament, where it is like so miraculous a thing would not have been concealed. 2. That the thing it self is otherwise unlikely, even by reasons out of *Moses* story. For they say, If it be meant of the first *Rock* at *Rephidim*, how came they to want water at *Kadesh*, if a river from the first *Rock* had followed them ? And if we say it is spoken of the second *Rock* at *Kadesh*, how comes it to pass that they offered to \* *buy water* at a price of the *Edomites*, if *water* followed them at the heels ?

But unto the first it may be answered, That it may be elsewhere shewn in the New Testament, something to be alledged for Story which is not expressed in the Old Testament, especially when there is some ground whence some such thing may be drawn by good consequence ; and then I think we ought to believe the Illation of the Holy Ghost. And that this thing we now speak of may be inferred from the Story of *Moses*, it will appear thus : For seeing it was about two years after their coming out of *Egypt*, when the first *Rock* was smitten to give them water, and that in all their change of Stations for almost thirty eight years after we never find the least mention of any want thereof, though they travelled further in a dry and unwatered Wilderness : It will follow from hence, That either they stored themselves with *water* for so many years, which is impossible ; or else the *water* of the *Rock* ran after them ; and it may be their journeys were so ordered by the lower grounds, that it might naturally do so, so long as the miraculous Fountain lasted.

As for the other Objection, How they came again to want *water* at *Kadesh*, it is easily answered : For God might, for a new trial of his people, make the first Miracle cease when it pleased him ; and seeing at that Station they had taken a clean contrary way unto the former ; it may be the position of the Earth hindered it, God so ordering their journeys of purpose. And as for their buying *water* of the *Edomites* present-ly



ly upon the smiting of the second *Rock* at *Kadesh*; it may be said that this *Rock* was not like the former; and so our Apostle by the word [*ἀκολουθήσῃ*] did imply he spake of the first only: or howsoever, those words of *buying water* of the *Edomites* are spoken in case they passed through the *Edomites* land, where it was not like the Miracle should have followed them, it being a watred Countrey.

1 Cor. 10.  
3, 4.

Thus much I thought good to speak in defence of that Exposition which our Translation seems to approve by adding the word [*them*,] unto which (you see) we may without difficulty yield our assent: Otherwise it were easie yet to add, among such a variety, a fourth Exposition diverse from all the former, namely, That by leaving out the word [*them*] the word [*Following*] should be expounded not of *following* in regard of *place*, but of *time* and *story*, and that with relation unto *Manna*, because in order of *time* the smiting of the *Rock* followed presently upon the raining of *Manna*; and so the Apostle's sense, saying, ἐκ τῆς πνευματικῆς ἀκολουθήσῃ πέτρας, of the *Spiritual Rock* following, should be understood as following upon the raining of *Manna*, the myserie of *drink* following the Miracle of *heavenly bread*, as the giving of the *Cup* is to follow the *breaking of Bread* in the Lord's Supper. But this you may esteem as you please.

NOW I come to the second thing I propounded, wherein this *Manna* and this *Rock* were *spiritual*, that is, *sacramental*; and this was in regard they were Signs signifying *Christ*, and Pledges assuring the faithful Receivers of their enjoying him with all his Benefits. For a *Sacrament* is not a *naked* or a *single Sign*, but a *Sign assuring*, that is, a *Seal* or a *Pledge* of the thing signified, a signifying Pledge, or an assuring Sign. Now these *Seals* do always suppose, and are in some sort grounded upon, a resemblance which the *Sign* hath with the thing signified. For as *Plato* in *Cratylus* sayes, *That the wisdom of the first imposers and inventors of the names of things was such in their choise, that they made the letters and syllables to agree with and to express the qualities of the things called by them, expressing soft things with soft sounds, harsh with harsh, &c.* and so forth: So God in the *Sacraments*, which are as *visible words*, hath chosen such *Signs* as carry in them the Character and very Image of the things they are Pledges of. For a warrant therefore that this *Manna* and this *Rock* were such *Sacraments* and such *spiritual things* as our Apostle speaketh of, let us consider a while how they carried in them the marks of *Christ* whom they signified.

1. Then, to begin with *Manna*. As *Manna* was a meat \* provided of God without the labour and industry of the *Israelites*: So is *Christ* given unto men, not out of any work or merits of theirs, but of the free gift and goodness of God. 2. As *Manna* came from Heaven besides the ordinary course of nature: So *Christ's birth* was wonderful, and not as the birth of other men: For his *Divine nature* he fetcht from above, and his *Humane body* was not begotten of mortal seed, but by the influence of the Holy Ghost from Heaven. 3. *Manna* was distributed unto all alike; one had not more and another less, but all an equal share: Even so *Christ* communicates himself unto all alike without acception of persons; For in him is neither male nor female, bond nor free; the Beggar hath as great a part in *Christ* as he who sits upon the Throne. 4. *Manna* when it came first was an *unknown* thing, for the *Israelites* (saith the Text) *knew not what it was*; no, they knew not whence it came, nor that it was the food the Lord had sent them: So *Christ* when he came into the world was unknown; For if they had known, (saith *S. Paul*) *they would not have crucified the Lord of Glory*. 5. *Manna* was Food, and a plentiful Food, there was enough for every body: So is *Christ* the Food and Bread of our Souls, and sufficient to feed many, yea even the whole World. 6. *Manna* was of a most sweet and pleasing taste: And so is *Christ* unto that Soul which can truly relish him; My yoke (saith he) is most sweet and easie, and my burthen light; And most true of him is that which the Psalmist writes, *O taste and see, for the Lord is sweet*. 7. *Manna* was of a white colour; even as our Saviour also was white and pure, as being free from all stain of sin: for (as it is *1 Pet. 2. 22.*) *He did no sin, neither was there any guile found in his mouth*. 8. Also *Manna*, before it was eaten, was brayed in a Mortar or broken in a Mill: So was *Christ* our heavenly *Manna* broken upon the Cross, that he might become the *Spiritual Food* wherewith our Souls are fed unto everlasting life. 9. As *Manna* was given only in the Wilderness, and ceased as soon as they came into the land of Promise: So is *Christ* our *Spiritual Food* in the *Eucharist*, so long as we travel in the Wilderness of this world; but when we shall arrive in the heavenly *Canaan*, we shall have no more need of *Sacraments*; for there we shall have *Christ* present with us, and shall no longer understand in part as now we do, but we shall see God as he is.

\* Wild. 16. 20.  
Thou didst send  
them from hea-  
ven ετοιμα-  
σεν αὐτοὺς ἀνω-  
θεν bread pre-  
pared without  
their labour.

Gal. 3. 23.

Exod. 15. 15.

1 Cor. 2. 8.

Matt. 11. 30.  
Fugum meum  
suave est.  
Gustate & vi-  
dete, quoniam  
suavis est Do-  
minus, Pal.

34. 8.  
1 Cor. 13. 9.  
1 Joh. 3. 2.

Thus

1 Cor. 10.  
3, 4.

Thus much shall suffice to have spoken of *Manna*: and so we come unto the *Rock*, which our Apostle affirms to have been *Christ*, that is, a *Sign of him*. Neither is this the only place where he is so called, but it was a name given him in the days of old. In the 32. of *Deut.* he is four several times called by that name. ver. 15. *Jeshurun* forsook the God which made him, and lightly esteemed the *Rock of his Salvation*: and v. 18. *Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee*: and v. 30, 31. Again, in *Dan.* 2. 34, 35. he is expressed by a *Stone cut out without hands, which became a great Mountain and filled the whole earth*. Let us therefore see what resemblance of Christ is in a *Rock*; first generally, and then specially in *This Rock* whereof our Apostle treateth.

First then, As a *Rock* is the surest Foundation to build upon; so is Christ the immovable Foundation whereupon his Church is reared: whatsoever is built upon him, *no storms, no floods, no winds can shake or move*. And that in this very respect Christ is called a *Rock*, it appears out of *Esay* 28. 16. quoted in part by S. Paul *Rom.* 9. 33. & S. Peter 1 Ep. 2. 6. *Behold, I lay in Sion a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth on him, shall not be confounded nor ashamed*. 2. A *Rock* is a strong Fortrefs against the assaults of an Enemy; and so is our Saviour an impregnable Bulwark unto his Elect against the hottest assaults of Sin, Satan and Death; all the Cannons of Hell can never hurt him who hath gotten this *Rock* to shield him. 3. A *Rock* is a place of stumbling unto those who look not well to their feet; and so was this *spiritual Rock* of our salvation unto the proud high-looking Jew, a *stumbling-block, a Rock of offence*, according unto the Prophecy in the 8. of *Esay* 14, 15. quoted also by our Apostle *Rom.* 9. and S. Peter 1 Ep. 2. *A stone of stumbling, and for a Rock of offence unto both the houses of Israel: And many among them shall stumble and fall, &c.*

But more especially, *This Rock* which our Apostle speaks of resembles Christ in three things.

I. As that *Rock* gave no water before it was smitten with the Rod of *Moses*; so was Christ smitten upon the Cross, that out of him might flow that sovereign stream, which he who drinketh of shall never thirst any more. 2. As the *Rock* was smitten with the Rod of *Moses*, so was Christ our Redeemer with the Rod of the Law, all the curses and penalties due by the same being laid upon him for our sakes. For he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; and the Lord laid on him the iniquity of us all. 3. Lastly, As this *Rock* is said to have yielded water not only to those who were then present at the place where the *Rock* stood, but followed them in all their Stations in the Wilderness, unto the utmost ends thereof: So that water which gushed out from our smitten Saviour, neither served nor stayed with those alone who were present at the time and place of his suffering, but it ran and spread into all places of the world where the sons of men had any abiding, and followeth them all the days of their Pilgrimage in this Wilderness, even from the day of his Passion unto this very hour. Ho (saith the Evangelical Prophet *Esay*) every one that thirsteth, come ye unto the waters, (yea even) he that hath no money; come ye—yea come buy Wine and Milk without money and without price. In what part of the earth soever thou art, in what time of the world soever thou livest, Christ our *Rock* is ever with thee, and his water streameth after thee; which whosoever drinketh, it shall be in him a Well of water springing up into everlasting life.

Add, who knoweth whether the cleaving of the *Rocks* when he yielded up the Ghost, were not for a Sign of the accomplishment of the mystery?

### III.

AND thus much for the second point. Now we come unto the third, In what sense those Sacraments are said to be the same with ours. For the understanding whereof, we must chiefly consider two things in every Sacrament, the visible sign, and the invisible thing thereby signified and confirmed: which invisible thing is always double; first, the Root or Fountain; secondly, the gracious blessings and promises which spring and flow from it. The Root and Fountain is he through whom and by whom we receive all the blessings and benefits we enjoy from God our Father, and without whom he vouchsafes us nothing. And therefore as God confers no manner of blessing upon us but through Christ: so the manner and nature of a Sacrament is to assure and confirm unto us whatsoever it assures us only through him. For all sacramental signs both old and new carry in them the Image and marks of Christ: hereby shewing, that by signifying him they seal and convey the Promises in and through him. For example sake: In the *Passover* the favour and benefit which

God

Esa. 53. 5, 6.

Chap. 55. 1.

John 4. 14.



God would therein seal and assure was, that he would spare and pass by the *Israelites* when he smote the *Egyptians*: and yet the *Sign* ordained expressed nothing either of passing by or sparing, but of him only in whom and through whom God passed and spared them, namely, that *immaculate Lamb slain before the foundation of the world*; whose blood when God beholds upon the posts of their houses, he will spare and not destroy them. The like we shall find in all their *Sacraments* and *Sacrifices*; that is their manner, by signing the *Root and Fountain*, to assure and convey the *Promises* which come through it.

1 Cor. 10.  
3, 4.  
Exod. 12.  
Rev. 13, 8.

Out of this therefore which hath been spoken we may easily assail the Question of the agreement or sameness of the *Jews Sacraments* with ours. For it is apparent that the *Signs* differed, and in most they were of a clean differing kind from ours; I mean divers kinds of things, the bloody signs of slaughtered beasts: and where the *Signs* of both had more affinity, yet was there some apparent difference, as appears in the examples our Apostle bringeth here. For howsoever a cloud hath some affinity with water, yet is it not the same with water we use in *Baptism*; neither was *Manna* the same thing with bread, though in stead thereof; nor the water of the *Rock* the same with wine in the *Eucharist*. It is plain therefore out of our Apostle's own words, that he means not they were the same in *Signs*. It follows then, they should be the same in the spiritual thing signified, which is as the soul and spirit of a *Sacrament*. And this is plain, in that he saith not simply, they are the same Meat and same Drink, but, the same spiritual Meat and the same spiritual Drink: and it is past all doubt, when he saith the *Rock was Christ*, that is, a *Sacrament* of him, which ἀπὸ κοινοῦ is to be understood of all the rest, the *Cloud*, the *Sea*, the *Manna*; all were *Sacraments* of Christ as well as ours, and Seals of the same spiritual promises whereof ours are; all aimed at the same twofold invisible gift, the same *Fountain* through whom, *Christ Jesus*, and the same *Rivers* of spiritual graces, Reconciliation with God, Remission of sins, and Life eternal, through him alone.

And yet for all this agreement we must know there was some difference even here also: For howsoever the things (as ye have heard) were the same signified in both, yet was the manner and fashion of them different; they beheld not their *Signs* the same that ours do. For as for the *Root* of blessings, *Christ*, he was signified as future and yet to come; which in their ordinary *Sacraments* was stamped upon the very *Sign*; I mean, the *Signs* had some badge in them, whereby might be known that what they signified was future.

As for example; In *Circumcision* was signified the taking away of the superfluity of sin in and through him who was yet in the loins of his Ancestors, as the place circumcised sufficiently implies. And this is the reason why S. Paul saith, if ye are circumcised, *Christ profits you nothing*: Because, namely, he that received *Circumcision* did as much as affirm that Christ was not yet come, but still hoped for.

Gal. 5, 2.

The like we may see in their *Sacrifices*, some whereof, as the *Eucharistical*, were justly answerable to our *Eucharist*, as I shall have occasion to shew hereafter. In the mean time I speak generally of them, and say, They carried a badge in them that *Christ was not yet come and offered for sin*. A ground whereof I have from the story of *Abraham* going about to sacrifice his son: For there *Abraham* being ready at God's Commandment to sacrifice the promised son, his dear and only son *Isaac*; the Angel of God stayed his hand, and shewed him a *Ram in a bush* to sacrifice in stead of his son; thereby implying, That while God deferred the offering of that Blessed one which should be a Son of *Abraham*, he would accept as in stead thereof the offerings of *Bulls* and *Rams* for the expiation of sin; and therefore he that offered this offering in stead, did therein acknowledge that the offering of the Blessed seed of *Abraham* was yet deferred. A second mark of this may be also in the slaying of the sacrifice offered: For in that they were as often as they offered, to slay their sacrifice, it appeared that the Son of *Abraham* was not yet slain for sin.

And thus have we seen how Christ the ground of all spiritual blessings was otherwise signified under the *Sacraments* of the Law than now in those of the Gospel. Now we must also shew a differing manner and fashion in the spiritual Promises themselves, which were given through him. For these were not open as now they are, but involved and wrapped up in Temporal benefits: For all the Promises under the Law in a manner were for the outside Temporal; their Redemption was their deliverance from the *Egyptian* thralldom, their forgiveness and remission was the escaping of Temporal plagues and bodily death, their favour with God was worldly Prosperity, their place of blessed rest was the earthly *Canaan*, and immortality, long life and fulness of days

in

1 Cor. 10.  
3, 4.

\* S. Austin de Civ. Dei, l. 18. c. 11. & idem in Pl. 73. multisq; aliis in locis. S. Hieronymus, l. 2. com. in Gal. 5. 6. Isidor. l. 2. de differentiis Spirituum, dist. 28. \* This is frequently observed by S. Austin, as in Ep. 120. ad Honoratum & l. 10. de Civ. Dei, c. 15. & l. 4. contra Iulianum Manich. c. 11. & l. 1. de Baptismo contra Donat. c. 15.

in the land which the Lord had given them. This is so apparent, that there was a Sect amongst them about Christ's time which maintained there were no other Promises to be looked for; and some Christians \* even of note have almost affirmed that the Jews had no *spiritual* Promises, but only *Temporal*. But we must know that under these outward things were veiled the *spiritual* and *Eternal* Promises\*. Not that these *Temporal* were only Shadows of the *Eternal*, and were not *literally* to be understood; but that the enjoying of these outward things, unto the Jew was a pledge of the *spiritual* as it were inwrapped in them: For it pleased God, according to the œconomy of that time, to convey his *spiritual* benefits under and with the *Temporal*; as he also ordained the loss of the one to be as an evident mark of losing the other, unless God were extraordinarily merciful unto them. The knowledge of this made the Jew so highly to esteem of worldly prosperities, and of those who enjoyed them, as of God's special Favourites; and on the contrary, to be so cast down with earthly adversities, as if those who fell into them were quite deprived of the favour of God. This made them so loth to forgoe the Earthly *Canaan*, as though with it also they had forgoe all interest in the Heavenly.

And was it not strange that the *Roman* Empire, which carried no other Nation captive, yet should cast the Jew out of his own country? unless God, according to his wonted rule with this people, would have it a woful evidence that he had quite cast them off from having any longer right or claim unto the Kingdom of Heaven. But since *Christ* was revealed, these *spiritual* and *Eternal* Promises are no longer veiled and covered in this sort, but are laid out to open view, and they are no longer so link'd with *Temporal*, but severed one from the other; For the veil upon *Moses* face is done away, and we all with an open face behold as in a glass the glory of the Lord, 2 Cor. 3. 14, 18.

Thus you see how the Sacraments of the Law, howsoever they sealed the same Promises with ours, yet not so immediately as ours do, but in the covers of outward blessings. Now I will answer some Objections concerning this discourse.

And first, Some will say that this is unlikely, in that the Jews seemed to apprehend no such thing as we speak of, specially in these extraordinary Sacraments which our Apostle treats of. I answer, That without doubt the Patriarchs and Prophets had a more clear sight of these things; as for the rest, they were in general taught this Principle, That in such things God did convey some unseen blessings unto them, especially if they were so extraordinary as this of *Manna* and the *Rock*; and howsoever they knew not expressly what these secret things should be, yet they believed they were far more glorious than what they saw. Those who require more than this, forget how *Moses* was veiled, and that the Mysteries of the Kingdom of God were exceedingly obscure in the times of the Law. And that the Jew could not but conceive more in them than the outside, it appears in that they had a great expectation of the *Messiah*, at whom all these aimed; as we know the speech of *Nathanael*, \* We have found the *Messias*, of whom *Moses* and the Prophets wrote. Besides, the Prophets often reprehension of those who thought God was pleased with the outward offering of Bulls and Rams, must needs make them apprehend there was a faith of some unseen thing required.

But S. Paul (will some say) calls them Gal. 4. 9. weak and beggarly Elements, whereby it should seem they were empty of all *spiritual* meaning. I answer, such they were become indeed when *Christ* was once come, of which time S. Paul speaketh; when the grace signified in them was brought out in the light, when the inwrapped Promises were unfolded and revealed, they were then as empty shells, whose kernels were taken out, and like carcases whose Soul is gone. So long as a shell contains a kernel unseen, so long it is full; when the kernel comes forth to outward view, then the shell is empty: even so is it with the Elements of the Law. Again, as long as the Soul is buried in the Body and covered with flesh, the Body lives; but when the Soul separates from flesh and subsists by it self, then the Body proves a stinking carcass: So is it with the Elements of the Law, whose Soul was these *spiritual* things, now severed from such fleshly Elements, and offered unto us without such covers as heretofore they were.

Luke 2. 25, 38.  
1 Pet. 1. 10. 11.  
\* John 1. 45.



DISCOURSE XLV.

1 COR. 10. 3, 4.

— *And they did all eat the same Spiritual meat : And they did all drink the same Spiritual drink.*



HAVING spoken at large of the Three things which I enquired of for *Explication* of these words, viz. 1. Of what *Meat* and of what *Drink* the Apostle speaketh, namely, of the food of *Manna*, and the water of *the Rock*, wherewith God sustained the *Israelites* in the *Wilderness*; 2. Wherein both the one and the other were *Spiritual* or *Sacramental*, namely, in being *signs* resembling and assuring *Christ* with the *Spiritual Blessings* through him; 3. In what sense these *Sacraments* are said to be the *same with ours*, to

wit, not in the *Signs*, but in the *Spiritual thing signified*, which is the *Soul* and *Essence* of a *Sacrament*: We come now to such *Observations* as these Words and *Explications* will afford us.

The first whereof is, *That if the Seals and Sacraments under the Law were the same with ours, then must they also have the same Covenant of Grace with us*; for the *Sacraments* are *Seals* of the *Covenant*: If the *Seals* then were the same, as our *Apostle* affirmeth, how should not the *Covenant* also be the same? and seeing their *Sacraments* were differing in the *Signs* from ours, how could they be any way the same with ours, but only in what they *sealed* and *signified*? The *Fathers* therefore were saved by *Grace* and through *Christ* as well as we: So true is that the *Apostle* says *Acts* 4. 12. *There is no other name under Heaven given amongst men whereby we must be saved. For Jesus Christ (as it is Heb. 13. 8.) is the same yesterday, and to day, and for ever*; that is, He was a *Saviour* of old, is still, and shall be for ever hereafter. This is that which *S. Peter* yet more expressly affirmeth, *Acts* 3. 25. saying, *Ye are the children of the Prophets, and of the Covenant which God made with our Fathers, saying to Abraham, And in thy seed shall all the Nations of the earth be blessed. Yea not only from Abraham, but even from that time when God said, The seed of the Woman shall break the Serpent's head, was this Covenant made with men, and at length diversly shadowed in the Types and Sacrifices of the Law, until Christ himself was revealed in the flesh.*

For the better understanding of this, we must know *what a Covenant is*, and *what are the kinds thereof*. A *Covenant* is as it were a *Bargain* between *God* and *man*, wherein *God* promises some *Spiritual good* to *us*, so we perform some *duty* unto him: if not, then to incur *everlasting punishment*. This *Covenant* is of two sorts; the one is called *The Covenant of Works*, the other *The Covenant of Grace*. *The Covenant of Works* is, wherein *God* on his part makes us a promise of *Eternal life*, if we on our part shall perform exact obedience unto his *Law*; otherwise to be *everlastingly condemned*, if we fail. *The Covenant of Grace* or of *the Gospel* is, wherein *God* on his part promises us sinners *Christ* to be our *Saviour* and *Redeemer*, if we on our part shall believe on him with a lively and obedient faith; otherwise to be *condemned*. *The Covenant of Works* *God* made with *man* at his *Creation*, when he was able to have kept the conditions he required; but he through his *disobedience* broke it, and so became liable to *death*, both *Corporal* and *Spiritual*. And though the *Covenant of Grace* then took place, (as we have said) yet was the former *Covenant of Works* still in force, until *Christ* who was promised should come in the *flesh*. And therefore was this *Covenant* renewed under *Moses* with the *Israelites*, when the *Law* was given in *Horeb*; as *Moses* says, *Deut.* 5. 2. *The Lord God made a Covenant with us in Horeb*. For all the time under the *Law* the *open* and *apparent* *Covenant* was the *Covenant of Works*; to make them the more to see their own *misery* and *condemnation*, and so to long after *Christ* who was yet to come, and at whose coming this obligation should be quite cancelled:

The 2 Covenants described, of Works, of Grace.

What was the open, and what the secret or hidden Covenants under the Law.

Yet

1 Cor. 10.  
3, 4.

Yet nevertheless, together with this *open* Covenant there was a *secret* and *hidden* Covenant, which was the *Covenant of Grace*; that they might not be altogether without the means of Salvation whilst Christ yet tarried.

This truth is plain, *Gal. 3. 17, &c.* where the Apostle affirms, That the *Covenant* of Grace in Christ was four hundred and thirty years *before the Law was given*, and that therefore the *Law could not disannul it or make it of none effect*; but that the *Law* (so he calls the *Covenant of Works*) was only added to it *because of transgressions, until the blessed Seed should come*, v. 19. and that it might be a *Schoolmaster to bring us unto Christ*, v. 24. For in the *Moral Law* of God, under whose curse they stood bound, they might as in a *Glass* see their sin, their guilt, their want of Righteousness; and in their *Ceremonies* and *Sacrifices* they might again, as in *Shadows* of Heavenly things, behold the means of their Reconciliation, through his blood who was to be slain and offered to God for them.

Now though this *Covenant of Grace* before Christ be the same for substance with that under which we are now since his coming; yet the *circumstances* and *outward fashion* thereof are so varied, that the Scripture for this regard makes of this one Covenant two Covenants, calling one the *Old Covenant* for the old manner thereof under the Law, and the other a *New Covenant* for the new manner thereof now the Gospel is revealed.

Having therefore already seen the agreement and oneness of them for the inward part, let us now behold their differences for the outward fashion: and so we shall see that as the Fathers ate the same *Spiritual meat* and drank the same *Spiritual drink*, and yet there was some difference in them; so the Fathers were under the same *Covenant of Grace* with us, and yet after a different fashion.

This difference *S. Paul, Gal. 4. 1. &c.* setteth forth thus by a similitude; *The heir as long as he is a child, &c. i.e.* The difference of the condition of those before Christ and since, is but as the condition of *Heirs when they are under age, and when they come to full years*. They are *Heirs* and *Lords* of all in both conditions, as well in one as the other; only the difference is, that in the one condition they are in the state of *Servants under Tutors and Governors*, in the other they enjoy the freedom of *Sons*: So the faithful in the Law enjoyed the same *Covenant of Grace* with us, but under the bondage of worldly Elements; but we now have the same in a state of freedom, as not held under such burthensome Elements and Pedagogies as they were.

Jer. 31. 33.

But elsewhere he shews this difference more expressly both on *God's part* and *our part*. First, *On our part, Heb. 8.* and elsewhere, thus; The *Old Covenant*, which required so many external services, is called a *carnal Covenant*; the *New*, wherein no such are required, but *works of the Spirit* only, is a *Spiritual Covenant*, whereof God means when he saith, v. 10. *I will put my Laws into their mind, and write them in their hearts; and so he will be their God, and they shall be his people.* For in the *Old Covenant* he wrote a Law as it were upon their hands and fleshy members, in that he required so many fleshy washings and sprinklings and sacrifices for expiation and cleansing of sin: whereas in the *New* he writes his Law only upon the soul and spirit; in that he now stipulates only the service of Faith, which is an action of the inward man, and not of the outward: not of the hand or bodily members, but of the Soul within. For by *Law* here I suppose is meant the condition which God stipulates in the Covenant, and through which he makes good his promise unto us. Not as though this spiritual condition was not also required under the Law in the *Covenant of Grace* then; but because it was not only, nor so openly, therefore is it made as a formal difference of the *New Covenant* and the *Old*.

Secondly, *On God's part* the Scripture shews the difference of the Covenants thus: The *Old Covenant* was a Covenant of worse promises, the *New* a Covenant of better Promises, and so a better Covenant, *Heb. 8. 6.* Indeed they in the *Old Covenant* had the same Spiritual Promises we have, and so it was one and the same Covenant; but they had them not open and uncovered as we have, and so our Covenant is not the same, but a better Covenant. So *S. Paul* makes his comparison in the same argument, *2 Cor. 3. 11.* *If that (saith he) which is done away was so glorious, much more that which remaineth.* As if he had said, *If the Cover seemed so glorious, much more shall the Jewel within so seem, when the cover is taken from it, as now it is.* For all the open Promises in the *Old Covenant* seem to be no other than *Temporal blessings*; as for *Spiritual*, they had them only as *enwrapped* in them; so that they could look for them no otherwise but in and through the *Temporal*, which they had as *Pledges* of the *Spiritual* veiled under them: But in the *New* these are all revealed and no longer hid from us by such curtains; the *veil* is taken from the face of *Moses*, and we behold with open face



face the glory of the Lord, as the Apostle speaketh 2 Cor. 3. 14, 18. Remission of sins, Reconciliation with God, Everlasting life, these are our Promises; not deliverance from Temporal enemies, worldly prosperity, nor the land of Canaan, or long life in the land the Lord hath given us. So the case here is quite altered: For then Earthly blessings were as Pledges of spiritual; but now unto us, spiritual are Pledges of Temporal, so far as God sees good for us; For the tenour of the Gospel now is, Seek first the Kingdom of God, and all these things shall be added unto you. 1 Cor. 10. 3, 4.

And it is now time we should say with S. Paul, Rom. 11. 33. O the depth of the riches both of the Wisdom and Knowledge of God! and with David, Psal. 40. 5. Many, O Lord my God are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: and Psal. 92. 5. O Lord, how great are thy works! and thy thoughts are very deep. Matt. 6. 33.

THUS I come to a second Observation which these words afford us; namely, Observat. 2.  
If the Fathers ate the same Spiritual Meat and drank the same Spiritual Drink which we do, then eat we not the real Body nor drink the real Bloud of Christ: For the Manna they ate was the same Manna still, though a Sacrament of Christ; the Water of the Rock was verily Water still, though a Sacrament of his Bloud: If then we eat the same Spiritual Bread; we eat Bread still, though Spiritual Bread; If we drink the same Spiritual Drink, our Drink is Wine still, though Spiritual Wine. Yea S. Paul himself calls them as they are, 1 Cor. 10. 16. The Bread we break is the communion of the Body of Christ; Ergo, That which is the communion of the Body of Christ is Bread still. And unless it should be so, how could there be a Sacrament, which must consist of a Sign and a thing signified, of an Earthly thing and a Heavenly thing? For if the Sign once becomes the thing signified, it is no more a Sign, and so then is no more a Sacrament.

If it be urged, That Christ himself saies plainly of the Bread, *Hoc est corpus meum*, This is my Body; of the Wine, *Hic est sanguis meus*, This is my Bloud: I answer. He saies also \* I am the Door; and in my Text is as expressly said, *The Rock was Christ*. \* John. 10. 7. If therefore it be absurd from hence to infer the Rock left being a Rock, and was made the real Person of Christ; so will it be of our Spiritual Bread and Wine. For the manner of these speeches is nothing but a Figure of certainty or assurance: He that receiveth the Bread, as assuredly receiveth Christ's Body as if the Bread were his Body; He that receiveth the Wine, as assuredly enjoyeth the Bloud of Christ as if this Wine were his very Bloud indeed. A predication in *casu recto* is a predication of sameness, and therefore is used properly in things which are in a manner the same, as Genus and Species, *Homo est animal*; but in things which are disparate and of several natures we speak usually in *concreto* or *obliquo*: and from hence arises a Scheme or Figure of speech, when we would express a most near union of things even different, yet to speak them in *casu recto*, which is the predication of sameness, as it were to express they were as nearly link'd together as if they were the very same. So we are wont to say, a man is Virtue or Piety it self, meaning, they are thoroughly link'd unto him. And because of all other things the things in the Sacraments are so assuredly and thoroughly link'd together, the Holy Ghost used this Scheme for a Sacramental speech, *Hoc est corpus meum*, and *Hic est sanguis meus*, that is, a Sign so sure as if it were the very same. Mat. 26. 26, 28

AND so I will come to a third Observation; *The Fathers* (saith my Text) *ate the same Spiritual Meat and drank the same Spiritual Drink*, therefore is our Sacrament also to be eaten and drunk of us, and not only offered for us: *Except we eat the flesh of the Son of man and drink his bloud, we have no life in us*. And very fitly: For as our Bodies are nourished by eating of corporal meats, so our Souls are nourished by the Spiritual feeding upon Christ. Observat. 3.

This condemns that *lurching sacrifice* of the Mass, where the Bread and Wine are offered as a Sacrifice for the people, but they receive no one jot thereof; they are invited to a Banquet, but eat never a bit: Even like the unbelieving Ruler spoken of 2 Kings 7. 19. who saw all the plenty foretold by *Elisha*, but ate no whit thereof. And what is it but, as Christ said, *to light a Candle and put it under a Bushel*? John 6. 53.

They think it is enough if the Priest eats all himself, though he gives no body else any with him: But it is no less absurd to affirm that another should receive good by the Priest's receiving, than to hold one may be fed by the meat another man eats, or be saved by another man's Faith: Which were most ridiculous; for a man is nourished by his own meat, and the just must live by his own Faith. Matt. 5. 15.

Z

Many

Hab. 2. 4.

1 Cor. 10.  
3, 4.  
Matt. 26,  
26, 27.

Many strong Reasons might be alledged against this so foul a corruption, but I will comprise all in three.

1. It is against the expresse commandment of Christ, whose words are, *Eat ye all of this*, and, *Drink ye all of this*. Had the Church of Rome been the true Spouse of Christ, she would never have presumed to abolish what he hath ordained, and to establish what herself hath devised, not only in this, but in many other actions; which is no less than to advance her self in Wisdom and Authority above the Son of God.

2. It is against the nature of a *Sacrament*, which consists in *receiving*: For the main difference between a *sacrifice* and a *sacrament* is, that in the one we *give* to God, in the other God gives to us, and we *receive* of him.

3. It abolishes the Mystery of our consolation, and that whereby our Faith is strengthened in the use of these *Holy Signs*, that mankind might have an interest in Christ and what he should do on our behalf. We know it was required he should be incarnate and take our nature upon him, which now he hath done. Every one of us can believe that what he hath done is for the behoof of mankind; and so some men shall be the better for it, since our whole kind by reason of his Incarnation is capable of the benefits of his Passion and the whole work of Redemption. But in that though Christ became man, yet he took not upon him the nature of every several man, hence no man from his Incarnation could apply these Benefits unto himself in special: For he might say, indeed Christ was made man, and so man may be the better for him, and have some interest in him; but since he was not incarnate into me, how should I apply this unto myself? Why therefore the All-wise God, who knew our weakness, hath so ordained in the Mystery of this Holy Sacrament, that it is a *Mystical Incarnation* of Christ into every one who receives it. Whence Gregory Nazianzen defines the *Eucharist*, *κοινωνία ἐνσαρκώσεως τοῦ Θεοῦ*, a *Communion of the Incarnation of God*. For in that he affirms the *Bread* to be his *Body*, and the *Wine* to be his *Bloud*; by receiving this *Body* and *Bloud* of Christ, and so changing it into the substance of our *Body* and into our *Bloud* by way of nourishment, the *Body* of Christ becomes our *Body*, and his *Bloud* is made our *Bloud*, and we become in a *Mystical* manner flesh of his flesh and bone of his bone. And as in his conception of the *Holy Virgin*, he took upon him the nature of Man, that he might save Man; so in his Holy Sacrament he takes upon him the nature of every man in singular, that he might save every man who becomes him in the Divine Sacrament of his *Body* and *Bloud*. His *real Incarnation* was only in one, but his *Mystical Incarnation* in many: and hence comes this Sacrament to be an Instrument whereby Christ is conveyed unto us, his Benefits applied, and so our Faith confirmed.

How then do they abolish this Holy Mystery, this comfortable Analogy, where Christ is offered; but those for whom he is offered *receive* him not, but stand as gazing Spectators, whilst the Priest alone is the Actor? But let us, who are so happy above them, who come hither as *Receivers*, and not as *Gazers*, let us, I say, consider how great a Gift it is which God gives us. *Zaccheus* gave a great Gift, half his Goods unto the Poor: *Herod* promised a greater unto the dancing Damsel: but the greatest of all is that which the \* prodigal giver offered our Saviour, even all the Kingdoms of the World. But all these Gifts are fain short, and of infinite less value than this transcendent Gift which God gives unto us; which makes *S. John*, when he speaks of it, to express it with an Emphasis, *So God loved the World, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life*. Lo here the greatest Gift that Heaven can yield, or the Earth can receive. Let us therefore stir up Hearts and Hands to give thanks and praise unto him of whom we receive so wonderful a Gift, saying, with the Prophet *David*, *What shall we render unto the Lord for this admirable benefit?*

Luk. 19. 8.  
Matt. 14. 7.

\* Chap. 4. 9.

Ch. 3. 16.

Psal. 116.

Observat. 4.

AND thus I come to a fourth *Observation* which these words will lend us; namely, *That the Apostle warrants here by his Example the Illustration of things in the Gospel by the Types of the Law*. For if the Apostle uses an Example where one would scarce suspect there was a *Type*, much more doth he approve an application where a *Type* is plain and evident; and besides, seems to insinuate thus much unto us, *That all the extraordinary actions of God toward his ancient People had in them some Mystery of some things to come*, as this of *Manna* in the Wilderness. And I make no question but the searching and futing of *Allegories* in these two kinds were allowable and profitable: But this is the error of *Allegorizers*, They seek *Allegories* where they are not, but where they are they seldom look for them: For although the body and verity be of it self more clear and evident than the shadow, yet always a Comparison affords more light than a single contemplation.

Now



Now because the Apostle hath led the way of this practice in the matter of the *Eucharist*, let me have leave to second him in another Instance of the same Argument, almost out of himself in the Chapter, not in so sublime a kind, but in a plain and vulgar Type. Amongst all the Sacrifices of the Law, there is none either for name or nature comes so near the *Sacrament of the Supper* as the *Eucharistical*. The *Passover* was a special kind hereof, where it is so well known that the Fathers ate the same *Spiritual Meat* we do, that I shall not need say any thing of it; only it shall suffice to shew the same in the whole kind of *Eucharistical Offerings*, which is not so much observed.

1 Cor. 10.  
3, 4.

An *Eucharistical Sacrifice* or a *Peace-offering* was a Sacrifice of fire, or expiatory; a part whereof was burnt upon the Altar, as in other Sacrifices; but the remainder and greater part was eaten by the faithful people who brought it; that so their Sacrifice being turned into their bodie's nourishment might be a Sign of their incorporation into Christ to come, who was the true Sacrifice for Sin. So, whereas other Sacrifices were only Sacrifices, this was also a Sacrament; the rest were only for *Expiation*, but this also for *application*, being a *Communion* of that Sacrifice which was offered. Rightly therefore was it \* added to all other Sacrifices: for what profit was there of expiation of Sin, unless it were applied? Well might it then be called a *Sacrifice of Peace*, as containing in it a Communion of Peace, and Communion with Jesus Christ, and through him with God the Father. The *Greeks* call it sometimes Σωτήριον or a *saving Sacrifice*, but commonly Εὐχαριστία, for the same reason we call our *Sacrament of Peace* Εὐχαριστία; both being to be celebrated with thanksgiving to God, both oral and real: For with this Sacrifice they used to offer their \* *Heave-offering*; and of this was the Commandment, That none should appear before the Lord empty, \* when they came to solemnize their *peace-making* and reconciliation with God.

\* *Peace-offerings* were ever annexed to the *Burnt-offerings* that were for any particular persons and not *קרבנות ציבור* offerings for the whole Congregation.  
\* Lev. 7. 14. & 32.  
\* Deut. 16. 15.

For in place of this *Eucharistical Sacrifice*, whereof the *Passover* was a special kind, hath Christ ordained our Εὐχαριστία, wherein, as they in theirs had a communion with him who was to come, so have we a Communion with him who is already come. And of this kind were the ordinary Sacrifices of the Gentiles, of which the Christians were forbidden to eat, because they might have no peace and Communion with Devils. And therefore our Apostle in the rest of this Chapter compares these Three together; 1. *The Peace-offering of the Jews*, wherein they were partakers with the Altar or Sacrifice which figured Christ to come; 2. *The Sacrifice of the Greeks* \*, wherein they had Communion with Devils; and 3. *The Sacrament of the Lord's Supper*, which is the Communion of the Body and Bloud of Christ; and so concludes, *Ye cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lord's Table, and of the Table of Devils*, verse 21.

## DISCOURSE XLVI.

1 COR. 10. 5.

*But with many of them God was not well pleased: for they were overthrown in the Wilderness.*



**H**IS verse consists of two parts. 1. *The condition under which the unworthy eaters of Manna and drinkers of the Rock Spiritual were; and consequently of the unworthy receivers of the Sacrament of the Body and Bloud of Christ: forasmuch as they ate the same spiritual meat, and drank the same spiritual drink which we do. This their condition is said to be Of those with whom God is not well-pleased: For with many of them (saith my Text) God was not well-pleased.* 2. *The second thing here is, The danger of those unworthy receivers in regard of the punishment which followed them; For they were overthrown (saith our Apostle) in the Wilderness.*

1 Cor. 10. 5.

To speak of the first; I will consider the words first *in general*, and after *in special*, as they specially concern the receivers of the *holy Seals* of God. *In general* therefore it is to be observed, *That it is the greatest degree and measure of unhappiness and misery in the world to be out of the favour of God, or to be one of those with whom God is not well pleased*: For our Apostle here intending no other thing but to express a wretched and unhappy condition, utters it in this Phrase, of being such *with whom God is not well pleased*. This comprehends in it so much misery, that the very naming of it he thought was sufficient to make the *Corinthians* fear and tremble, when they should consider of that Spiritual Table, of that *tremendum Mysterium*, as the Fathers call it; and not to handle it with rash and unholy hands at the first, or to diet themselves afterward, upon so heavenly a receipt, with lusting after evil things.

\* Matt. 3. 17.

How vain therefore is the opinion and practice of worldlings, who esteem the favour of men and worldly reputation the highest pitch of Blessedness; who are ambitious of no other Happiness but this; and lastly, who spend their time, their care, their means, nay lose (at least hazard) the favour of God it self, to compass the favour and esteem of men; who admire none but those who have gotten this! But alas! there is no happiness at all but to be of those *Ἐν οἷς ὁ Θεὸς εὐδόκησεν*, *in whom God is well pleased*, to be in esteem and reputation with God through *Jesus Christ*, \* *in whom alone he is well pleased*. All Happiness without this is no better than extreme misery: Nay this supposed and so much desired happiness of being in reputation with the world is so far from making the owner happy, that the earnest seeking and desire thereof is incompatible with the state of *true Happiness* indeed. For so I think our Apostle would be understood, *Gal. 1. 10. If I pleased men* (saith he,) *I should not be the servant of Christ*. Hence *ἀνθρωπάρεσκοι*, *men-pleasers*, in our Apostle's style, are opposed elsewhere unto *δούλοι τῷ Χριστῷ* the *servants of Christ*, (*Ephes. 6. 6. Not as men-pleasers, but as servants of Christ*;) and to *φοβούμενοι τὸν Θεόν* those that *fear God*, *Col. 3. 22.* as though *ἀνθρωπάρεσκοι* & *θεοπάρεσκοι*, *men-pleasers* and *God-pleasers*, could not stand together, according to that our Saviour also saith *John 5. 44. How can ye believe* (saith our Saviour) *which receive honour one of another, and seek not the honour which cometh from God only?*

All this notwithstanding, I suppose is to be understood of high prising of the favour of men, with a neglect of the favour of God in regard thereof: which though it may seem at the first sight a most unreasonable sin, and such as no man should be guilty of; yet is it so common and so usual, that it hath gotten to be enthroned in *Wisdom's* chair; and many *Aarons* there be which *worship this Calf*; many who would seem wise, which are over head and ears in this folly: For it is no unusual thing to hear men excuse their neglect of pleasing God, by alledging that otherwise they must have fallen into the displeasure and disesteem of men.

Verif. 32.

Otherwise, who knows not that there are things wherein men may be lawfully pleased, such as are *things indifferent*, especially if it may work a further good? And therefore in these *S. Paul* will confess *that himself had studied to please all men*; and willeth others to do the like, *Rom. 15. 2. Let every one of us please his Neighbour for his good to edification*; and in this Chapter, *Give no offence, neither to the Jews, nor to the Gentiles, nor to the Church of God*. But we are not so much sick of this as of a worse disease; we deal as is reported of him in the Fable, who offered his God the shells, and kept the kernels unto himself: in trifles and things of small moment we vouchsafe God our service and obedience; but as for main matters, because they concern us so deeply and nearly, here God must be content to want our duty; whilst we apply our selves in all our words and actions as may most likely gain us the favour and good opinion of men, though hereby we earnestly run into this incomparable misery to be one of those *with whom God is not well pleased*.

AND thus much for the general consideration of these words. The *special* (which now I come to) is, *That the unworthy Receivers of the Sacraments are in the number of those men with whom God is not well pleased*. Of *unworthy Receiving* and *Receivers* I make two; the one *à parte antè*, by undue preparation, the other *à parte pòst*, by unholy demeanour and conversation afterward. The former is unworthy to approach this Table at all, the other to have approached it. And of both these were the Fathers in the Wilderness guilty: For *Manna* being both their ordinary and sacred Food, their unholy and lustful demeanor upon the former eating made them continually unprepared Receivers for the future. And so it is with us, *An unholy life upon the first receiving is a great part of our unworthiness for the second*; yea more unworthy are we then made than we had been upon the like conversation at the beginning: For to have



have broken so solemn a Promise to God as we bound our selves in at the first time, doubles our sin; and to have already abused so precious and gracious a gift which God then gave us, makes us doubly unworthy ever to find the like favour any more. As in Physick for the body a Preparative is required before, and a good and careful diet to be observed after; so is it here: as also a distempered diet after Physick received will do more hurt than it would before; so is it here.

Now because it is *sin* which makes us lose the favour of God, and it alone which makes him not well pleased with us; that we may behold how justly God's displeasure is kindled by this *unworthy Receiving*, let us a while consider wherein the *sin* thereof consisteth: which will appear

1. In the correspondence of the Receiver and the thing received. It is written Deut. 22. 9, 10. Thou shalt not sow thy Vineyard with diverse kinds of seeds; Thou shalt not plough with an Ox and an Ass together: Whereby it appears, That God Almighty loves not to have things unsutable and incompatible joyned together; it is an unpleasing spectacle unto him. But what fellowship hath light with darkness? what agreement between the holy Sacrament and a prophane heart? who will put precious water into filthy vessels, or wholesome wine into foul casks? It is the ground of Joshua's speech (Josh. 24. 19.) to the children of Israel, *You cannot serve the Lord*, (saith he) *for he is a holy God*; that is, whilst you are wicked, the Righteous Lord who loveth Righteousness will not accept of your services.

1 Cor. 10. 5.

\* So in Levit. 19. 19. Thou shalt not sow thy field with mingled seed. \* 2 Cor. 6. 14.

Again, Almighty God hath ever required a correspondence between his holy Ordinances and those who were to be partakers of them. Thus the *shew-bread* was appointed only for Aaron and his Sons, because they were *holy*; the *Trepass* and *Sin-offering* must be eaten in the *holy Place*, because it was *most holy*. The same thing is implied by our Saviour's proverbial precept, *Give not that which is holy unto the Dogs*. And which of us all would not be offended at a Dog, if we should see him devour the meat appointed for our Childrens Diet? Even such in God's account, and no better, are wicked persons. Beware of Dogs, beware of Evil-workers, saith S. Paul, Phil. 3. 2. and Apocal. 22. 15. *Without the City of God are Dogs, Sorcerers, Whoremongers, &c.* Now we know (Exod. 19. 13.) that no Beast might touch the Mountain when the Lord appeared on Mount Sinai: So none of those whom God accounts in the number of Beasts (as all who have beastly affections) may approach in Christ's presence, or come unto his Table.

\* Levit. 24. 9. \* Ch. 6. 25, 26. \* Ch. 7. 6. Matt. 7. 6.

Wherefore, as God saith, *Be ye holy, because I am holy*; so may it be said unto all communicants, *Be ye holy, because the Sacrament is holy*. Whence it was a worthy custome in the ancient Churches for the Bishop or Deacon to proclaim at the holy Communion τα ἁγια τοῖς ἁγίοις, *Holy things for them that are holy*, holding in his hand the holy Sacrament. And good reason why; For where this holiness is not, there, instead of comfort, the Heart is more and more corrupted. Even as the Spider gets strength of poison from the sweetest herbs and flowers; so the prophane Heart is strengthened in wickedness by receiving this holy and heavenly Food.

Lev. 11. 44, &amp;c.

2. The hainousness of this sin is aggravated in respect of the thing received: for our Apostle elsewhere saith, *The unworthy receiver becomes guilty of the Body and Blood of Christ*; that is, he is guilty of offering contumely, injury and indignity unto him. S. Paul, when he dissuades Husbands from misusing their Wives, gives this for a reason, *No man ever yet hated his own flesh*: And may not I reason thus, Let no man offer injury unto Christ, because he is flesh of our flesh? yea he is our Head, and a wound or maim given to the Head is more odious and dangerous than to another part. To offer violence to a common person, is a fault; to strike a Magistrate, a greater; but to wound a King, who is the Lord's Anointed, is a sin in the highest degree. O what a hainous sin is it then to offer violence to, and as much as in us lies to strike and wound the Son of God, the King of Kings and the Lord of Glory!

1 Cor. 11. 27.

Eph. 5. 29.

To be guilty of death and shedding of the blood of any innocent man, is a fearful sin; and this made David cry out, *Deliver me, O Lord, from blood-guiltiness*. How fearful is it then to be guilty of the Body and Blood of Christ! Whose heart is not moved against the Jews, when he hears or reads their villanies and violence offered to our Blessed Saviour? But Chrysostome gives us a good Take-heed, Take heed (saith he) lest thou be guilty in the like kind, by unworthy receiving of the blessed Sacrament: He that defiles the King's body, and he that tears it, offend both alike; The Jews tore it, thou defilest it. Here are (saith the same Father) diversa peccata, sed par contumelia; some difference of the sin, but none of the contumely therein offered.

Psal. 51. 14.

2 Cor. 10. 5.

*Joseph* and *Nicodemus* their pious devotion in begging and embalming the Body of Christ is worthily recorded and commended to all generations; *Mary Magdalene* in bestowing that box of precious ointment upon his holy head hath gained to her self endless honour, in stead of her former infamy: So if receive and handle worthily this Mystical Body of Christ, our portion shall be with honourable *Joseph* and pious *Mary Magdalene*; our memories shall be as theirs, blessed, and our Souls as theirs, to receive unspeakable comfort: but if we come unworthily, we joyn with *Judas* and the *Jews*, and are guilty, as they were, of the Body and Bloud of Christ.

- II. A N D thus much of the first thing I propounded, *The state of unworthy Receivers of these holy Mysteries*, that they are *men in whom God hath no pleasure* and therefore woful and lamentable. The second thing now to be spoken of is, *The danger of such unworthy Receivers* in regard of the *Punishment* which followeth them: which as concerning the Fathers, my Text saith, was, *That they fell, or were overthrown in the Wilderness*. In the back or outside of which words appeareth only a *Temporal Punishment*, which kind seemeth not so appliable in the times of the Gospel as it was in time of the Law. Howsoever we see in the general, That it is true that the Lord *will not hold him guiltless that taketh his Name in vain*; Judgment shall seile either here, or at least hereafter, upon all prophaners and misreceivers of those Sacred pledges, upon which is called the Name of Christ our Saviour and Redeemer.

But for the kinds of these *punishments*, whether *Temporal* only, or *Eternal*, or both; I answer, The Fathers under the Law had *Temporal* as well as *Eternal*; we in the Gospel chiefly *Eternal*, and yet sometimes *Temporal*.

1 Cor. 11. 29.

That ours are chiefly *eternal* or of the life to come, the words of our Apostle elsewhere shew evidently, *Whosoever eateth and drinketh unworthily, eateth and drinketh his own damnation*. This is certain, and this is more than all the torments, pains and miseries that this world hath, though *Phalaris* and his Craftsman were alive again to invent new ones. No tongue is able to express, no heart is able to conceive the woe and miseries which the damned Soul in Hell is subject unto, which are as endless as they are caseless. And though this be great enough, yet hath not (nor is) the unworthy Receiver always been freed from suffering something even in this life. We know the Apostle would have the *Corinthians* take notice of the Wrath of God upon divers of them, for receiving the Sacrament unworthily. *For this cause* (saith he) *are many sick and weak amongst you, and many are fallen asleep*. Indeed Fathers correct not their children at riper years after the same fashion they did when they were young and little: So hath God not the same Discipline under the Gospel which he had under the Pedagogie of the Law, as *Chrysostome* saith; he doth not so often scourge offenders with the rods of *Temporal* chastisements, but rather reserves for them *Eternal* torments; yet who doubts but the hand of God is upon many unworthy Communicants, even by sorrow, sickness, death, and sundry other chastisements of this life?

1 Cor. 11. 30.

But for the times under the Law, the words of my Text speaking of *being overthrown in the Wilderness*, would seem to imply there was no further thing which befell the unworthy eaters of *Manna* in the Wilderness, and so our Apostle's argument from hence should infer no more to us in the times of the Gospel.

For answer hereunto, I must call to mind something which I have spoken heretofore, namely, *That under the Law spiritual blessings were enwrapped in corporal, and conveyed under and with them as it were in pledges*; which made the Jew so highly to esteem of worldly prosperities, and of those who enjoyed them, as accounting them God's special Favorites. So also were *spiritual and Everlasting plagues* hidden under the curtains of *Temporal* judgments; which were to those upon whom they fell as woful pledges of them, and therefore made the Jew account them accursed who were overwhelmed with worldly adversities. To come therefore to the words of my Text: *Canaan* was a Type and Pledge of the *Heavenly habitation*; *The Wilderness* signified our Pilgrimage in this wild, ragged, rocky and barren world; *To fall in the Wilderness* was a wofull sign of *falling short of the Heavenly Canaan*, and deprivation of *Eternal* life; those who *fell* there, especially upon occasion of sin, being such as *to whom God sware in his wrath, that they should not enter into his rest*; as it is in the *Psalms* we say every morning. Thus we see how the *unworthy eaters* of the holy Mysteries in the Wilderness were not only liable to plagues in this life, but that those plagues served them as Seals of their condemnation in the world to come; and therefore if we also

Psal. 95. 11.



also eat *the same spiritual meat*, and drink *the same spiritual drink* unworthily, we shall eat and drink our own condemnation.

2 Cor. 10. 5.

Having thus seen the wretched condition and woful danger of those who come unworthily to this Spiritual Table; the serious consideration hereof may stand up like the Angel with *the flaming sword, to keep every Adam from eating of the tree of Life*. It should make every one tremble who approacheth the Lord's Table with unwashed hands, I mean, a foul conscience: whose hearts are full of wickedness, whose heads full of ungodly imaginations, and their hands defiled with wicked actions, how unworthy are they to come at this holy Banquet! As *Jehu* said to *Jehoram*, *What hast thou to do with peace?* So may I say here, What have those to do with the Sacrament, the Mystery of peace? Indeed the Sacrament is a Robe to cover the repenting sinner, but no cloak to a prophane Receiver of it: such a one shall find it like the *forbidden fruit of Paradise*, the bane of the Eater; and like a fair bait swallowed with a deadly hook, the death of the Receiver.

2 Kings 9. 22.

Who being guilty, would drink of that cursed water (*Numb. 5. 22.*) which made *the thigh to rot and the belly to swell?* and who being guilty of gross sin, will dare without Repentance to take that Sacrament which shall make him guilty of the Body and Blood of Christ, and become an occasion of his condemnation?

It is a pitiful thing when the *Psalmist's* curse befalls any, *Let their Table be a snare*: But that this holy Table should become a snare to a Christian soul, is more than lamentable. Our Saviour said of *Judas*, *It had been good for him if he had never been born*; and so may we say of such, *It had been better they had never been Receivers* of this holy Sacrament, for, alas! *they have eaten and drank their own damnation*: they had better have eaten some venemous thing, or drank some deadly poison; for it would only have killed the body, but by eating and drinking the Sacrament unworthily they have damned and destroyed both soul and body for ever.

Psal. 9. 22.

Math. 26. 24.

Lastly, This danger may admonish every one of us to come worthily unto this Sacrament: For as *Manna* was unto every man's taste according to his will, (as \* *S. Augustine* will have it;) so is the Sacrament to every one according to his worthiness. As therefore the Chamber was trimmed wherein our Saviour kept his Passover, and ordained his holy *Manna*; so should the Chamber of every Christian soul be cleansed from wickedness and adorned with Grace that comes to receive Christ in this Sacrament. The washing of the Disciples feet afore Supper, what doth it else call for but a cleansing of our hearts before we communicate? We are unwilling that men should see us come to this Table with foul hands; and should we not be more careful lest God should see us come with foul hearts.

\* In Ep. 118.  
In prima populi  
unicuique  
Manna secundum  
proprium  
voluntatem in  
ore sapiebat.  
See this emphatically expressed in Wisdom 16. 20, 21

It will not be enough to say to our Saviour with them in the Gospel, \* *We have eaten and drank in thy company*, we have been at thy Table: We must come thither as we should. For as corporal food doth rather hurt than nourish a body abounding with evil humors: So the Soul being fraught with vices, this heavenly food rather killeth than comforts it. As *Adam* in the state of his Integrity might freely take and taste of all the Trees in the Garden, (one only excepted,) but after his transgression he was justly restrained: So doth the Lord admit us unto his Table, if we come worthily; otherwise we are no welcome guests unto him. Therefore as it was said to *Moses* when he came near the presence of God, *Pluck off thy shoes, for the place whereon thou standest is holy ground*: So let all of us put off the shoes of our corruptions, and then we may approach with comfort to the holy Table of the Lord.

\* Luke 13. 26.

Exod. 3. 5.

## DISCOURSE XLVII.

## DEUTERONOMY 16. 16, 17.

*Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall chuse: in the Feast of Unleavened bread, and in the Feast of Weeks, and in the Feast of Tabernacles: and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.*



THESE words are a commandment for the observation of the *great and chiefest Festival times of the Law*; not only here mentioned, but elsewhere enjoined in the Books of the Law; as I think in three several places, *Exod. 23. 14.* and again *34. 23.* and also *Levit. 23.* The words I read consist of two parts: First, *The Observation it self*; 2. *A special duty required thereat.* The *Observation it self* comprehends four things.

1. The Work or Action commanded; which is, *To appear before the Lord*: 2. The Persons who, every Male; *all thy Males*: 3. The Place where; in a select place, *in the place which the Lord shall chuse*: 4. The Time when; *Three times in the year; In the Feast of Unleavened bread, in the Feast of Weeks, and in the Feast of Tabernacles.* The second part, *A special duty* required at this solemn service, and that is a duty of real thanksgiving, viz. a holy present or oblation to be given unto God, and that expressed First, in the kind, *They shall not appear before the Lord empty*; Secondly, in the measure, *Every one shall give as he is able, &c.* Of these I am to speak in order, and first of the first, The Action enjoined, *To appear before the Lord.*

I.

Matth. 18. 20.

*To appear before the Lord*, is in an Holy Assembly to perform a Religious service unto him. For in every such Assembly and Service he is present after a special and peculiar manner, according to that of our Saviour in the Gospel, *Where two or three are gathered in my Name, there am I in the midst of them.* And as when one man speaks unto another, or hears another speaking unto him, either is said to be in others presence: So he that comes to speak unto God in Confession, Prayer and Thanksgiving; and hath God likewise speaking unto him either in the publishing of the Law, in the promises of his Gospel, in the receiving of his Sacraments, and ministerial benediction, is truly said to appear or come into the presence of the Lord. To appear therefore in God's presence is to be assembled in his publick Worship, where there is, as it were, a mutual intercourse between him and us; and in this it is differing from private Devotion, where the one part only is acted, and not the other. Every day is a day of private Devotion, yea every hour, if occasion serveth; but a Holyday's work is the publick service of God in a Holy Convocation.

Seeing therefore as often as we come together for the Worship of God in the Holy Assembly of the Church, we appear in the presence of the Majesty of God himself, it may admonish us of the reverence we are to use in such Assemblies. If when we come into the presence of a Prince, we think an awful fear and a more than ordinary reverence doth best beseeem us in whatsoever we speak or do: much more is this required of us when we approach the presence of the King of Kings and Lord of Hosts. No gesture we use, no word we speak, no action we do, but should be framed to express the awe and regard we owe unto so great and high a presence. If Order be any where required, it is here. If idle and vain words be in a far less presence taken as contemptuous; in this they cannot be less than merely blasphemous. If any unseemly or unsuitable gesture, if any neglectful or regardless demeanour be elsewhere culpable; here it is abominable, when we are in his presence who is the God of Order and Beau-

ty,



ty, and gives us an exprefs command to perform all points of his Service *κατὰ τὰς ἐν ἐὺ ὁργανότως*, according to order and with comelineſs. Deut. 16. 16.

This makes him ſay to *Mofes* when he appeared in the Buſh, *Pluck off thy ſhoes from off thy feet, for the place whereon thou ſandeſt is Holy ground.* Whence *Solomon* borrows his ſpeech, *Eccleſ. 5. 1. Keep thy foot (or, look unto thy feet) when thou enterſt into the Houſe of God.* This being as much as if he had ſaid, Behave thy ſelf in God's preſence reverently : Which in the words following he enlarges, ſaying, *Be more ready to hear, than to give the ſacrifice of Fools — v. 2. Be not raſh with thy mouth, and let not thine heart be haſty to utter anything before God; for God is in Heaven, and thou upon Earth, &c.* And hither belongs that of *S. Paul* *1 Cor. 11. 4, 5, &c.* requiring a ſeemly habit and geſture of men and women in the Holy Aſſemblies : the woman to pray covered, in token of her ſubjection ; the man uncovered, as a ſign of his head-ſhip and ſuperiority over the woman, according to the uſe of thoſe times and places. And it is ſpecially to be obſerved which he ſpeaketh in the 10.

Verſe, *For this cauſe ought the woman to have \* power on her head,* ( that is, the enſign of power to which ſhe is ſubject ) *becauſe of the Angels ; i. e. becauſe of the preſence of God attended with multitudes of Angels.* For theſe are the Train of the Almighty, and as it were the Guard attending and miniſtring unto his preſence ; whereſoever he keeps his ſtation, they pitch round about him. When *Daniel* ſaw him in the Viſion, *thouſand thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him.* Chap. 7. 10. *Revel. 5. 11. I beheld, ſaith S. John, and I heard the voice of many Angels round about the Throne, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands.* So when God appeared to *Jacob* going to *Padan-Aram*, he ſaw the Angels of God deſcending and aſcending upon a Ladder. Whence it appears that whereſoever God keeps his Court, his Train is with him ; and perhaps it were no error to affirm, That the peculiarity of God's preſence in one place more than another did conſiſt in no other thing but in the miniſterial retinue of his Angels. Which if true, where ſhould his Angels encamp rather than in the Aſſemblies of his Saints, in miſt of whom he hath promiſed he would be ? So will the ſpeech of *S. Paul* have an evident meaning, That we ought to attire and demean our ſelves with comelineſs, *becauſe of the Angels,* becauſe of the preſence of God in the miniſtry of his holy Angels. Gen. 28. 12. Marth. 18. 20.

Who can conſider of this ſo great a preſence, with ſo glorious a retinue, and not be ſtrucken with a religious fear, with an holy reverence, as often as he is to appear before it ? Let us then learn to ſay with *Jacob*, *Gen. 28. 16. Surely the Lord is in this place,* and be afraid as he was, and ſay, ( v. 17. ) *מה נורא המקום הזה, How dreadful is this place ! this is no other but the houſe of God, and the gate ( or Court ) of Heaven.*

AND now I come to the ſecond thing, *The perſons who were to appear at theſe ſolemn Feaſts, Every Male ; All thy Males ſhall appear.* And here we are to enquire the reaſons, *Why the Females or Women had an exemption from this ſolemn duty :* which ( to omit that of a Type of the *Meſſiah*, which ſome bring ) I take to be theſe three. II.  
1. The weakneſs and infirmity of that ſex, not able without much danger and trouble to endure ſo long a journey. 2. The danger of their chaſtity in ſuch a concourſe of people as was an Aſſembly of the whole Nation in one place. 3. The care of their tender infants and young children, and other houſe-affairs, which would have been wholly abandoned, if they as well as the *Males* ſhould have been at the ſame time ſo far away and ſo long abſent : neither can it otherwiſe be imagined how their houſes could be looked unto, unleſs the one were to ſtay at home in the abſence of the other. Again, it may be queſtioned whether all *Males* without reſpect were to appear ; for it is not likely that young children ſhould, or decrepit old men could appear. I anſwer therefore, That it is to be underſtood of all *Males* who were within the age and years of ſervice, namely, between *twenty* and *fifty* ; for at *fifty* it is apparent that all were *emeriti*, diſcharged from that duty, even the *Prieſts* and *Levites* ſerved not after that age ; but at what years they came to be capable of ſervice, there is difference. The *Prieſts* might not ſerve in the *Prieſts* office afore *thirty*, *Numb. 4. 3.* nor the *Levites* in their office afore *twenty five*, *Numb. 8. 24.* but the *Laity* were capable of employment and ſerviceable at *twenty* ; as appeareth out of the 1 of *Numb. 2, 3.* where God commands *Mofes* to take the ſumme of all the children of *Iſrael*, *from twenty years old and upward, all that are able to go forth to War ;* ſo implying that from *twenty* years of age they were able for that ſervice. Theſe

\* *S. Ambroſe* ( as alſo the Greek Scholiaſts ) by ἐξουσίαν here underſtand *Velamen*, or κάλυμμα, quæ ſe cito ſubditam indicet. The Hebrew רִיר which ſignifies the womans veil ( and rendred by the Targum צַעִיר ) comes from רִיר that ſignifies power.

Deut. 16. 16.  
Observat. 1.

Mark 2. 27.

Gal. 5. 7.

Observat. 2.

These things thus explained and supposed, we may observe, *That the indulgence of God admits the case of infirmity, unavoidable inconvenience, and requisite employment, as allowable reasons of absence from holy Assemblies*: For these we have seen to be the reasons of the exemption of *Women* from the annual and solemn Feasts. And no question but if the like cases might happen even for their ordinary and Sabbath-Assemblies, God would in like manner dispense. For *weakness of body* we have no reason to doubt; and for the other cases mention'd, the equity being the same with that which here dispensed with *Women* for the solemn Assemblies, it is not to be doubted but the indulgence of God should be the same, as well for other times as those, and as well for the other sex as for *Women*. And if in the time of that Law God was thus indulgent, when all these things were so severely and strictly exacted; much more in the liberty of the Gospel, Christ himself here loosing the strictness even of the Sabbath's rest, alleging that *the Sabbath was made for man, and not man for the Sabbath*: For of the two duties required in the observation of an Holy day, *the calling of an holy Assembly, and bodily rest from corporal labour*, the Law seemed to exact this latter of rest more severely than the other, in regard it was a figure of things to come, which the other was not. If then that which was most strict be released; much more is the other, which was less, as free now as in former time. I speak not this against a Religious diligence, for that is required of all who have no just impediment and such a one as God himself shall allow; and therefore let no man deceive himself, for God (as the Apostle saith) *is not mocked*: But I speak against that more than *Judaical* scrupulosity of some, who think it not lawful upon the Lord's day to leave any at home to keep house, or be employed in such businesses as conveniency cannot dispense with.

The second thing I observe here is, *That to obey God in what he commandeth is as it were a protection (or a warrant of security) from those dangers which humane reason would otherwise think unavoidable*: or, *Obedience unto God in what he commandeth is a greater security than all the cautions and preventions that humane wisdom can procure us*. For who would think when all the able and serviceable men of the whole land of *Israel* should thrice every year be gathered together at *Jerusalem*, but the whole land should be in great danger of invasion from their enemies, whom such an advantage could not but allure; and all their borders thus unfurnished, could not well prevent such a mischief? Nevertheless we find not in the whole Scripture that ever any such evil befell them upon this occasion: *so good a protection was Obedience*: But we find an express Promise to the contrary made by God himself, lest you might think this was but a surmised danger; For *Exod. 34. 24.* where this commandment is also mentioned, God saith, *I will cast out the nations before thee, and enlarge thy borders; neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year*. But for all this we know their last woful destruction by the *Romans* was at the time of the *Passover*, one of these solemn times: and no marvel; for when God meant to cast them off from being any more his people, he ordered even this (perhaps) to be a token that they were no longer under his wonted protection.

When God commanded *Abraham* to sacrifice his son *Isaac*, though he knew not in reason how God could then make his Promise good unto him, *To make his seed by Isaac in number as the sand on the sea shore*; yet he was obedient to the word of God, and beyond all hope secure of God's Promise, as placing his greatest security in his Obedience; as for the rest, יהוה יראה, saith he, *Dens providebit, God will provide*, Gen. 22. 8. and so he did indeed.

1 Sam. 13. 8.  
&c.

Verse 13.

I shall need gather no more Examples. Let no man therefore be discouraged for fear of danger to do his duty in that calling and vocation wherein God hath set him. If God hath bid thee, hope thou likewise he will protect thee: But if thou neglect his commandment, so to avoid what thou fearest, be sure then that thou fearest or a worse will come upon thee; take heed thou goest not out of God's blessing into the warm Sun. Let *Saul's* example be our warning, who to prevent (as he thought) the scattering of the people from him, and the evil which longer delay might occasion, if he should stay for *Samuel*, presumed to offer Sacrifice himself; but he was called a fool for his labour, and made to know at length that Obedience was better than Sacrifice. And so shall every one that makes so ungodly an experience, find his policy in the end plain foolery, and Obedience to God's Commandment better than all the Policy in the world.

III. AND thus I come to the third thing considerable, viz. *The place* where every Male was to appear, *In the place the Lord shall chuse*, namely, in the place where the

Ark



Ark and Tabernacle of God should be ; which at the first was at *shiloh* in the Country of *Samaria* and Tribe of *Ephraim*, afterwards at *Jerusalem* in the Tribe of *Judah*, where *David* first pitched a new Tabernacle for the Ark of the Covenant, after it had been taken by the *Philistines*, and returned home again ; and in the same place his son *Solomon* built that glorious Temple which was the Beauty of the whole earth. Of these two places spake the *Samaritan woman* in the Gospel to our Saviour, *John* 4. 20. Our Fathers ( said she ) worshipped in this Mountain ; and ye say that *Jerusalem* is the place where men ought to worship. By Our Fathers she means the old *Ephraimites*, from whom the *Samaritans* fallily vaunted they were descended ; upon which ground she likewise calls *Jacob* Our Father *Jacob*, v. 12. For they were indeed the off-spring of those strange Nations which *Shalmaneser* transplanted into the Cities of *Samaria*, when he had carried *Ephraim* and the rest of *Israel* captives into *Affyria* ; as we read *2 Kings* 17. 24. By this Mountain she means Mount *Ephraim* where *Shiloh* was, and the Ark and Tabernacle of God in ancient time had been.

For when *Manasses* the brother of *Jaddus* the High Priest was excommunicated and driven from the Priesthood because he had married the daughter of *Sanballat* the *Horonite*, ( as it is in the last of *Nehemiah* v. 28. ) he with his faction, to vex his own Nation, procured a Temple to be built in *Gerizim* on Mount *Ephraim*, whereof himself was the High Priest ; and to draw a company of Transgressors like himself from the Temple at *Jerusalem* unto this, it was coloured as if this were the only place which the Lord had chosen, because the Tabernacle was first pitched at *shiloh* in Mount *Ephraim*, and not at *Sion* on Mount *Moriah* : and this was the bone of everlasting division and capital hatred between the *Jews* and *Samaritans*.

Thus we have seen where this place was first and last which the Lord had chosen. Now let us further consider why it is thus called, *The place which the Lord shall chuse*.

First therefore, these words imply That the place for holy Assemblies was a select place ; For they were not to assemble in every place as occasion and opportunity served, but to have a choice and select place for that purpose.

Secondly, This place for Legal worship was to be one only place, and no more ; and therefore here the \* singular number is used. I say, there was but one only place for Legal worship, meaning *Sacrifices* and the Service accompanying them ; for otherwise they had many *Synagogues* for hearing the Law read and expounded. *Jerusalem* it self had four hundred, and in those the Scribes bore rule, as the Priests did in the Temple. But the reason why there was but one Temple, and place of Sacrifice and Prayer, was, for a \* Type of that one only Mediator *Jesus Christ*, in whom alone our sins are expiated, and our prayers and thanksgivings accepted before God : So that in the time of the Law to build an holy Altar or offer Sacrifices any where but here, though it were unto the true God, was a Typical Idolatry, because it implied a multiplicity of Mediators, of whose Oneness the one only place of worship and the one Altar was a sign ; which was the reason why it was so unlawful to sacrifice in the high places, though it were unto the Lord their God : And yet because it was but a ceremonial sin, God did in the confused times of that Church sometimes pass by it, as it were, because of the hardness of their hearts, as our Saviour saith in another kind. But he that did dispense with an irregularity in figure because of the state of the times, will never allow Idolatry in deed, such as is that of the Church of *Rome*, who fulfil the very substance of that whereof the Jewish sin was but a Type, whose Mediators are so many that they are not easily numbered : and though they for excuse subordinate them all to *Christ* as the chief, and derive their Mediatorship from the virtue of his merits ; yet is this but like unto that of the erring Church of the Law, which, notwithstanding God's commandment to the contrary, had a conceit that they might sacrifice in any high place, so it were unto the Lord their God only.

The third and last thing which these words imply is, That this select and only place should be of the Lord's own chusing ; The place he shall chuse. But how should the Lord chuse it ? it seems, by giving some extraordinary sign of his allowance in accepting their Sacrifice ; or it may be they did consult him in this case by the Oracle of *Urim* and *Thummim*. For of the first place, in *shiloh*, we have nothing expressed, but only read *Joshua* 18. 1. That the whole Congregation of *Israel* assembled together at *shiloh*, and set up the Tabernacle of the Congregation there. But of the second place, in Mount *Sion*, we read, That \* the Angel of God commanded *Gad* to say to *David*, that he should set up an Altar in the threshing-floor of *Ornan* ; and that when *David* offered thereon burnt-offerings and peace-offerings, \* the Lord answered him from heaven by fire upon the Altar of burnt-offering ; and that *David* hereupon designed that place for the Tabernacle, and future

Deut. 16. 16.

1.

2.

\* See Discourse XII. pag. 46, 47.

3.

\* 1 Chron. 21.

\* Verse 26.

Deut. 16. 16. future Temple, saying, *This is the house of the Lord God, and this is the Altar of the burnt-offering for Israel,* 1 Chron. 22. 1.

Luke 1. 28. Now to make some application of this to the times of the Gospel. The two last circumstances of this place concern us not: For that of *one place* was a Type, and so is gone: the second, of *God's immediate choice*, seems to be so also, and to be a figure of that which the Angel *Gabriel* said to the blessed Virgin, *Hail thou highly favoured, the Lord is with thee; blessed art thou amongst Women*: where God chuses the womb of *Mary* wherein to erect that pure Altar and Temple whereof the Legal were but shadows. Thus these two circumstances seem no ways to bind us. But the first, *That there should be select places for holy Assemblies and the publick worship of God*, this is that which was before the Law was given, and yet remains in force now the Law is ended. As long as it is required of the Church to appear before the Lord in publick Assemblies, so long is it also required to have chosen and select places for that purpose. *Adam* and his Sons had places whither to bring their Sacrifices; the Patriarchs used Altars, Mountains and Groves to the self-same purpose; from the very beginning of Christianity Christians have had their select Oratories. 1 Cor. 11. 22. *S. Paul* speaking of the Assemblies of the Church and some abuses therein, as eating and drinking, *Have ye not (saith he) Houses to eat and drink in? or despise ye the Church of God?* Here it appears that the place of holy Assemblies was not an ordinary place where men eat and drink, but a place select and set apart for holier purposes; which he yet more confirms when he addeth, v. 34. *If any man hunger, let him eat at home*: It follows hence, That the place of Holy Assemblies was no man's home, but a place hallowed unto God for the common use of the Church, howsoever these in the times of persecution so secret as not to be discovered by the Gentiles. What hath been the practice since in all Ages, he hath no eyes that sees not; and if there be any who cannot behold them without a desire to have them levelled, it were better their eyes were plucked out than so many monuments of our Forefathers piety should be thrown down and ruined, and God so unseemly and disorderly served, as he should be if (as Beggars do for lodging, so) his Assemblies were every week or month to seek a place of entertainment.

We are therefore as well as the *Israelites* to appear before the Lord in a chosen place. But here is the difference, that they were to have but *one*, we have liberty to have *many*; there God chose a place for himself, but we in the Gospel have liberty to chuse a place for God where we will. Nevertheless it is to be observed, that the Leaders of the Primitive Church, howsoever they acknowledged this liberty, yet they used to select for their Assemblies such Places as God had any way dignified or honoured either by some work of mercy, or the glorious sufferings of his Martyrs; whereupon the most ancient Monuments of the Christian Churches do mention the Assemblies of Christians *In Cœmeteriis Martyrum*, at the Cœmeteries and Monuments of their Martyrs. For howsoever God did not immediately select the place of his worship then, as he did in the time of the Law; yet they thought he had made these places of a choicer fitness than other, though none of necessary obligation: which I for my part would be loth to condemn as an error; seeing to follow the order of the Church of *Israel* by way of direction and not obligation, is no abridgment to Christian liberty, so it be only so far and in those things only whereof Christianity is capable, as I think this we speak of was; though I know it was afterward an occasion of damnable Idolatry, use of erecting Temples unto Saints and Angels. But what is there which the corrupt nature of man will not make an occasion of sin? Even as an unclean body of the best nourishment will breed evil humors: So out of the most wholesome ordinances our wicked hearts will contrive superstition.



DISCOURSE XLVIII.

DEUTERONOMY 16. 16, 17.

— In the Feast of Unleavened bread, and in the Feast of Weeks, and in the Feast of Tabernacles: and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.



N these words being a commandment for the observation of the three solemn and principal Feasts of the Law, were Four things considerable. 1. The Work or action; *To appear before the Lord*: 2. The Persons who; *All Males*: 3. The Place where; *In the place the Lord shall chuse*: 4. The Time when; *Thrice in the Year: In the Feast of unleavened bread, In the Feast of Weeks, and in the Feast of Tabernacles*. Of the three first, the Action, the Persons, and Place, I have

spoken. Now therefore I come to speak of the Time, The Feast of unleavened bread, &c.

IV.

The Feast of unleavened Bread is that which is otherwise called The Feast of the Passeeover, consisting of seven days, from the fifteenth of March until the twenty first. On the Even before this solemn Feast, the fourteenth day of the first month, was killed and eaten the Paschal Lamb; on the seven days following were offered the Paschal Sacrifices, and no other Bread but *unleavened* eaten; the first and last days being days of holy Assemblies or Convocations.

Levit. 23. 5, 6, 7, 8.

The Feast of Weeks was a Feast kept at the end of seven Weeks, or a Week of Weeks, after the second day of the Passeeover, or fifty days after the first day of the Feast of unleavened bread; and therefore called The Feast of Weeks, that is, a Feast to be kept a Week of Weeks after the Passeeover; and Pentecost, because the first day thereof was the fiftieth day after the first of the \* Passeeover, as now our Whitsuntide is ἡ πεντηκστή, the fiftieth day after Easter. This Feast was likewise of seven days continuance, all spent in multitude of Sacrifices, but the first and last specially in keeping of holy Assemblies.

\* Viz. Passeeover-week, or the Paschal Feast, or Feast of Unleavened bread which lasted 7. days.

The Feast of Tabernacles, Σκηνοπηγία, was a Feast of eight days continuance in the seventh month, or September, from the fifteenth day thereof to the two and twentieth, all whereof had their proper Sacrifices; and the first seven days they dwelt in Booths or Tabernacles made of Willow, Palm, Myrtle and Citron boughs, whence it hath the name of the Feast of Tabernacles. The first, and the last or eighth day, were here also days of an holy Convocation, wherein no servile work might be done.

Thus having in brief described the Time, Continuance and Service of these Three solemn Feasts, now let us also see what was the End of their institution. The End of these Feasts was partly for Remembrance of things past, and partly for Types and Figures of things to come; which I will shew in them severally.

The Feast of the Passeeover was for a thankful Remembrance of their great deliverance out of Egypt, when for haſt they were forced to carry their dough unleavened upon their shoulders; and the evening before, the Lord having slain all the first-born of Egypt, yet passed by them, because of the blood of the Paschal Lamb which he saw upon the door-posts of their houses. For this cause they were, whensoever that happy time of the year should come, to rejoyce before the Lord their God, and to hallow it after the manner afore mentioned. And thus you have the first End, The memorial and remembrance of benefits past.

Exod. 12.

The second End was for a Type and Figure of things to come, namely, of our deliverance from the bondage of Sin and Satan by that immaculate Lamb, Christ Jesus, who in the same month and day was foreordained of God to be slain upon the Cross for the sins of the whole world; whose Blood upon whatsoever Soul God shall espay applied by a lively Faith, he would spare, and not destroy it.

Thus much of the first Feast. The second, The Feast of Weeks, or Pentecost, was for a Remembrance of the Law \* at that time given upon Mount Sinai, with thundering

\* See this p. c. ved by Pisea- tor in Exod. 19. ver. 1, 2, 11.

Deut. 16.  
16, 17.

and lightning, and the sound of a Trumpet from Heaven. And secondly, for a Type of the Doctrine of the Gospel, which was published at the self-same time, when with a sound from Heaven, cloven tongues of fire fell upon the Apostles, and they all were filled with the Holy Ghost, as we read Acts 2. 2, 3, 4.

Now for The Feast of Tabernacles; the first End is plain, that it was a memorial, namely, of their long dwelling in Tabernacles in the Wilderness. Lev. 23. 42, 43. Ye shall dwell in booths seven days (saith the Lord,) all that are Israelites born shall dwell in booths; That your generations may know that I made the children of Israel to dwell in booths when I brought them out of the Land of Egypt.

But of what thing concerning Christ to come it was a Type, it is not so express as in the former. But by that which S. John saith, Chap. 1. 14. Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, The Word was made flesh, and Tabernacled in us; for so signifies ἐσκήνωσεν. by this, I say, S. John should seem to intimate, That as the Passover was a Type of his Passion, Pentecost a Figure of the sending the Holy Ghost; so should the Feast of Tabernacles be for a Type of his Incarnation, when the Divine Nature tabernacled in our flesh, and the Word of God became Emmanuel, God with us. For it is incredible that this principal Feast should not be for a Type of some principal thing concerning Christ as well as the rest; it being as solemn as any of the former two, nay rather the chiefest of the three, as having a more extraordinary course of Sacrifices than either of the other, yea of one day's more continuance; this having eight festival days, the other two but seven. And there is nothing but his Incarnation and Nativity which can be applied thereunto; and it may be therefore was the eighth day added thereunto, as figuring the time of his Circumcision.

Another custom used at this Feast may confirm this: For while they gathered and carried the Boughs whereof they made their Tabernacles, there used a kind of Litany to be sung, in which the people continually cried Hosanna, Hosanna, that is, Save now; which was so usual, that in time the Feast, and Boughs, and all came to be called \* Hosanna's: Whence came the cry of the people in the Gospel, when they cut down boughs to honour our Saviour's riding upon an Ass, \* Hosanna to the Son of David, Hosanna in the Highest. For though it were at another time of year than the Feast of Tabernacles, yet the carrying of Boughs put them in mind of the accustomed acclamation at that Feast. All which seems of purpose so to be ordered by the providence of the Almighty, to shew, First, what this ceremony of Tabernacles aimed at, namely, the mystery of our Redemption by God in the Tabernacle of our flesh; or the Incarnation of Christ, which is that which made him Jesus, a Saviour, and us to cry unto him by Faith, Hosanna, Save now. And Secondly, that it might be known who this Tabernacle was, the people by a secret providence cried unto our Saviour, even at another time, Hosanna to the Son of David; ascribing, in their so speaking, the whole ceremony of Boughs and Tabernacles unto him.

But it will be objected, That the Birth of Christ was in December, but the Feast of Tabernacles was kept the fifteenth day of the seventh month, which answered in a manner to our September; and therefore had the Feast of Tabernacles been a sign of his Incarnation, the time should as well have agreed here as it did in the Passover and his Passion, the giving of the Law and the sending of the Holy Ghost: But between the Feast of Tabernacles and the Birth of our Saviour is three months difference.

For this Objection, give me leave to relate, not mine own, nor as my own, but the opinion of the most learned Chronologers; the summe and conclusion whereof is, That the Birth of our Saviour was in September, at the time of the Feast of Tabernacles, and not in December, as the memory thereof is now celebrated. For first, it is apparent that in the primitive Church there was neither certainty nor agreement about the time of the Nativity, as \* Clemens Alexandrinus witnesseth; and himself saith, That those who enquire more exactly of the time, do assign the five and twentieth of the month Pachon, which is our twentieth of May.

Others assigned other and divers times, as Epiphanius witnesseth four hundred years almost after Christ: so long therefore there was no certainty agreed upon. And it was after the time of Constantine that the day we now observe was chosen, and first in the Latine Church; but not in the Greek till the days of Chrysostome, who made an Oration, yet extant, upon the first observing of this day, which he says they now received from the Roman Church.

If any would know how, after so much uncertainty of opinions, they came at last to resolve upon this day; they will tell you, that it was upon a false supposal and a mistaken ground: For finding in the Law, that the High Priest was once every year

to

\* Elias in Tish-  
bi in voce  
הושענא &  
Buxtorf. de  
Abbrev. Hebr.  
in יהו.  
\* Matth. 21. 9.

\* Strom. I. 1.

\* Hem. 31. in  
Tomo Dedi-  
versis Novi  
Testamenti lo-  
cis, secundum  
edit. Fr. Ducai.



to enter the most Holy place, and there to offer incense ( at the Feast of Expiation ; ) and reading in S. *Luke's* Gospel, that the Angel *Gabriel* appeared to *Zachary* as he went to offer incense in the Temple, they supposed that he was the High Priest, and reasoned thus ; The time of the High Priest's offering incense in the most Holy was about the middle of *September*, namely the tenth day of the seventh month : Now as soon as *Zachary* had fulfilled the Week of his Ministration, *John Baptist* was conceived ; which must therefore be about the end of *September* : Now when the Angel saluted *Mary*, he told her, *That her Cousin Elizabeth had been with Child six months* : If *John Baptist* then were conceived about the end of *September*, our Saviour must be conceived six months after, which falls about the end of *March* ; which if true, his Birth will fall at the end of *December*, nine months after his conception. This was the ground whereupon the Feast of Christ's Nativity was fixed upon the five and twentieth of *December*.

Deut. 16.  
16, 17.

Luke 1. 35.

To which they answer who think otherwise, First, That neither the Angel appeared to *Zachary* in the most Holy place ; for the *Altar of incense* was without the Veil, at which the Text saith the Angel appeared : neither could *Zachary* be the High Priest ; for the Text says, he was of the course of *Abia*, and that it came to his lot to offer incense ; but the High Priest was of no course, neither did the incensing of the most Holy fall to him by lot, but it was his only and proper office : the ground therefore was altogether mistaken.

Luke 1. 11.

Verſe 5.

Secondly, At the Birth of Christ every man, woman and child was to go to be taxed at the City whereto they belonged ; whither some had long journeys : But the middle of Winter was not fitting for such a business, especially for women with child and children to travel in : Therefore Christ could not be born in the depth of Winter.

Again, At the time of Christ's Birth the Shepherds lay abroad watching with their flocks in the night-time ; but this was not likely to be in the middle of Winter. And if any shall think the Winter-wind was not so extreme in those parts, let him remember the words of Christ in the Gospel, *Pray that your flight be not in the Winter*. If the Winter was so bad a time to flee in, it seems no fit time for Shepherds to lye in the Fields in, and Women and Children to travel in.

Matth. 24. 20.

They conclude therefore, That the Birth of Christ was in *September*.

First, Because otherwise this third *Feast of Tabernacles* should have nothing answering, as the other had : which they think the more unlikely, because there was no month in the year had more legal Feasts than this ; as the *Feast of Trumpets* the first day, the *Feast of Expiation* on the tenth, and that of *Tabernacles* on the fifteenth unto the two and twentieth.

Secondly, *Joseph Scaliger* proveth it by the four and twenty courses of the Priests ; and shews, that *Abia's* course or week, wherein *Zachary* served, began the one and twentieth of *July*, and ended the eight and twentieth that year. Our Saviour's conception therefore, being six months after, must fall at the end of *December*, and so his Birth nine months after, about the end of *September*, the four and twentieth day whereof that year began the *Feast of Tabernacles* ; and so his Birth falls in the Feast-time.

Lastly, The Primitive Church of *Alexandria*, where were the best Calculators of times, kept the Feast of *John Baptist's* Nativity the eight and twentieth of the month *Pharmuth*, which is the three and twentieth of our *April*, as *Cyril* witnesseth in an Homily upon that occasion. Now if *John Baptist* were born the three and twentieth of *April*, the Birth of Christ, which was six months after, must fall in the latter end of *September*, as aforesaid. All which if true, the day we observe is not the day of his Birth, but only the day wherein we solemnly remember it : and though the time it self, if known, were the most fit for such a solemnity, yet no time can be unlawfully chosen for such a day.

And thus I have shewed you the Time, the Manner, and the Signification of these three Feasts. Now let us see what profitable Observations this Discourse thereof will afford us.

First therefore, By these Feasts it appears, that the hallowing unto God of more days in the Week than one is not against the meaning of the Fourth Commandment. Some there are who will have the words [ *Six days shalt thou labour* ] to be as much a Commandment as [ *Keep holy the Seventh* ; ] and hence argue, that it is no more lawful for humane Authority to forbid working any of the Six days, than to forbid the holy observation of the Seventh ; and then all our Holy-days besides Sunday are unlawful. But by these Three solemn Feasts, which were each of them of a Week's durance at the least, it is manifest, that [ *Six days shalt thou labour* ] are no Commandment, but express only an ordinary permission of working : For it could not be but some days

Deut. 16.  
16, 17.

of these holy Feasts must be of the *Six*; and to think that God would gain-say his own Commandment by a contrary Ordinance, is unimaginable. As therefore when he commanded that men should give him the *Tenth of their increase*, he forbade not *Free-will-offerings*, nor that men might not give *half their goods* to sacred uses: So when he commanded *one day of Seven* to be universally and necessarily kept holy, this hindreth not but the Church may hallow *other days* to God even of the *Six*.

But they will say, God indeed appointed some other days to be observed besides one of Seven; but the Church had no leave so to do. I answer, The contrary appears by the Feast of *Purim*, which *Mordecai* caused to be ordained, and is no where reprov'd therefore, nor the Jews who observed it as long as their Church stood. The contrary also appears by the Feast of *Dedication*, which *Judas Maccabeus*, when he had cleansed the Temple from the prophanation of *Antiochus*, ordained yearly to be kept in the month \* *Cassien* (1 *Maccab.* 4. 59.) which was so far from reproof, that our Saviour himself while he was upon earth honoured it with his presence, as we read *John* 10. 22. *And it was at Jerusalem the Feast of Dedication, and it was Winter*; where the word [ *Winter* ] is of purpose put to specify this Feast of *Judas Maccabeus*, in the Month of *Cassien*, \* on the 25. day thereof.

\* The month *Cassien* of *Cassien* was part of our November and part of December.

\* 1 *Macc.* 4. 59. 2 *Macc.* 1. 18. & ch. 10. 5.

Secondly, we may observe from these Feasts, That the fittest time to hallow unto God is that which he hath as it were honoured and made remarkable by some special work and mercy of his. For you heard that the Feast of *Unleavened bread* and the Feast of *Weeks* were ordained to be kept at those days and times of the year wherein those works of God remembred in them were performed. So God himself appointed of all the days of the Week the *Seventh* to be kept holy, because he finished then the great work of the Creation of the World. So in the Gospel, of all the days in the Week the *First* was chosen, because on it Christ rose from the dead: In like manner when the Church would hallow unto God more days than one of seven; it being the Times of his *Passion*, *Ascension*, and *sending of the Holy Ghost*, as also the days of their Births or Deaths whom God had made as Pillars to support his Church, and in whose sufferings it was confirmed, and himself glorified.

The third and last Observation is this, The practice and fact of man is no sound argument to prove what is and what is not *jure Divino*. For we see in this and three other places how expressly this Feast of *Tabernacles* was commanded yearly to be observed. Nevertheless, which is past all belief, it was never kept, at least in this main circumstance of *dwelling in booths*, from the time of *Joshua* until after their return from Captivity in the days of *Nehemiah*, which was the space of a thousand years at the least, and the most flourishing time of their Church and Commonwealth. Who would have thought but some *David*, *Solomon*, *Hezekiah*, *Josiah*, or good *Jehoiada*, would in so long a time as a thousand years have reformed so great a neglect of God's commandment? But hear what the holy Ghost says, *Nehem.* 8. 17. *Since the days of Joshua the son of Nun unto that day had not the Children of Israel done so*. A horrible thing to hear; but whatsoever was written in former time, is written for our learning. And who knows whether there be not in this sinful omission of this Feast alone above the rest some special Mystery; namely, that the Jew should not acknowledge Christ, whom this signified to be *Emmanuel*? For that *Jesus of Nazareth* suffered upon the Cross they acknowledge, whereof the Passover was a sign; and therefore they blasphemously call him, \* *Talui*, the hanged God. They will not deny also that this doctrine was published at the Feast of *Pentecost*; though they believe not the Mystery and fruit of either the one or the other. But, *That he is God in our flesh*, they could never endure to hear: we know this was the cause why their Synod condemned him, because he said, || *He was the Son of God*. Above a thousand years they omitted the observation of the Feast of *Tabernacles*, and now it is sixteen hundred wherein they have not believed that the *Divine nature tabernacled in our flesh*. When they returned from Captivity, they began to observe this so-long-neglected Ceremony; and when they shall return again from their now-long and woful Captivity, we hope they will then with us acknowledge this great Mystery.

Rom. 15. 4.

\* *Abm Ezra* in Gen. 27. 39. R. *Bechai* in lib. *Kad hak-kemach* in lit. 1 cap. 1. ad locum Pf. 80. 14. Litera (in voce מִיָּעַר) suspensa est, nam sic sunt עֹבְרֵי הַתְּלוּי cul-tores suspensi illius. || *John* 19. 7.

HAVING hitherto spoken of the observation of these Feasts; now I am, according to my first Division, to come unto a second part of my Text, wherein is contained a special duty required of all when they came to worship God at these Feasts, namely, to bring a present with them: not a sacrifice of fire, for these were of another nature, and for another end; but a Heave-offering, which kind was a Tribute of Thankfulness unto God, and withal of acknowledgment of his Supreme Lordship and Dominion over all: For without a sacrifice or a fiery-offering the Feast could not at all have



have been kept, but without a *Heave-offering* or religious present it might, though nothing dutifully : and therefore is this specially added, *That no man should appear before the Lord empty* ; for the Lord our God is a sovereign King, and will be acknowledged so of all who come before him : He is not Lord over our *Persons* only, and therefore requires the service both of our *Souls* and *Bodies* ; but he is Lord of our *Goods* too, and so is to have a *Tribute* of them offer'd unto him in token thereof.

But for the better handling of this point without confusion, we will consider, first, *What was the Jewish practice in this duty* ; secondly, *What ought to be our imitation*. For the former, *The Jewish practice* was, as far as I can gather, besides some special presents at *Easter* and *Pentecost*, to perform all their *Heave-offerings*, *First-fruits*, *Firstlings of Cattel*, *Tithes* of all things, and their *Free-will-offerings* at some one of these three Feasts, according as the season of the year served for the things they were to offer. For the better understanding of which, we must premise something of the manner of the Husbandry of *Palestine*, *Egypt*, and those neighbour Southern Countries, because it was much different from ours.

*Pliny* affirms, that in *Egypt* ( and therefore in *Palestine* ) *Barley* was ripe in the sixth month after it was sown, and *Wheat* in the seventh. The same Author affirms, that their seed-time for both began in the month of *November* ; whence it follows, that *Barley* was ripe almost a month before the *Wheat*, the seed-time being the same, and the *Wheat* not ripening a month so soon as *Barley*. *Barley* then ripening in the sixth month, the Harvest thereof fell about the beginning of *April*, *Wheat*-harvest nigh a month after ; their whole Harvest by this means beginning at *Easter*, and ending at *Whitsuntide*. Which is the reason why *Pentecost* ( *Exod.* 23. 16. ) is called, חג הקציר *The Harvest-Feast*, or, *The Feast upon the end of Harvest*. This shews a reason also, why upon the Plague of *Hail* we read, *Exod.* 9. 31, 32. that the *Flax* and *Barley* was smitten, because the *Barley* was eared, and the *Flax* balled : But the *Wheat* and *Rye* were not smitten, for they were not grown up : The ear yet appeared not, for this was about the beginning of the month of *March*, as we may suppose a fortnight or three weeks before their coming out of *Egypt*, which was the fourteenth day of the first month. This was a reason also why we read, *2 Sam.* 21. 9. that seven of *Saul's* Sons were hanged for the *Gibeonites* in the first days of Harvest, in the beginning of *Barley*-Harvest. All which suppose *Barley* to begin, and *Wheat* to end their Harvest. Which with us is contrary, because *Barley* is sown so long after *Wheat*, viz. when Winter is past, because it is a tender grain, and will not endure the sharp and piercing cold of these Northern climates.

As for their *Vintage* or Harvest of *Oyle* and *Wine*, it was in the seventh month, or beginning of Autumn, as in other Countries.

For their *Cattel*, they had two breeding times, the beginning of the *spring*, and the beginning of *september* : but the *spring*-breed was the strongest, and are called *Beccorim*, that is, not the first opening the womb only, as most take it, but the firstlings of the year ; for the latter breed was much the worse and weaker. Which *Jacob* knew, *Gen.* 30. 41, 42. when he laid his *Rods* before the *Cattel* when they were \* strong, in the *spring*-time ; but he put them not in when they were || feeble, in the *Autumn* ; So ( saith the Text ) the feeble were *Laban's*, and the stronger were *Jacob's*.

This thus explained, let us now see what the Practice of the Jews was at these solemn times, that they might not appear in the Lord's presence empty handed. At the *Feast of unleavened bread*, or *Easter*, upon the second day thereof, being the beginning of Harvest, they were to bring a *sheaf of the first-fruits of their Harvest* unto the Priest, and he was to wave it before the Lord ; and until this were done, they might eat no Corn, whether parched or otherwise in the green ear, as appeareth *Levit.* 23. 10. — 14. And hence this second day of the Feast was called, This was that day whereon ( *Luke* 6. 1. ) *Christ's* Disciples plucked ears of Corn, and ate them ; for *S. Luke* says it was εν σαββατω δευτεροπρωτω, which is the second day of the first Sabbath, or the day after the first Sabbath ; for I told you, that the first and last days of this Feast were days of holy Assemblies, wherein no servile work might be done, and are therefore in *Leviticus* called *sabbaths* ; the day after the first of which *Sabbaths* *S. Luke* calls σαββατον δευτεροπρωτον. Whereby it may seem that the Pharisees reproved the Disciples, not so much for breaking any Sabbath's rest, as for eating the ears afore it was lawful ; for if it were lawful upon a Sabbath-day to reach meat from a Table, why should it not be as lawful to pluck ears of Corn to eat them without breach of the Sabbath ? But I leave this.

Deut. 16.  
16, 17.

I.

In Agypto  
hordeum sexto  
a satia mense  
frumenta se-  
ptimo metantur.  
Plin. lib. 18.  
cap. 7.

בִּימֵי נִיסָן  
In Nisan or  
March.  
בִּימֵי  
הַחֹשֶׁל  
In  
Tisri or Sep-  
tember. So  
Aben Ezra  
upon the place.

Deut. 16.  
16, 17.

Secondly, At this Feast also I suppose they paid their *Firstlings* and *Tithes of Cattel*; for God was to have of the best, which was (as I told you) the Breed of the Spring at this time ready. And this is the reason, that where this Feast is commanded, there follow presently some Precepts of the *Firstlings of the Cattel*, because namely it concerned the same time.

\* Levit. 23. 17.

\* Verse 22.

Now at the *Feast of Pentecost*, when Harvest was ended, they are commanded to bring \* *two wave-loaves* of their new Corn for a second First-fruits of their Harvest: At which time also they paid Tithes of Corn, so much as was threshed; and a *Tribute* also of a *Free-will-offering of their hand*, as it is called in the 10. of this Chapter. And this Feast ending their Harvest, is a reason why at the mentioning thereof you shall find precepts \* of *not gathering their Lands clean*, but that they should leave something for the poor to glean: which also was a secondary Offering unto God himself.

Lastly, At the *Feast of Tabernacles* they offered First-fruits and Tithes of Wine and Oyl, which was the Offering of that season; and besides the remainders of their Tithes of the floor or of threshed corn: which is the reason why this Feast is called (*Exod. 34.*) *The Feast of gathering in at the years end*; and in this Chapter afore my Text, *The Feast of gathering in of the Floor and the Winepress*: For at this time all their Corn was threshed, and the Vintage done, and other Fruits were gathered, and so an Offering of them given unto God seasonably: therefore in the commandment of this Feast you shall find a precept of *not gathering their Grapes and Fruits clean*, in behalf of the Poor also.

Thus you see, the *Offering of Cattel* was at *Easter*, of *Bread* and *Breadcorn* in part at *Pentecost*, of *Wine* and *Oyle* and the *remainder of Corn* at the *Feast of Tabernacles*; whereupon we read (*2 Chron. 31. 7.*) that the people which paid their Tithes there at *Hezekiah's* command, *began to lay the foundation of the heaps in the third month*, that is, at *Pentecost*; and *finished them in the seventh month*, namely, at the *Feast of Tabernacles*.

1 Cor. 11. 29.

NOW having shewed what was the *Jews practice*, let us also see our *duty in imitation of them*, which I will only at this time shew briefly and generally. Certainly, we are bound also not to appear before the Lord with empty hand. It is not enough to give at other times, but it is a piece of the Worship required at that time. For we must know that the actions of Men in holy Assemblies are not like their private actions at other times; For all the actions here are not the actions of several men, but to be accounted as one action of the whole body: which makes *S. Paul* use the phrase, *when ye come together* ἐπὶ τὸ αὐτό, to be as it were *one and the same*: every prayer here is not many prayers, if many, but one prayer of all as one: whether we say *I* in the singular, or *We* in the plural, all is one; for [*I*] here expresses one made of many, and [*We*] many made into one. Whatsoever worship God requires therefore of any one alone, the same he requires also of all met together as one; for he is God as well of the body of the Church as a body, as of any one in the Church as a Christian; and therefore requires some of them in both kinds, that is, Confession, Prayer, Thanksgiving, and an Offering of the hand too of the body of the Church assembled, as well as of any one at any other time.

1 Cor. 16. 2.

*S. Paul* ordained so in the Churches on the Lord's day, the day of holy Assembly, the day when many came together as one. Every *first day of the Week*, let every one lay by him in store, as God hath prospered him.

The Primitive Christians practised the same in all their Assemblies, alledging these words of my Text for the same, as we may see in *Justin Martyr*, *Irenaeus*, and others. Nay, they used to offer at the Lord's Table some handful of those Offerings and Tithes to which they would entitle the Lord; whence the ancient Liturgies run, Μνήσθητι, Κύριε, τῶν καρποφορούντων ἐν ταῖς ἀγίαις ἐκκλησίαις σου, Remember, O Lord, those who offer of their fruits and encrease in thy holy Churches.

We have also in our Liturgy a Service for the *Offertory*, and many places of Scripture at the same read to move our devotion every Sunday, and a Prayer to God at the end thereof, *That he would accept our Alms and Prayers*, when we seldom bring him any.

Jo. 13. 29.

Our Blessed Saviour, though he had nothing in this world but the contribution of good People in a Bag; yet that he might in this also fulfil the Law of God, he used at these solemn times to give unto the Poor; which we may gather from the story of his Last Supper: for the Text saith, when he bade *Judas* do quickly what he had to do, his Disciples thought he had bid him give something unto the Poor, because he carried the Bag; which they would not have thought, unless he had wont to do so at such times.



DISCOURSE XLIX.

GENESIS 10. 5.

*By these the Isles of the Gentiles [אִי הַגּוֹיִם] were divided [נִפְרְדוּ] in their lands; every one after his tongue, after their families, [לְמִשְׁפְּחוֹתָם] in their nations.*



WHEN AS after the great Deluge of waters the sons of Noab began to multiply upon the earth, it is said, That they came from the East Gen. 11. 2. into the land of Shinar, the pleasant plain of Shinar, where God at the beginning had placed the first Father of mankind, our Father Adam. But when they saw that their numbers were like to be great, and that so small a plot of ground would not contain them all; yet that they might continue within the Body of one Society, and have as it were a common right in this place of Paradise, they agreed to build them a Citie which should have been the Metropolis of an Universal Monarchy, and an exceeding high Tower, that they might be famous and renowned among posterity. But this vain purpose of man's imagination seemed evil in the eyes of God, and therefore it is said, That he came down from heaven to overthrow the counsel of the sons of Gen. 11. 5. men. And because they were so loth to break Society, it pleased God to cut from them the common Bond of one Society, and to make them speak with many languages. For as Speech is termed the Bond of Society, Oratio (saith the Philosopher) est Societatis vinculum; and as the Unity of one common Language had knit all mankind into one Community: so God in his wisdom saw that Plurality of Languages was the best means to force mankind into a Plurality of Societies. Thus therefore and by this means did Almighty God cast man the second time out of Paradise, and dispersed him over the face of the whole earth by this memorable Confusion of languages.

Now concerning the Order of this Dispersion and the Manner of this Confusion, he that is but a little conversant in the writings either of Historical or Theological Antiquaries, shall find not only one but varieties of Confusions, not of Tongues only, but of Opinions also; one saying this thing, another thinking that thing: so that some having essayed this Labyrinth, and finding neither safe getting in nor likelihood of getting out, have quite disclaim'd any further search: And as Alexander, when he could not unloose the Gordian knot, drew his sword and cut it a-pieces; so they, meaning to make an easy dispatch of all difficulties, affirm, That Curiosity in this Argument is either frivolous or altogether needless.

But I would that these had remembered, That that knowledg ought not to be accounted needless, without which the Events and Complements of the Prophetical Blessings of the Patriarchs and the particular Predictions of the after-Prophets can never be understood.

For how shall we know How and When God was the Blessed God of Sem, and How Gen. 9. 26, 27. and When God perswaded Japhet to dwell in the tents of Sem, if we know not Where were the tents of Sem, and Which were the Habitations of the sons of Japhet? How shall we tremble enough at the horrible Curse of impious Cham, and know that he was indeed a Servant of Servants and a slave to all his brethren, unless we Gen. 9. 25. know Where was the land of his abiding? Or how should we know What were those Ships of Chittim, whereof Balaam and Daniel prophesied, if we know not Num. 24. 24. Dan. 11. 30. Where was the Inheritance of the posterity of Chittim? Lastly, How should we know who is that Tyrant Gog, of whom Ezekiel speaks, who comes out of the land of Magog, and is described to be the Prince of Meshech and Tubal, if we know not Ezek. 39. 1. Where is the land of Magog, and which is the off-spring of Meshech and Tubal?

As therefore S. Paul said in another case, so I think I may say in this, That God hath not left us without a witness, but hath given us certain Notes and Marks, if we were so diligent as to mark them, whereby we may easily point out the Original habitations of the first Colonies of Mankind.

And

Gen. 10.5.

And to omit other dispersed places in the Bible, I think that this Chapter contains the principal, and the grounds of the rest. Where because *Moses* begins first with the line of *Japhet*, (and The first in every kind is a Rule to that which cometh after) and because also that we the inhabitants of the *Western* parts of the world have greatest interest in the stock of *Japhet*; I have made special choice of this Verse which I now read, which contains *A description both of the Place and Manner of the habitations of the Sons of Japhet. Of these* (that is, Of the seven sons of *Japhet* before named) *were divided the Isles of the Gentiles, &c.*

Now therefore I will consider the words of this Text, First, *Generally*, as they contain *A circumscription of the Place, and a description of the Manner and Order of the dwellings of Japhet*; Secondly, *specially*, from *Grounds* drawn out of this Scripture, and by the *Remainders* of ancient names, *I will assign to every one of his sons the particular lot of their inheritance.*

The Territories of the sons of *Japhet* are here termed *The Isles of the Gentiles*; *Of these were divided the Isles of the Gentiles in their lands*, that is, *the Isles of the Gentiles throughout their lands*, or, *the lands of the Isles of the Gentiles.*

Thus we have the Name; but *What part of the World was called by this Name*, that we have not. The Hebrew is אִיֵּי הַגִּוִּים, which the Septuagint and *Josephus* turn ἡσσοί τῶν ἐθνῶν the *Chaldee* and other Interpreters, *Islands of the Gentiles.*

We usually call *Islands* Regions or Countries encircled by the Sea: But because there were not such *Islands* enough near the place of Division to contain the Families of the house of *Japhet*, there being but only *Crete* and *Cyprus* until we come unto the *Aegean* Sea; and because it is not likely that they would overpass the main land, to seat themselves in little *Islands*; or if they would so have done, yet was there not then such plenty of shipping to transport so great multitudes; and lastly, because we know assuredly that some of *Japhet's* posterity were originally seated upon the main Continent; It followeth hence that by *Islands* here cannot be meant those which we call *Islands*.

Perhaps then there may be some *Trope* in these words, and that by *Isles of the Gentiles* are not meant indeed properly *Islands*, but Countries having many *Islands* lying about them, so that אִיֵּי הַגִּוִּים may be expounded *Terra insulosa Gentium*: that is, *Gentildome full of Islands*. And this indeed fits very well those Countries where *Japhet's* sons are said to dwell; witness the many *Islands* in the *Mediterranean*, *Aegean* and *Ionian* seas. But because it is manifest out of Scripture, that there are some Countries called by this name, which are neither encompassed by the Sea, nor have any *Islands* lying near them; this Interpretation also must be rejected.

Now there remaineth only one Exposition more; That the *Hebrews* called אִיֵּי or *Islands* all Countries divided from them by Sea, or such as they could not come unto, or used not to go unto, but by Sea. So that their word אִי is larger than our *Island*: for we call an *Island* that which can no way be come unto but by Sea, and is every where divided from the Main; but they called also those אִיֵּי which were but *secundum quid* *Islands*, which were at least by Sea divided from their main, or were in regard of themselves only not accessible but by Sea. In brief, They called *Islands* all beyond-sea countries, and all people *Islanders* which came to them and to the *Egyptians* by Sea. Neither did the *Grecians* use their word ἡσσοί only for a place encompassed by the Sea; as we see by *Peloponnesus* Πελοπόννησος ἡσσοί, which joyned unto the main land of *Epirus*; and so likewise were their *Chersonesi*.

And that this last Interpretation is undoubtedly true, we need no other Argument but this, That the *Hebrews* called all Countries which were divided from them by Sea; *Islands*, and *converso* they called no other *Islands* but such as were divided from them by Sea; that is, All countries which lye above the *Mediterranean* Sea, from the mountain of *Amanus* and the *Hyrcaene* Sea westward, were called by this name of *Islands of the Gentiles*, and no other were called by this name but these.

The truth of this may be seen in many places of the Bible, whereof I will quote the most pregnant. *Esay* 11. 10, 11. The Prophet shewing the *Calling of the Gentiles* by an allusion of the restoring of the *Jews* from the places where they were dispersed, maketh an Induction of those places and countries wherein they were scattered, saying, *The Lord shall recover the remnant of his people from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the Islands of the \* Gentiles.* Here

\* In the Hebrew it is אִיֵּי הַיָּם the Isles of the Sea. But that the Isles of the Sea and the Isles of the Gentiles are of a like importance, the Author shews afterwards.



by the *Islands of the Gentiles* are meant distinct places from those before named; and places too where the *Jews* were scattered: but these can be no other but the countries of *Armenia the less*, which together with the rest that he names were under the Empire of the *Assyrians*, *Medes* and *Persians*. And because this Prophecy is to be understood of the *Calling of the Gentiles*, the Prophet in his Induction would not omit those places where he only laboured who was surnamed *The Apostle of the Gentiles*, and which were from the beginning and are at this day the principal seat of Christian Churches. So that at this day there is no part of the world called by the name of *Christendome* but that which is divided from the *Jews* by Sea, even the blessed *Japhet* and the happy *Islands of the Gentiles*. And this was foretold by the Prophets, in that they never spake of the *Calling of the Gentiles*, but they harped upon the *Islands of the Gentiles*. The same Prophet *Esay* (ch. 40. 15.) to shew God's Omnipotency and great power, speaketh after this manner, *Behold, the Nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the Isles as a very little thing*. Where if by *Isles* we mean those which we call *Islands*, the comparison of disparity will not hang together; because those which we call *Islands* are indeed *very little things*. It remains therefore that by *Islands* here are meant those huge Countries which were beyond the Sea in regard of *Egypt* and *Palæstine*. Again in ch. 42. he saith, \* *The Isles shall wait for the Law of God*. What is here meant by *Isles*, you may easily guess by that I said before; and that which followeth in the same Chapter will help you, \* *Sing unto the Lord a new song, — ye that go down to the sea*, that is, ye which dwell low to the Sea-ward: and if ye ask who these are, the very next words will tell you, namely, *the Isles and the inhabitants thereof*. Where is plainly expounded who are meant by the *inhabitants of the Isles*, namely those that dwell downward to the Sea-ward. Moreover *Jeremy* 2. 10. we find, *Pass over to the Isles of Chittim*; but the *Island of Chittim* was no *Island* or place encircled by the Sea, unless *Macedonia* be an *Island*; for *Alexander* is said in (1 *Maccab.* 1. 1.) to have come forth of the land of *Chittim*; and in Ch. 8. 5. *Perseus* King of *Macedonia* is called King of the *Citims*. In *Ezek.* 27. 3. *Tyrus* is called a *merchant of people for many Islands*, because unto *Tyrus* came many people from beyond the Sea for merchandise. And lastly in 1 *Maccab.* 14. 5. (which I hope will be a sufficient testimony to shew what the *Jews* called by the name of *Isles of the Gentiles*) among the Commendations of *Simon*, one of the worthy *Maccabees*, it is said, *That he took Joppa for an haven and for an entrance to the Isles of the Sea*: where it is more than manifest that by the *Isles of the Sea* the *Jews* meant those Nations which came to them by Sea.

\* Verf. 4.

\* Verf. 10.

Now if this be so, That the *Jews* called those Countries the *Isles of the Gentiles* which were divided from them by Sea, we may see how true that opinion is (though commonly received) which affirmeth that the posterity of *Madai*, one of the Sons of *Japhet*, are those *Medes* who were comparters with the *Persians* in the Second Monarchy. For he that hath any skill in Geography knows that this *Media* is not divided from the *Jews* by Sea, and therefore cannot be one of the *Islands of the Gentiles*, unless *Mesopotamia* and *Assyria* be also *Islands of the Gentiles*. And yet my Text says, *That Of these* (namely of the seven Sons of *Japhet*, whereof *Madai* is one) *were divided the Islands of the Gentiles*. The occasion of this Errour (for so I take it to be) was the mistaking of *Josephus*, who says that of *Madai* came those people which the *Greeks* call *Μαδαίοι*. But first, I doubt whether the *Greeks* called those *Medes* so famous in the Scripture *Μαδαίοι*, or not rather *Μήδοι*. Again, if by *Μαδαίοι* *Josephus* means those *Medes* which had title in the Second Monarchy, he can no ways agree with himself; for a little before he said that the posterity of *Japhet* had their seat from the mountain *Amanus* Westward; but these *Medes* lie above the *Persians* from the mountain *Amanus* Eastward. But if any man ask where then was the original seat of the Sons of *Madai*, I will defer mine answer till I come to assign to the several Sons of *Japhet* their several habitations.

HAVING found out that part of the Earth which was divided among the posterity of our Father *Japhet*; I come now to the Second part of my General consideration, to make another search *Concerning the manner of this Division, and the Order of their dwelling and neighbourhood one with another*. And here my Text answers, *That they were sorted every one according to his Language, according to his Family, and according to his Nation*.

Whence (before we come to particular examination of every word) we may observe, That this great Division of the Earth was performed *orderly*, and that they are much deceived who dream of a *confused* and irregular Dispersion, wherein every one went whither he listed, and seated himself where he liked best.

For

Gen. 10.5. נִפְרָדִי also, which we translate *divided*, will bear the force of an Argument to this purpose; in that it signifies not a scattering or a confusion, but a most distinct partition.

Or if there were no such insinuation in my Text, yet there may be many Reasons drawn from the Circumstances of this Division which will enforce the same Verity.

1. As first, The Custome, and as it were the property, of Almighty God in all those Actions wherein he hath a special hand and directs by a special providence; according to that saying, *God is not the Author of Confusion, but of Order*. And if in any other, surely in this God's Providence was seen most especially, it being so principal an action, and as it were the ground and foundation of the Second propagation of Mankind.

2. Another Argument lieth in the End why God multiplied the Languages of these builders, which was (as it seems) lest dwelling altogether they should confound their families, and mingle together their generations, which God in his Wisdom would have severed and kept distinct for divers purposes. And that this should be the End or one of the Ends, it followeth naturally out of the proper Effect of *Pluralities of Tongues*, which is to sort men into *Pluralities of Societies*, as the Unity of one common language before had knit them into one Community. Now if this were the purpose of Almighty God, then it needs must be that for the prosecution of this End each Family should dwell by it self, and each Nation by it self, that so there might be an *orderly Division*.

3. Another Reason may be drawn from the Wisdom of the Patriarchs, who were all alive at this Division, and were as Kings in their generations. Seeing therefore that there is great difference in the parts of the Earth, for the goodness of the soil and temperateness of the Air; it was their parts to prevent the danger of contention among their Sons, who should have the better parts of the Earth: which could be done no otherwise but by instituting an *orderly Division*; and that either by casting of lots, or chusing according to the order of their birthright, after some survey taken, of a sufficient portion of the Earth, and portions border'd out according to the number of their Nations, than of their Families, &c. For otherwise *Magog* would not have gone so far into the North, nor *Arphaxad* have been suffered to enjoy the pleasant land of *Shinar*.

But I leave these *Generalities*, and come to the *Parts of this Order*. Where for conveniency sake I will begin with that first which is last in the order of the words, to wit their sorting *after their Families* and *after their Nations*, or (as the words are in my Text) *after their Families in their Nations*.

Where first we must know what is meant by these two words in their proper use; for though elsewhere they may be promiscuously used, yet here being compared and conjoyned, they must needs have a distinct signification. Now what that is, the particle [ *in* ] doth insinuate. For in these words [ *after their Families, in their Nations,* ] *Families* are plainly subordinated to *Nations*, as Parts to a Whole, or Specials to a more General. *Families* therefore are *Parts* of a *Nation*, and a *Nation* is an Off-spring that containeth many *Families*. As therefore the Logicians say of their *Genus*, that it is either *Generalissimum* or *subalternum*: so we also may say of our *Gens* or *Nation*, that it is sometime *Absolute*, when there is no greater Off-spring in regard whereof it may be called a *Family*; or *Respective*, when though it be *Gens* in regard of those Families it comprehends, yet it self also is a Family in a greater generation. Now these *Gentes* or *Nations* are called sometimes by a more special name *Tribes*. For those which the Scripture in the Off-spring of *Jacob* calls *Tribes*, in the generations of *Ishmael* are called *Nations*, as we may learn, *Gen. 25. 16.* These (that is, these twelve which he named) are the *Sons of Ishmael*, and these are their names by their *Towns*, and by their *Castles*; twelve *Princes* according to their *Nations*. Now these *Tribes* of *Israel* or *Nations* of *Ishmael*, though being compared with their own Families they were *Gentes*; yet in regard to the generations of *Arphaxad* they were but *Families* of the eighth or ninth order. But as for *Nations* and their differing ranks, the Scripture hath found two words, גוֹי and שִׁבְט *Gens* and *Tribus*; so the parts of these, which be of many Orders, are not always called משפחות or *Families*, but sometimes בתי *Houholds*. So for the deprebending of *Achan* and election of *Saul* by lot, *Israel* first came out by their *Tribes*, then by their *Families*; where we must understand also their *Sub-families*; as it is easily gathered in the story of *Achan*, where these *Sub-families* are called sometimes *Families*, and sometimes *Houholds*.

Jos. 7. 14.  
1 Sam. 10. 20,  
21.

And



And thus we know what are *Nations* and what are *Families*, and what are the *Kinds* of both. Now let us see what *Nations* and what *Families* *Moses* here meaneth. I answer, that *Moses* here meaneth those which are *absolutely* Nations, not *secundum quid* *Gentes* or *sub-Nations*; and *absolute* Families, not *Houſholds* or *sub-families*. My reason is, Because *Moses* here speaketh of that division which was made when *Peleg* was born, which was within an hundred years after the flood: But by this time there were no *Families* so much encreased that they could be called *Tribes* or *Nations*; for the name of *Family* in *Genealogies* remains until the third Generation, that is, so long as the Founder of a Family may truly say,

Καὶ παῖδων παῖδες, καὶ παῖδων ἀν' ἐνὶ παῖδες.

Gen. 10. 5.

And therefore when God in the second Commandment says, That he will visit the sins of Fathers upon their children to the third and fourth generation, the meaning is, that he will afflict the whole family for the sins of the Head of their Family. And when we say, *De malè quaesitis non gaudet tertius haeres*, we might as well say, That goods ill gotten, the same Family shall lose them which got them. Now that this Division was made before the third generation, it is sufficiently proved in that *Eber*, who was the Father of *Peleg*, and not then the Head of any house, was but the Second from *Arphaxad*, one of the founders of those Nations which were of the Off-spring of *Sem*.

The words and sense of the words being thus cleared, we see a Twofold order in this Division. First, they were ranged according to their Nations; and then secondly, Every Nation was ranked by his Families: So that every Nation dwelt and had his lot by himself, and in every Nation the Families also dwelt and had their lots by themselves. And thus much the words of *Moses* do imply: For in that the words stand thus [after their Families in their Nations,] it is as much as if it were said, That every Family was ranked and had his dwelling in his own Nation; which could not be unless the Division were also made to every one according to his Nation.

The Number of Nations which were of the Off-spring of *Japhet* we may easily find, to wit seven, according to the number of his Sons, who were all several Founders of several Nations. But the number of Families in these seven Nations we cannot so easily learn; for *Moses* nameth the Families only of two, *Gomer* and *Javan*, three of *Gomer* and four of *Javan*; and that because that these Nations were those that the *Jews* should have greatest knowledge of and most dealing with, because of their neighbourhood with the land of *Canaan*: and for the same end in the generations of *Cham* are named only the families of *Canaan*, *Cush* and *Mizraim*; and in *Sem* the families only of *Aram* and *Joktan*.

Now out of this which hath been spoken we may pick Five Rules to guide us in the finding out the original habitations of the Off-spring of *Japhet*.

First, We must seek for them in the Islands of the Gentiles and in Countries divided from the *Jews* by Sea; because by them were divided the Islands of the Gentiles.

Secondly, We must seek them within a reasonable Compass of the Earth, and not all the world over. For when this Division was made in the days of *Peleg*, the number of mankind was small; for besides women and children, their number in all could not be above seven thousand, as may be gathered out of this Chapter; so that it is not like they took the whole world before them.

Thirdly, Those Nations whose Families are named by *Moses* are to be sought for in places neighbouring to the *Jews*: for therefore did *Moses* name their Families, because they dwelt near unto the *Jews*, or dwelt so that the *Jews* might readily come at them.

Fourthly, Where we find the Nation, there also we must look for the Families of that Nation; because the Families were ranged in their Nations.

Fifthly, And therefore for the same reason, where we find any one of the Families, there we must look for the rest and for the whole Nation. But the practice of these Rules I must defer till hereafter.

Now I come to that which yet remains in my Text, viz. *Languages*: for *Moses* saith they were divided also [according to their languages.] Wherein we may see the very finger of God, who so caused them to speak with diverse tongues, that their tongues also were ordered after their Families and after their Nations. Which leaves no place at all for their opinion who suppose this Confusion of tongues to have been a privation of all language, and that they were fain to gather together by companies, and to impose new names upon things by common consent: Nor yet for their opinion who think that this Confusion was a kind of depravation of the Original tongue;

1.

2.

3.

4.

5.

Gen. 10. 5.

\* [This or the like word was wanting in the Manuscript.]  
\* Gen. 7. 11.

so that when the builders called for brick, they brought them mortar; and when they called for mortar, they brought them brick or something else. For this last the Event confutes, in that the *Confusion of tongues* does not consist in using the same words diversly, but in using diverse words. And the former cannot be true, for then should God have [*\* made*] mankind mute; the contrary whereto may be gathered out of God's own words where he saith, *\* Let us go down and confound their language, that they may not understand one another's speech*: he does not say, that they might not speak at all. It must needs be then that God himself inspired them with *diverse tongues*, else how could their *tongues* have been ordered according to their *families* and according to their *nations*? So that the *tongues* of the same generation, though diverse, yet have a greater cognation amongst themselves than with the *tongues* of another off-spring: As for Example, The languages of *sem* in the East agree more one with another than with the *tongues* of *ʔaphet* in the West.

But because that some out of this Chapter would pick out *the certain number of Languages*, let us a little also consider of this. *The number of Languages* cannot be fewer than there were *Nations*, nor more than there were *Families*. If there were no more than there were *Nations* or Heads of *Nations*, then the number is easily counted; seven in *ʔaphet*, four in *Cham*, and five in *sem*. But if they were as many as were *Families* at the Confusion, their number cannot be known, because *Moses* does not make a recension of all the *Families* or Heads of families.

The common Opinion hath been, That their number was according to the number of *Families*; and this *Moses* seems to insinuate, because he joyns throughout this Chapter *Families* and *Tongues* together. But this is denied by *Junius*, because the *Families* of *Canaan* the first-born of *Cham* spake all one language at that time when the *Jews* cast them out. But this Reason compels not, because the *Canaanites* at that time spake a perfect *Hebrew*, as *Joseph Scaliger* affirms. Nay *\* Plantus* brings in a *Carthaginian* speaking almost pure *Hebrew*: but the *Carthaginians* were of *Tyre*, and of the off-spring of *Canaan*. But without doubt the *Canaanites* spake not *Hebrew* from the beginning, this language being left only to *Arphaxad* the eldest son of *sem*, of whom came *Eber*, *Abram* and the *Jews*. It must needs then be brought in by some *Nimrodian* conquest; for the off-spring of *Cham* seemed to envy God's favour to *Arphaxad*, even as *Cain* envied *Abel*, and therefore *Nimrod* of the house of *Cush* made himself Lord of *Mesopotamia*, which was the lot of *Arphaxad*, and (as should seem) endeavoured to make this language common to others through a spight he had to the House of *Arphaxad*. And hence it came to pass that all those nations where *Nimrod* ruled spake *Hebrew*, or a dialect of the *Hebrew*, as the *Assyrians*, the *Syrians* or *Aramites*, the *Canaanites*, the *Arabians* and the *Ethiopians*. But I doubt I have waded too far in this Argument, and therefore here I'll end.

\* in his *Pannus*, Act. 5.  
Sc. 1. See Mr. Selden in his *De diis Syris* Prolegom. c. 2. & Petrus in lib. 2. Miscellan. c. 2. who more fully explains that passage in *Plautus*.

## DISCOURSE L.

## GENESIS 10. 5.

*By these were the Isles of the Gentiles divided in their lands, &c.*



WHAT was the sum and sense of these words we shewed heretofore, namely, That they contain a *Chorographical Description* of the dwellings of the Sons of *ʔaphet* after that great dispersion from the Tower of *Babel*, together with the manner according to which they were seated in their several habitations. From whence we picked Five Rules to be as Guides and Lights unto us in finding out their several Countries.

1. That we must seek them in the Islands of the Gentiles, that is, in Countries divided by Sea from *Egypt* and *Palestine*.

2. We



2. We must seek them all within some reasonable compais of the Earth, and not all the world over: Because that when this Division was made, the number of Mankind was very small; as we proved by weighing *Sem's* generations unto the days of *Peleg*, at whose birth it is said that the Earth was divided. *Gen. 10. 25.*

3. Those Nations whose Families are named by *Moses* are to be sought for in places most accessible and neighbouring to the *Jews*. For this I proved to be the reason why *Moses* did name their Families or Heads of Families, because the *Jews* were to have most dealing and commerce with them, by reason of their nearness and easiness of coming at them.

4. Where we find the Nation, there also we must look for the Families of that Nation.

5. Where we find any of the Families, there we must also look for the rest and for the whole Nation. This is very expressly contained in my Text: *By these were divided the Isles of the Gentiles in their lands, every one after his tongue, after their families, in their nations.* That other, which is the Third in order, I confirmed by the like in the Genealogies of *Sem* and *Cham*, in both which the Fathers of Nations neighbouring upon the *Jews* are reckoned up particularly, the other but generally.

These *Rules* then I will take for sure Grounds, and use them as a *Land-compass* in the discovery I now intend. But before I begin, I will add *Five* more, of less weight than the former, yet such as I hope will afford the like use that Cyphers have among Numbers, I mean, being joyned with the former will help us to a greater certainty.

The First then of these weaker Helps is from the use of the Prophets in naming two or more of these Nations together; which is a likely argument that they were seated both together, and were neighbouring one to the other. As we see of *Meshech* and *Tubal*, which commonly go together clean through the Prophets. And this Help *Junius* seems to have used.

The Second Help is the fulfilling of Prophecies by Nations foretold under the Names of their Founders, the Sons of *Japhet*. And

Thirdly, Because it is likely that in this Division there was a regard had by the wise Fathers for their future Colonies, we are to think that they ordered their partition so, that when they were to vent their Numbers and send forth new Colonies, they should not be forced to encroach on one anothers inheritance, or one to pass through the lot of another, but that they had either the Sea or empty land every one upon some of his borders. And this he that will mark shall see observed in the Original dwellings of the Sons of *Sem*, which are better known and more agreed upon than those of *Japhet*.

The Fourth Help shall be the Testimony of the Ancients, especially of the *Jews* themselves.

The Fifth and last are the Remainders of ancient Names, which is the ordinary Help that every one follows. And thus we have encreased our *Criteria* to the number of *Ten*. Now that which shall be found agreeable to all or the greater part of these, if it will not be approved for Truth, I am sure there is no other means left to warrant a more likely conjecture or a greater certainty.

Let us come then to the Practice of our *Rules*: and First let us seek them in the *Isles of the Gentiles*, that is, (as I proved heretofore) in Countries divided by Sea from *Palæstine* and *Egypt*; especially from *Egypt*, because when *Moses* wrote this Book he was not yet come into *Palæstine*, and therefore used only such Names as the *Jews* were acquainted with in the land of *Goshen*. The *Isles* then of the *Gentiles* are all regions from the mountain *Amanus* and the *Hircane* Sea Westward.

Secondly, We must lay out some reasonable portion of the Earth to seek them in; and that we will define after this manner. 1. Our *Eastern* border shall be the land of *Aram*, that is *Syria* and *Armenia the great*, which was so called of *Aram* the Son of *Sem*: or, to speak more plainly, our *Eastern* border shall be from the mountain *Amanus* by the springs of *Euphrates* up to the West part of the *Hircane* Sea. 2. Our *southern* border is without all doubt the *Mediterranean* Sea. 3. The *Western* border compasseth by the *Ionian* Sea and back of *Macedonia* up unto the confines of *Illyricum*. 4. The *North* border is the river *Danubius*, the North part of *Pontus Euxinus* to the *Caspian* Sea.

Our *Eastern* border is confirmed by *Moses* in this Chapter, where he saith; That the posterity of *Sem* dwelled from *Mesha* Eastward. This *Mesha* is the mountain *Mafius* which is part of the mountain *Amanus*; and this was the *Western* limit

Gen. 10. 5.

of *Sem's* posterity, and therefore must needs be the East border of *Japhet*. Again in the 2 of *Judith*, 25. we read that *Olofernes* took the borders of the upper *Cilicia*, and came even to the borders of *Japhet* which are toward the South over against *Arabia*, that is, he came to the South-East borders of *Japhet* in the lower *Cilicia* where is this mountain *Amanus* we speak of. Thirdly, *Josephus* and the rest of the Ancients do all affirm thus much. And lastly, if we should go any further toward the East, it could no longer be called the *Isles of the Gentiles* in regard either of *Egypt* or *Palestine*.

Our southern border needs no proof at all.

Our Western border stands upon two Reasons. 1. It is not like that they went beyond them, because there is a great Sea between them and the next land. Now 2. that they went so far, we prove from the Seat of *Tiras*, whom all agree to be the Father of the *Thracians*, which are in the North-west part of this our plot, and so point out both how far they went toward the West and up into the North.

The rest of our Northern border, as also our whole plot, may be confirmed by comparison with the Original portion of the Sons of *Sem*, to which it hath almost a just and equal scantling. For the farthest of the *Semites* toward the East is *Elam* the father of the *Persians*; now *Persia* lies as far from *Amanus* and *Masius* into the East as *Macedonia* and the Confines of *Illyricum* lie into the West. The breadth between North and South is from the *Caspian Sea* unto *Phœnicia* or to the *Persian gulf*, which is also proportionable to ours. So that within this compass we hope to find the ancient and first Seats of all the Sons of *Japhet*, who are seven in number, named in the second Verse of this Chapter, *Gomer*, *Magog*, *Madai*, *Javan*, *Tubal*, *Meshech* and *Tiras*. And to these we must divide our plot into seven portions as equal as we can guess; for it is not like there was any great difference of quantity.

And here we must observe our Third Rule, To place those whose Sons are named by *Moses* in places accessible and neighbouring to the *Jews*. Now *Moses* names the Sons only of two of these seven, viz. of *Gomer* and *Javan*. The Sons of *Gomer* are *Askenaz*, *Riphat* and *Togarmah*: And the Sons of *Javan* are four, *Elishah*, *Tarshish*, *Cittim* and *Dodanim*. The places accessible and fit for the *Jews* commerce are those that lie upon the *Mediterranean* and the *Ægean Seas*, of the coasts of *Asia*.

Now in which of these we should seek for the Seats of the Sons of *JAVAN*, is a matter of no great difficulty; because there is nothing more certain than that *Javan* was the Father of the *Grecians*, whose Countries lie along upon the *Mediterranean Sea*. And because we must there seek the whole Nation where we find any of the Families, and we know that the house of *Tarshish* dwelt in *Cilicia*; we may be assured that all the Countries lying upon the Sea belong unto the lot of *Japhet*, even from the *Issicus sinus* unto the end of *Epirus*, which was part of our *Western border*. This portion then we must divide into four parts, much of a scantling, for the four Sons of *Javan*.

The First part contains all *Cilicia*, and this was the dwelling of *Tarshish*; witness the City *Tarsus*, where *S. Paul* was born, which in Hebrew is called *Tarshish*, and it is that which *Jonas* was bound for when he fled from the face of the Lord: witness likewise the often naming of *Tarshish* in all Prophecies concerning *Tyre*, to whom it was a near neighbour: witness also the whole Sea upon that coast called *Tarshish*, because the Sons of *Tarshish* were Lords of that Sea. For *Lucan* and others report the *Cilicians* were great pirats, and domineer'd in all the Sea near them, whom afterward *Pompey* subdued and brought to better order; so that of that Victory \* he saith,

*Itque Cilix justâ jam non pirata carinâ.*

\* Antiq. l. c. 7.

\* Pass ye over

to Tarshish E-

say 23. 6. where

the LXX. is

Karphish, to

Carthage.

Ezech. 27. 12.

for Tarshish the

LXX. have

Karphish, the

Carthagi-

nians.

\* The Seat and

portion of

Cittim.

Lastly, for thus placing of *Tarshish* we have the consent of \* *Josephus* and other ancients. As for the Septuagint, who often translate *Tarshish* the \* *Carthaginians*, they keep never a one of our Ten Rules, and therefore we must needs reject them; especially if they mean of the original Seat of *Tarshish*. But as for their Colonies, we will see afterwards.

\* The Second portion contains *Caria*, *Lycia* and part of *Pamphilia*; and this fell to *Cittim* or to the *Citteans*; for it is a name of the plural number, and so a name of a People; the singular would be *Ceth* or *Citti*, who is like to have been their founder. Reasons for placing the *Citteans* here are, 1. from *Cetis* a country in this tract spoken of by *Ptolemy*: 2. a people called *Cetii* by *Homer* in *Odyss. d.* who thinks they were so called

of



of a river *Cetius* in the same quarter: 3. because there can be no other place assigned them in all the portion of *Javan*, as we shall see: and lastly, because their often naming in the Scripture argues they were not far from *Palastine*.

Gen. 10. 5.

The Third part of this division contains *Achaia* and part of *Peloponnesus*; and this was the lot of *Elishab*. Witness a great part of this tract called *Ellas*, the river *Elissus* or *Ilissus*, the *Elysi campi*, *Eleusis* a city near to *Attica*, wherein was worshipped the Goddess *Ceres*, and hereof named *Ceres Eleusina*; witness likewise *Elissus* a city of *Arcadia*, *Elis* a city in *Peloponnesus*, and *Æoles* a colony of *Achaia*; all of them to named of *Elishab*: and to this in some agrees *Josephus* and the other ancients, though some of them restrain our *Elishab* to the *Æoles*, who it is certain were but a colony from *Achaia*.

The Seat and portion of Elishab.

There remains the Fourth portion for the Fourth son of *Javan*, which contains all *Epirus* and part of *Peloponnesus*; and here we must place the *Dodanim* or the *Dodanites*. For this also is a name of the plural number. Now to place this people here, we have two special Reasons. 1. Because they are never spoken of after in any place of the Bible; whereby it seems they dwelt far off from *Palastine* and out of the *Jews* walk and knowledg: now the other Three are all spoken of, *Tarshish* and *Cittim* very often, because they were very near; *Elishab* but once in \* *Ezekiel*, because he was farther off; but *Dodanim* never, because he was little known and farthest off. So that the common [\* *opinion*] which places him in *Rhodes*, incurs many unlikelihoods. For *Rhodes* is an *Island*, whereas it is certain the *Main* was inhabited before the *Islands*. Again, *Rhodes* is a very small Isle, nothing answerable to the portions of the rest. And lastly, *Rhodes* is near and obvious to *Judea*, and yet this people we never here once named among the Prophets. But the occasion of this Error grew from the changing of *Daleth* for *Resh* in the first Book of *Chronicles*, where is read *Rodanim*, ch. 1. 7. as also for our *Ripbath* there is read *Dipbath* in v. 6. which out of doubt was the Scribe's fault at the first, and never after amended. The other Reason for placing this people here is the Remainder of the very name in a City called *Dodona*, and the famous Oracle of *Jupiter Dodonæus*, who was no other but this Fourth son of *Javan* who was the *Saturn* of the *Græcians*, and all his sons the *Joves* of their several families.

The Seat and portion of Dodanim.

\* Ch. 27. 7.

[\* This or the like word was wanting in the MS.

This was the Inheritance of *Javan*, whom his sons the *Græcians* for his wisdom and providence called *Prometheus*, who (as \* *Hesiod* saies) was — εὖς πᾶσι λαπέτοιο, \* in his *Egy.* *Ἰαπέτου καλὸν υἱόν*.

\* in his *Egy.* *Ἰαπέτου καλὸν υἱόν*.

THE other whose sons are named by *Moses*, is *Gomer*; and to him therefore we must allot the next Regions, most accessible and fit to have commerce and traffick with *Palastine*. And these will be those parts of *Asia* which lie upon the *Ægean Sea* and *Hellefpont* Northward. And this agrees well with *Ezekiel*, who terms *Gomer* and *Togarmah* inhabitants of the sides of the North יִרְכָתִי צָפוֹן. And it is manifest that the *Jews* called the lesser *Asia* the North, and the Kings thereof in \* *Daniel* the Kings of the North. We may therefore assign to these *Gomerians* all the North-East part of this *Asia*, containing *Phrygia*, *Pontus*, *Bithynia*, and a great part of *Galatia*; and this will be a portion answerable to that of *Javan*. And this *Josephus* will not deny us, who affirms the *Galatians* to have been called *Gomeræi*; and *Herodotus* will tell us that a people called *Cimmerii* dwelt in this tract, who sent a Colony to *Palus Meotis*, and gave name to *Cimmerius Bosphorus*. And \* *Pliny* speaks of a town in *Tross*, a part of *Phrygia*, called *Cimmeris*. Which all have their name from this *Gomer*.

Ch. 38. 6.

\* Chap. 11.

Lib. 4.

\* Lib. 5. c. 30.

This tract then we must divide into three parts between the Three sons of *Gomer*, viz. *Askenaz*, *Ripbath* and *Togarmah*.

The First shall be *Phrygia major* and some part of *Galatia*; which, following the opinion of *Josephus* and others, we assign to *Togarmah*, of whom the *Phrygians* (saith *Josephus*) were called *Tygrammenes*. As for the opinion of *Junius*, who places *Togarmah* in *Armenia minor*, because of their Kings called *Tygranes*, and their Cities *Tygranokartæ*; this cannot stand, because *Armenia minor* is too far out of our tract, and therefore he breaks our Fourth Rule, in placing the Son of *Gomer* out of the lot of *Gomer*, and rending him from the house of his father. And that *Togarmah* should be the Author of the *Turks*, is a Jewish toy lately devised. But it pleaseth *Jonathan* the *Chaldee* Paraphrast by likeness of the name to turn *Thogarmah* תְּהַרְמַי Germania; and some go farther, and would have *Thogarmah* to be quasi *Thegarmens* or *The Germans*. But this opinion breaks the most and chiefest of our Rules, and therefore cannot be approved, unless they mean of after-Colonies; of which we will see afterward.

The Seat and portion of Togarmah.

Gen. 10. 3.  
The Seat and  
portion of Af-  
kenaz.

The Second shall be *Troas* or *Phrygia minor*, wherein was the renowned City of *Troy*; and this we allot to *Askenaz*, because of the river *Ascanius*, and part of the tract called *Ascania*, and the name *Ascanius* used in those parts: witness *Homer* in his 2. *Iliad*.

Φόρυκος αὐ Φρύγας ἦγε, καὶ Ἀσκανίος Διοειδὴς  
τῆλ' ἐξ Ἀσκανίης,

that is, *Phorcys* led the *Phrygians*, and divine *Ascanius* who came from *Ascania*. And it is as like the *Greeks* should turn *Askenaz* to Ἀσκανίος, as *Coresh* to Κόρης and *Darjaves* to Δαρειός: so that for the termination [ος] no man need doubt. *Josephus* would have *Askenaz* to be father to a people called *Phrygians* or *Rheginenses*, who were inhabitants of a City called *Rhegium* on the Sea-coasts of *Italy* over against *Sicilia*: but this is too far out of our walk, and breaks our Fourth Rule amain, by rending *Askenaz* quite from the house of his father, and placing him so far from his brethren: and it is against *Josephus* his own testimony, who saith that the *Gomerai* were inhabitants of *Asia*, and I am sure *Gomer* could be founder of no Nations but those his Sons were fathers of. But if I might be bold with *Josephus*, I would for *Phrygians* read *Phrygiens*, and understand the *Rhetii* or *Rhetians* a *German* people; and so he should agree with the opinion of the modern *Jews*, who call the \* *Germans* *Askenazim* from *Askenaz*: but this must be understood of some ensuing Colonies, not of this Original Seat.

\* *Vid.* Eliam in  
Tishbi in fine  
litera N. &  
Aben Ezr. in  
Obad.  
The Seat and  
portion of  
Riphath.  
\* *Plin.* l. 6. c. 7.  
Solim. c. 27.

The third and last portion is *Pontus* and *Bithynia*, which remains for the Third Son, *Riphath*: witness *Josephus*, who affirms that the *Paphlagonians* who dwelt in these parts were called *Riphathai*; and the Histories of \* *Heathen* men place here their *Riphai* and *Arimphai*; and *Junius* thinks that the *Amazones* who were called *Aeorpatæ* were a Colony from these quarters; and besides there is a river in these parts called *Parthenius*, corruptly as it should seem for *Riphathenius*. And this portion lies only open to the *Euxine* Sea, in ancient time called *Pontus* Ἀξειός, because it was unfrequented by the *Greek* Nations: which opportunely shews the reason why of those Three only *Riphath* is never spoken of afterward, because it lay out of the walk either of *Jews*, *Tyrians*, or *Egyptians*. And thus much for *Gomer*.

\* Chap. 38.  
Ver. 15.  
Ver. 2, 3.

THAT which remains of *Asia* we must divide between *Meshech*, *Tubal* and *Magog*: For it is certain out of \* *Ezekiel* that *Magog* was seated in the North, because it is said that *Gog* of the land of *Magog* shall come out of his Northern quarters; and out of the same Chapter we gather that *Tubal* and *Meshech* were his neighbours, in that he is called chief Prince of *Meshech* and *Tubal*; and these two *Meshech* and *Tubal* are both here and elsewhere always joyned together.

The Seat and  
portion of  
Meshech or  
Mesoch, so the  
LXX.  
\* *Antiq.* l. 1. c. 7.  
\* *Contra* Sethi-  
anos, hæc. 39.  
\* *Nat. Hist.*  
lib. 6. cap. 4.  
\* *Lib.* 2.  
\* *Vide* etiam  
Clavem &  
Comment. A-  
pocalyp. cap. 9  
vers. 16.  
\* The Seat and  
portion of  
Thubal.  
\* *Il.* 6<sup>o</sup>.

To *Meshech* therefore, following the received opinion, we allot *Cappadocia*, the inhabitants whereof were once called *Meschini*, *Moschi*, *Mossyni* and *Mosynæci*; witness \* *Josephus*, \* *Epiphanius*, \* *Pliny* and \* *Carmen Argonauticum*. Also the chief City of *Cappadocia* was called *Mazaca* even to *Tiberius* his time, who called it *Cæsarea*, and it was afterward the Episcopal See of the learned *Basilius Magnus*.

\* Now for *Thubal*, because he is neighbour to *Meshech*, we must allot that which lies on the South-East of the *Euxine* Sea, which contained the people *Albani*, *Chalybes*, and *Iberi*, who (*Josephus* saith) were anciently called *Thebeli*; and *Ptolemy* places here a City called *Thabilaca*. And some think that *Chalybes* is a name corrupted from *Thabyles*, by losing the first letter, and after supplying χ in stead thereof: for in *Homer's* time they were called Ἀλυεῖς, when he saith that the *Halizones* came

\* *Τηλόθεν ἐξ Ἀλυβης, ὅθεν ἀργύρου ἐστὶ γενέθλης*, from *Alybe*, where are mines of silver: and from this *Alybe* I suppose came the name *Albania*. And all this is agreeable to the opinion of most Writers, but that some having mistaken the name *Iberi* in *Josephus*, will have the *Spaniards* to be of *Thubal*: but we can yield them no more than this, that perhaps the Spanish *Iberi* were a Colony of the *Iberians* of *Asia*. And so we come to *Magog*;

The Seat and  
portion of  
Magog.  
\* *Nat. Hist.* l. 5.  
c. 23. Cæle Syria  
habet Bamy-  
cen, quæ alio  
nomine Hiera-  
polis vocatur,  
Syriacè Ma-  
gog.

Whom with the consent of all men we place North of *Thubal*, and make him the father of those *Scythians* that dwelt on the East and North-East of the *Euxine* Sea: and besides we have this argument from the report of \* *Pliny*, in that *Scythopolis* and *Hierapolis*, which these *Scythians* took when they overcame *Syria*, were ever after by the *Syrians* called *Magog*. And hence we may soon learn who is that tyrant *Gog* whereof *Ezekiel* prophesied, namely the *Scythian Ottoman* of the East, who at this day usurps a great part of *Israel*, of our *Israel* of the Gentiles. This is that

Gog



Gog of the land of Magog, chief Prince of Meshech and Thubal. As for the name Gog, it signifies the very same with Magog, for Mem is but an Hemantick letter; and it pleased the Spirit of God to take away this first syllable, to distinguish between the people and the land of the people, calling the people Gog, and the land the land of Magog. And it is to be marked that he doth not call this Gog Prince of Magog, but rather Gog of the land of Magog (for so גֹּג הַמָּגוֹג may be turned) and chief Prince of Meshech and Thubal. For those who have done us all this evil were no Princes in the land of Magog, but mere Vagabonds and mercenaries, whom their Country spewed out because they could not live at home. And yet these Savages at the first coming out made themselves Lords of Meshech and Thubal, of Cappadocia and Iberia: and here they contained themselves long before they attempted the conquest of the rest of Asia; witness those who write the History of their beginning. I would to God we might live to see that joyful time which the same Ezekiel speaketh of, when the Lord shall make him fall upon the mountains of Israel, and smite the bow out of his left hand, and cause his arrows to fall out of his right hand: when he shall send a fire upon Magog, and among them that dwell carelessly in the Isles; that they might know that he is the Lord our God, even the Holy one of Israel.

There remain yet of the sons of Japhet, Madai and Tiras, and of the plot we first laid out, Thracia and Macedonia. If then the Thracians be of Tyras (as it is \* agreed they are, both because the name Thrax is little changed, and because they worshipped one \* Odrysus, who was no other than this Tiras) then it must needs follow that Macedonia is left for Madai, or else we must leave it empty, because we can assign it to none of the rest without great inequality of portions, nor yet find any other place for Madai.

Let therefore Macedonia be the lot of Madai; witness the ancient name *Æmathia*, as Lucan sings,

*Bella per Æmathios plus quam civilia campos.*

If any man question how *Æ* came in, I could ask him likewise how *Eu* came into Euphrates, which the Hebrews and those of Mesopotamia call *Perath*; or how *Æ* into Egyptus, which themselves and their neighbours the Arabians call *Cuphti*; or how *Æ* into Ethiopia, which some think to be so called of Theops or Theophi. It may be that of the Hebrew מִן signifying regio the Greeks formed their αἰα terra, and so Aimagia is as much as αἰα Madai, the land of Madai; and Egyptus αἰα Cuphti, the land of Cuphti; and Ethiopia αἰα Theophi, the land of Theophi. But howsoever it be, it is no unusual thing in the changing of a name out of one [\* language] into another, to prefix a Vowel or Diphthong. But besides this name *Æmathia*, we read of a people in this tract called Μῆδοι, or (as some will) Μαῖδοι. Aristotle in his Book \* of Strange reports speaks of χωρὶς Μῆδων in the borders of Pæonia; and hereabouts was that *præfectura Medica* we hear of in the Roman stories. Lastly, Isocrates in one of his Orations names one Μῆδος for King of these quarters, before (as he saith) they come to be a Greek nation.

It is the common opinion, I confess, that Madai was the Father of the Medes in Asia: but this I think will scarcely agree with Moses, to remove Madai so far from the rest of his brethren, and how can that be any part of the Isles of the Gentiles, which lies beyond Armenia the great and part of Assyria? Or what should any of the sons of Japhet do among the sons of Sem? Indeed Josephus saith that Madai was progenitor of that people which the Greeks called Μαδαῖοι but I am sure they called the Medes of Asia Μῆδοι. And what though the Hebrews called them \* Madai? this proves no more that there was the Original seat of Madai the son of Japhet, than that Tarshish, whither Solomon's ships went once in three years to fetch gold and silver, was the first dwelling of Tarshish the son of Javan. It may be their names were occasioned by these, either through Colonies, (which is the more unlikely,) or by the affinity of name, which the Jews corrupted to a name they were best acquainted with; which is an usual dealing of Nations of a diverse language with the names of their neighbours.

Thus then at length we have found the first Seats of the Sons of Japhet, agreeable to the Rules we first laid down; and their Portions also are so laid out, that every one hath some part of his borders lying open to the Sea or toward empty land, that so they might vent their Colonies without disturbing their brethren.

Gen. 10. 5.

Ezek. 38. 2.

Ch. 39. 3. 4. 6. 7.

The Seat and portion of Tiras. \* Vid. Epiphim. advert. Hærel. l. 1. Hieronym. in Trad. Hebr. Tiras Tiras, quorum nomen in Æmathia est vocatum. \* Epiphim. l. 1.

[\* This or the like word was wanting in the Ms.] \* Vid. Supra. cliv. dicitur quod.

Gen. 10. 5.  
The Colonies  
of Tarshish.

NOW let us say something of their Colonies. And we'll begin with *Tarshish*, who lies open only to the *Mediterranean* Sea, and therefore is like to have sent his first Colonies that way; but whither it is hard to say: but, if I may guess, it is likely unto the first land Westward he found unpeopled, and that may be the South part of *Italy*, where dwelt the *Etrusci*, a name coming something near to *Etarshishi*. But howsoever it is certain that the *Hetrurians* came from *Asia* the less, and that they were a *Greek* Nation, and spake the *Greek* language. There is a *Spaniard* that hath lately written a Description of *Old Spain*, and will have *Tarshish*, whither *Solomon's* ships went with the Ships of *Hiram* king of *Tyre*, to be *Tartessus* in the South of *Spain* near to *Hercules* Pillars; and indeed *Aristotle* in his *Strange reports* saies that when the *Phenicians* came first thither, they found so much *Silver*, that they were not able to carry it away, but were fain to make their *Anchors* and their *Ship-furniture* all of *Silver*. But if this *Tartessus* be that *Tarshish*, it seems the *Phenicians* so called it, because it lay unto *Carthage* their new *Tyre* as old *Tarshish* in *Cilicia* lay to old *Tyre*, that is North-westward: or else they called it *Tarshish*, because they went to it by the Sea of *Tarshish*. The *Septuagint*, who often turn *Tarshish* the *Carthaginians*, seem to allude to the name, as though *Carthago* were *Cartarshish* a City of *Tarshish*: but *Carthage* was no Colony of *Cilicia*, but of *Phœnicia*.

*Urbs antiqua fuit, Tyrii tenuere coloni,  
Carthago*

But it should seem of all these or some of these the whole *Mediterranean* Sea was called *Tarshish*, for the *Chaldee* Paraphrast almost always turns *Tarshish* נָמַלְ, that is, the Sea; whom *Tremellius* follows.

The Colonies  
of *Cittim*.

\* Chap. 11. 30.  
For the ships  
come against  
him צִיִּים  
כִּתִּיִּים ships  
of *Cittim*, or  
perhaps, ships  
from *Cittim*  
צִיִּי מִכִּתִּיִּים  
as in *Hol.* 14. 3.  
פָּרִים

שָׁפְתֵינוּ  
the Lxx.  
(whom the A-  
postle follows)  
seem to have  
read פָּרִי  
מִשְׁפָּתֵינוּ  
the fruit of our  
lips.

The *Citteans* lie open both to the *Ægean* and to the *Mediterranean* Seas, and therefore might send Colonies both ways. And first it is likely that they peopled *Crete* and the *Isles* at the mouth of the *Ægean* Sea. But because the Prophecy of \* *Daniel*, concerning the ships of *Chittim* that should come against *Antiochus magnus*, was fulfilled by the *Romans*; we must grant *Italy* also a Colony of our *Citteans*, which seem to be the East part thereof which lies toward *Syria*, and was anciently called *Magna Græcia*: and yet I suppose that these *Cittei* went as high as *Tyber* unto the borders of their brethren the *Hetrusci*, and were those which were called *Aborigines* and *Latini*; and that part called *Magna Græcia* was filled with other *Greek* Colonies afterward and of more late time, because they spake the same *Greek* that other *Greek* nations did; but those *Aborigines* or *Latini* spake the ancient *Ionian* tongue, as *Varro* affirmeth: and it should seem besides that they were a Colony of the ancient *Ionians* or *Greeks* because they kept their Father *Javan's* name amongst them, calling him *Janus*, whom the other *Grecians* seem to have by some mischance forgotten: even as the ancient *Germans* once worshipped *Terra mater*, as *Tacitus* saies, called *Erthus*, and yet now they have no such name in all their language; whereas we, one of their Colonies, have still the name *Earth*. *Munster* and some others would have *Janus* to be *Noah*, with a far-fetcht reason from *Vinum*, because *Noah* planted a Vineyard and was drunken with the wine thereof. But this hath no likelihood at all, that the *Greek* nation alone should worship the Father of all mankind, whereas others remember only the Father of their own nations; as the *Thracians* *Odryses*, the *Arabians* *Sabin*, *Assabius*. And that name *Janus* is so plain for *Javanus*, that I wonder how they could miss it: And it may be that same *Oenotrius*, of whom *Italy* was called *Oenotria*; for both signify *Vinosus*, and besides that *Oenotrius* was one of the Surnames of *Janus*. Furthermore, that the *Romans* were *Javanites* or *Grecians*, methinks I could prove out of *Rom.* 10. 12. where *S. Paul* speaking particularly to the *Romans*, saies after this manner, *There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him;* where he seems to comprehend the *Romans* under the *Grecians*. But if any man will think otherwise, he shall have my leave.

But to return to that we are somewhat digressed from; *Junius* expounding this \* Prophecy of the ships of *Chittim*, would have the *Romans* ships called the ships of *Cittim*, because they came immediately from the coast of *Cittim*, that is *Cilicia*, in the havens whereof they used to lie. But *Cittim* is a name of the plural number, and therefore not the name of a Country, but of a People; how then could the *Romans* ships be called the ships of the *Citteans*, unless they had a privilege that whatsoever ships come to their shores should be theirs? And again *Cilicia*, where the



the Roman navy used to lie, was the lot of *Tarshish*, not of *Cittim*; for *Strabo* says the *Cetii* or *Cetians* lay West from *Cilicia*, where we placed them.

Gen. 10. 5.

Another Colony of *Cittim* *Balaam* will tell us of in *Numb.* 24. 24. where he says that ships shall come from the coasts of *Chittim*, and shall afflict the *Assyrians*, and shall afflict the *Hebrews*: which is meant of *Alexander* King of *Macedonia*; whereby it seems that the *Macedonians* were called *Μαχέται* from the mixture of the sons of *Madai* and *Cittim*, as it were *Μαδικοῦνται* or *Ματιχάται*, and after *Μακκάται*, even as for *κατακαίοντες* & *κατκαίοντες*. we say *κατκαίοντες*, and for *κατάβαλλον* & *καῖβαλλον*. and so *Macedonia* is called from *Μακχέτιαν* or *Μαχέτιδαν*, that is, *Maccetims*, for *an*, *en* & *in* are terminations plural in diverse languages. And that ye may fully believe that a Colony of *Cittim* went into *Macedonia*, ye shall read in *1 Maccab.* 8. 5. *Perses* king of *Macedonia* expressly called King of *Cittim*; which reading *Junius* would fain change, if he had any authority, to make his opinion good, that those ships also are called ships from the coasts of *Cittim*, because they came out of the havens of *Cilicia*. And thus much of the Colonies of the *Citteans*.

*Macedones olim dicti Macedonia; Gellius lib. 9. cap. 3. Enstathius in Dionysium. Hsch. Μαχέται, ἢ Μακδονία.*

Now to speak a word or two of the Colonies of the rest. Of the off-spring of *Gomer*, who were of him called *Cimmerii*, and had a City in their lot called *Cimmeris* of these *Cimmerians* or *Gomerians*, *Thogarmah* lies only open by the *Aegean* Sea to the *Mediterranean*, and therefore sent his ancient Colonies that way, and gave original to the old *Gauls* whom the *Grecians* called *Γαλάται*, and contractly *Κέλται* for *Καλιταί* *Cimbri*: and of these *Gauls* proves *Cambden* came our ancient *Britans*, who yet retain the name of their Grandfire *Gomer*, and call themselves *Cumrah*.

The Colonies of *Thogarmah*.

*Askenaz*, another family of these *Cimmerians*, lies open to the North-west, and therefore sent his Colonies that way, and gave name to *Cimmerius Bosphorus*; and going along by *Danubius*, gave beginning to the *Germans*, whom *Diodorus Siculus* affirms to have their Original from the *Cimmerians*; and the Jews to this day call them *Askenazim* of *Askenaz*; and themselves retain the name of their Grandfire *Gomer* both in *Cimbri*, and calling themselves *Germen*, that is *Gomerians*: as the *Syrians* call the *Arameans* *Armin*, of which the *Greeks* form their *Armenia*; so of *Gemren* or *Germen* the *Latines* formed *Germania*; for *en* is a *German* plural, and it is no harder thing to form of *Gomer* *Gemren*, than of *Brother* *Brethren*; for we *English* are the *Germans* brethren, and therefore also the sons of *Askenaz*.

The Colonies of *Askenaz*.

*Riphat* lies only open to the *Euxine* Sea Northward, and West to *Askenaz*, and therefore sent his Colonies something Westward, but North of *Askenaz*; and so he gave beginning first to those *Riphei* above the *Euxine* Sea, and after to the *Rutheni* and *Prutheni*, both which sound of *Riphat*; for *Pruthen* is that but contractly for *Riphaten*, that is, *Riphatheans*; for *en* (as I said) is a termination plural. We call them *Prussians* and *Russians*, and their language is the *Polonian* tongue or a dialect thereof, not the *Askenazim* or *Dutch*.

The Colonies of *Riphat*.

*Meshech* also lies only open Northward, and therefore sent his Colonies beyond *Palus Maotis*, who are of him called *Muskovians*.

The Colonies of *Meshech*.

*Tubal* lies on the North-west of the *Euxine* Sea, and therefore sent his ancient Colonies by it; but whither it is hard to say, but it is like Northward upon the East of the *Muskovite*.

*Magog* lies open to the North, and hath scope enough, and might go, if he would, and *Magog*. he and *Tubal* both, even as high as *Nova Zembla*.

There remain *Tiras* and our *Japhetian* *Madai*: and *Madai* lies open both to the *Adriatick* Sea and to the confines of *Illyricum* and *Mæsia*; but it is not like he went by Sea so long as he might by land, and therefore I think he gave beginning to the *Illyrians* and to the *Mæsiens*, for so *Pliny* calls them, which methinks comes near to *Mathians*; for *θ* and *σ* are changeable one for the other, as we see in *Rutheni* and *Prutheni*, whom we call *Russians* and *Prussians*, and *Russia* and *Prussia* for *Ruthia* and *Pruthia*.

The Colonies of *Madai*.

*Tiras* lies open both to the North and the West; but I think he went no further Northward than a River on the edge of *Russia*, which of him is called *Tyras*: his other Colonies went more Westward, and gave beginning to the *Dacians*, and *Getae*, and their off-spring.

The Colonies of *Tiras*.

And thus we have seen the First Seats of the Off-spring of *Japhet*, and also whither they have been since scattered over the face of this Western world. And now we have occasion to consider the Blessing of *Japhet*, \* That God would enlarge him into the tents of *Sem*, and that || *Cham* should be his servant: For there hath never yet been a son of *Cham* that hath shaken a sceptre over the head of *Japhet*. *Sem* hath subdued *Japhet*, and *Japhet* subdued *Sem*; but *Cham* never subdued either. And this Fate was

\* Gen. 9. 27. || *Cham* was the father of *Canaan*, and the father of *Canaan* some times put *Cham*; both of them being faulty towards *Noah*.

it

Gen. 10.5.

\* That the Carthaginians were originally of the Stock or off-spring of Canaan (the son of Cham, whose posterity possessed all Africa, besides some part of Asia,) is generally agreed; and S. Austin, (one of that country) in his Comment upon the Ep. to the Romans, relates, that when any of the people about Hippo or Carthage were asked *What they were*; they would answer in their Punick language, *Cbanani*, that is, (saith he) *Chanani, Canaanites*.

it that made Hannibal, a child of \* *Canaan*, cry out with the amazement of his soul, *Agnosco fatum Carthaginis*. (See *Livy* in l. 27. in fine.) The *Saracens* indeed once spoiled us, but they were no *Chamites*, but *Arabians* of the seed of *Ishmael*; and yet because a great number of their kind were after of the *Moors* and *Chamish Arabians*, we see they were in a moment shaken off by *Japhet*, and made to keep themselves within their *African* limits.

And we may see likewise how God hath enlarged *Japhet* into the tents of *Sem*, and how he that was once the God of *Sem* is now the Blessed God of *Japhet*: For almost only the Off-spring of *Japhet*, yea and all the Off-spring of *Japhet*, are at this day *Christians*, only *Magog* except; whom he seems to have reserved, as he did some of the *Canaanites* in the land of *Israel*, to prove and punish us withal. But let us desire him That he would at length deliver us from this *Belial*, and that he would daily enlarge us more and more into the tents of *Sem*, that he would remember the *Blessing*, and never forget his Promises so often made to the *Isles of the Gentiles*. Hear, O Lord, the groanings of those who are in bondage, and let their cry come up unto thy Holy Seat. Why should the Heathen any longer rage, and gather themselves together against thy Christ? How long, Lord, how long wilt thou be angry with them for ever? It is enough, Lord, it is enough; Arise and send them an *Ezra*, send them now an Helper, and make thine Holy Name known in the midst of thy people.

## DISCOURSE LI.

## PSALM 50. 14.

Offer unto God praise, and pay thy Vows unto the most High.



THE Book of *Psalms* is a Book of *Prophecies*; witness the frequent citing of them by our Lord and his Apostles; witness the Surname of King *David*, who being the penman of no other but this Book is styled the \* *Prophet David*. I say the *Psalms* are *Prophecies*, and that both concerning *Christ himself*, and also the Church which should be after him. Concerning *Christ himself* it needs must be; Saith he in the Gospel,

(*Luke 24. 24.*) *These are the words which I spake unto you, while I was yet with you, That all things must be fulfilled which were written of me in the Law of Moses, and in the Prophets, and in the PSALMS: and more especially concerning his Beginning,* \* *S. Paul* quotes the words of the Psalm speaking in the Person of God, *Thou art my Son, this day have I begotten thee*; and again concerning his Office, \* *Thou art a Priest for ever, after the order of Melchisedek*. Now for the Church of the Gospel and calling of the Gentiles, as many parts of many *Psalms* do foretel thereof, so is this whole Psalm a description of the same; 1. What manner of one it should be; 2. What worship God would establish therein. For the first, it should be Catholick and gathered out of all Nations, *The God of Gods* (saith the beginning of the Psalm v. 1, 2.) *even the Lord hath spoken, and called the Earth from the rising of the sun to the going down thereof. Out of Sion, the perfection of beauty, hath God shined:* Agreeable to the words of the \* Gospel it self, *That it behooved Christ to suffer, and to rise from the dead the third day; And that repentance and remission of sins should be preached in his Name among all Nations, beginning at Jerusalem:* and that it did begin at Jerusalem where Christ himself began, where the Holy Ghost came down in cloven tongues: So *out of Sion God shined, our God came and kept not silence; for a fire came before him, and a tempest moved round about him.*

Now for the *Worship* and service which Christ would establish in his new reformed Church,

\* Acts 2. 30.

\* Acts 13. 33.  
Psal. 2. 7.  
\* Heb 5. 6.  
Psal. 110. 4.

\* Luke 24.  
46. 47.



Church, it concerns either the *First* or the *Second* Table. For the *First* Table, it tells us *What Offerings God would abolish*, namely, all *Typical Offerings* or all the *Offerings of fire*; and then *What Offerings he would accept*, to wit, the *Offerings of Praise and Prayer*; *Offer unto God Praise, and pay thy Vows unto the most High*. For the *Second* Table, it commands a right and upright conversation, from the 16. verse unto the last; and the last is the Summe or a brief summary of both Tables, *He that offereth Praise, shall glorifie me; and to him that disposeth his way aright, will I shew the Salvation of the Lord*.

Phil. 50. 14.

But to return again to the reformation of the *First* Table, whereof my Text is the Affirmative part: where (as I said) we are told both *What Offerings God will not have offered*, and *What Offerings he requireth*. He will no longer have any *Typical Offerings*, any *Offerings of fire*, or bloody Sacrifices: For \* *I will not* (saith he) *reprove thee for thy Sacrifices or thy burnt-offerings; I will take no bullock out of thine house, nor goats out of thy folds; For all the beasts of the forrests are mine, and the beasts on a thousand hills. If I were hungry, I would not tell thee; for the world is mine and all that therein is. Will I eat the flesh of bulls, or drink the blood of goats?* Nevertheless he still requireth *Offerings of Thanksgiving*, and a *Present* when we come to pray unto him: so saith my Text, *Offer unto God Praise, &c.* And so here is an *ἀποσι* and a *πρόσι*, as S. Paul saith in a like case, *He taketh away the first, that he may establish the second*.

\* Verse 8, 9, &c.

Heb. 10. 9.

But as in *Typical Speeches* it often comes to pass that the things which are spoken are true both in the *Type* and *Antitype*; as that in *Hosea* 11. 1. *Out of Egypt have I called my son*, was in some sense true both of *Christ* and *Israel*; and that in *Exod.* 12. 46. *Thou shalt not break a bone thereof*, was true literally both of *Christ* and the *Paschal lamb*; and that in *Psal.* 22. 18. *They parted my garments among them*, was true figuratively in *David*, and literally in *Christ*: Even so it comes to pass in *Prophecies*, and namely in this, That it so foretells of things to come, that it concerned also the time present; it foretells the estate of the Church in the Gospel, and yet meant something that concerned the present Church of the Law. To which purpose we must frame the sense after this manner, That God even then did not so much regard the *Offerings of fire* and *Expiatory sacrifices* as he did the *Offerings of Praise and Thanksgiving*, because the first were *Ceremonial*, the other *Moral*; the first, their End was changeable, the other, everlasting. So that in respect of the *Catholick Church* the words of my Text are an *Antithesis* or *Apharesis* with the former, I will in no sort have any *Typical* and *Bloody Offerings*, but only *Offerings of Praise and Prayer*: But in respect of the *Legal Church* or the Church of the Law they are a *Protimefis* or *Estimation*, I require not so much any *Typical* offerings, as I do that you should *offer unto me Praise, and pay your Vows unto the most High*. For so when God saith elsewhere, \* *I will have mercy and not sacrifice*; it is no *Antithesis*, but a *Protimefis*, that *I had rather have mercy than sacrifice*. So again *Matth.* 6. 19. *Lay not up for your selves treasures upon earth, but lay up for your selves treasures in heaven*; this is no *Antithesis* or *Apharesis*, as though *Christ* would not have us at all provide for things of this life; but a *Protimefis*, he would not have us take so much care for this life as for the life to come.

Typical Speeches often true in the Type and Antitype.

Prophecies so foretell things to come in the Church of the Gospel, as that they instruct also the present Church of the Law.

\* Matth. 9. 13.

The Scope therefore of my Text is, to shew *What kind of Offerings God did chiefly accept under the Law, and doth only require in the Gospel*; to wit, two sorts of Offerings, *Eucharistical*, and *Enclical* or *Votal*. *Eucharistical* Offerings are such whose End is *Thanksgiving* to God for Benefits received, which are here termed *זבחי תורה* Offerings of Praise. *Enclical* I call such as are made to God upon occasion of suit we have unto him, that is, when we come to pray before him, that he might accept our supplications and we find favour in his sight. And this is performed two manner of ways; either by *promise* if God shall hear us and grant our petition, which is called a *Vow*; or by *actual exhibition* at the time we do pray unto him. An example of the first kind is that of *Jacob*; *If the Lord shall be with me and bring me back again, of all I have, the Tenth will I give unto him*. The second was much used in the first times of the Christian Church, and of it in the Law we understand chiefly that Commandment, *That no man should appear before the Lord empty*; that is, Let no man that comes to pray before the Lord appear empty-handed. But because the first was very ordinary among the *Jews*, my Text by a Trope only names it in stead of the whole kind of *Enclical* offerings. *Pay thy Vows*, that is, when in praying before me thou shalt *vow* a gift to me or mine, if I shall hear thee; or at thy prayer dost exhibit the same before me, that thou mightest find favour in my sight; such Offerings are well pleasing unto me, such Offerings will I accept at thine hands. Offer therefore unto me praise, and pay thy vows unto the most High.

Gen. 28. 22, &c.

Deut. 16. 16.

This

Psal. 50. 14.

This last word [*most High*] will serve us in stead of a Reason why God should require this kind of service at our hands, Because he is the *most High* God : Offer unto God an Offering of *Thanksgiving*, because he is the *most High* God, that is, the chiefest and highest Cause of all that thou hast received : Offer unto God, when thou hast a suit unto him, because he is the *most High* God, that is, the Lord of Lords, the highest Lord ; and therefore it doth little beseem thee to appear before him without a present, when thou wouldest do it unto thine earthly Lord, if thou hadst a suit unto him.

Now also the Lord, as he is the *most High* God, so he ever was and ever shall be the *most High* ; and therefore this kind of Offering is due unto God *naturally* and *perpetually*. Therefore both Jew and Gentile must offer unto God *Praise*, and make and pay their *Vows* unto the *most High*. For these are Offerings made to God for a cause unchangeable, our Subjection and his Greatness ; our receipt of daily benefits and his daily showers of blessings. These therefore even among the *Jews* and under the Law he did accept without any regard of *Type*, simply and for themselves ; and these among the *Gentiles* he only accepts, when all the rest are quite abolished. Those other he rejects, because Christ, who was then to suffer and to be offered, is not now to be offered any more : These he will still accept, because the *most High* God then is the *most High* God still and shall be evermore.

HAVING briefly shewn the scope and meaning of these words, and what these Offerings of *Praise* and *Votal offerings* are which God did chiefly accept in the Law, and will only admit in the Gospel ; there remain yet in my purpose these things to be treated of.

[The Author in the following part of this Discourse handles the first and second particulars together.]

1. To distinguish this *Moral* kind of Offerings from the rest in use under the Law, I will take a short Survey of all the Offerings then used.

2. I will give some infallible marks whereby we may know this kind of Offerings from those whose End was to figure and represent things to come.

3. I will bring some Reasons to prove, That the main End of those Offerings I call *Eucharistical* and *Votal* was not *Ceremonial* but *Moral*.

4. Lastly, I will shew how far and in what sort these *Eucharistical* and *Votal* Offerings have been used in the first ages of the Church, specially about the holy Sacrament and at the celebration of the Lord's Supper : and how the blind ignorance of after-times turned them into *Expiatory Sacrifices*, which were only a real *Thanksgiving* and a kind of *real Praying* unto God.

The Legal Offerings were either *Simply Holy*, as the *Terumoth* ; or *most Holy*, as the *Corbanim* were. \* The *most Holy* offering is called קרבן *Corban*, or אשה *Isheh*, that is, an Offering of or by fire.

Why some Offerings are called *Simply Holy* ; others *most Holy*.

The *Corban* or *most Holy* Offering defined. Levit. 1. 4. and often elsewhere.

\* Levit. 10. 17.

To begin therefore with the First. All the Offerings in the Law were either *Oblationes sanctæ* *simply Holy*, or *sanctæ sanctarum* *most Holy*, or *Holy of holies*. This division is founded in the Scripture it self, and without this division it is impossible either to bring the multitude of Offerings into method, or to understand the End, Scope and Use of them aright. The *Holy Offerings* are called תרומות *Terumoth*, which we translate *Heave-offerings* ; the *Holy of holies* or *most Holy Offerings* are called קרבנים \* *Corbanim*. And the Scripture is so precise in these words, as I dare affirm though one of them be used sixty times, they are never confounded ; but *Terumoth* is only given to Offerings *simply Holy*, and *Corbanim* only to those who were *sanctæ sanctarum* or *Holy of holies*.

Now for the reason of this difference of *Holy* and *Holy of holies*, it is this. The *Heave-offering* is called *simply Holy*, because it was only consecrate to God, and had no other Holiness but this. The *Corban* is called *Holy of holies*, because it was not only consecrate to God, as was the other ; but was also a Shadow and Type of *Holy* things to come : and hence it had a priviledge that whatsoever it should touch, that should be *Holy* also, as we may see *Exod. 29. 37. & chap. 30. 29.* Which was a Mystery of that *Holy* one who by the union of Faith should one day sanctifie us and whatsoever is ours, as it is *Heb. 10. verse 10, 14.*

The *Corban* therefore, or the *most Holy* Offering I define, *An Offering of fire, figuring the satisfaction which Christ was one day to perform to God for us.* And therefore the faithful Jew was to present this *Corban* before God, and lay his hand upon it, as it were presenting unto God Christ who was to come, and apprehending him by the hand of Faith. But the Priest alone was to offer it, and to eat up whatsoever remained from the fire, and that \* in the *Holy* place ; that so the Sacrifice it self being turned into the Sacrificer, might foreshew that our great Priest and great Sacrifice should be one and the same ; that is, that Christ should offer himself for us to God his Father, and that he should do it in the *Holy City* whereon the name of God was called.

Now



Now every *Corban* or *most Holy Offering* was of two parts or (if you will) two kinds, זֶבַח and מִנְחָה. Zebach I define a *Corban* or a *most Holy Offering*, where by the slaughter and shedding of the blood of Beasts was figured the Expiation of sin to be wrought by the death and passion of Christ to come. For our Expiation could not be wrought but by death and the effusion of blood; and therefore God here made choice of Beasts for Types, because they were capable of death and shedding of blood. This Offering is by a special name called *The bloody Sacrifice*, and the LXX in Amos 5. 22. turn it \* σφαγιασμός, both properly and alluding to the word Zebach: the Latines well call it *Hostia* and *Victima*.

Psal. 50. 14.

The *Corban* was either Zebach, or Mincha.

Zebach defined.

\* And in Dan.

9. 27. (and

most common-

ly) *Susia*,

which properly

signifies a

Slaughter Of-

fering, as in the

Hebrew, so in

the Greek, of

ἑὸς Μασίος.

\* Mincha defi-

ned.

John 8. 46.

\* Zebach, as

also Mincha,

was either

Simple or Di-

verse. What's

meant by a

Simple Sacri-

fice.

Plal. 50. 14.

Of the Offerings which were Simply Holy, viz. Terumoth or Heave-offerings.

The Terumah defined.

The Terumah or Heave-offering was either Definite or Indefinite; and this either Commanded, or Free. The Commanded was either General, or Special. \* The Free-will-offering was either more, or less solemn.

1 Cor. 10. 21. *Ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers of the Lord's Table, and of the Table of Devils.* Out of which place and the Epistle to the Hebrews you may gather all that I have said hitherto of the Use and Ends of the *Corbanim* or most Holy Offerings. This affinity of the Eucharistical sacrifice with the Sacrament of the Lord's Supper moved the ancient Christians to frame the Office of the Lord's Supper as near as could be unto the Office of the Eucharistical Sacrifice; as might be easily shewn in most particulars.

BUT now will I leave *The most holy Offerings*, and come to *Those which had but a single holiness*, which I said before were called *Terumoth* or *Heave-offerings*, more seldom *הננופות* *Tenuphoth* or *Wave-offerings*; both from the manner of offering them, which was not by Fire, as in the most Holy, but by holding up or shaking them before the Lord.

A *Terumah* therefore or *Heave-offering* I define thus, *An Offering made unto God of that we have received, in way of thankfulness or acknowledgement of his dominion over the whole earth; or thus more shortly, An Offering made only unto the praise and honour of God: and therefore it is Levit. 19. 24. קדש הלוים sanctum laudationum, an holy thing of praise, or an offering of praise.* And to this purpose are those words of David unto God, 1 Chron. 29. 11, 12, 13, 14. *whenas himself and the Princes of Israel had offered an huge Terumah of Gold and Silver for the building of the Temple; Thine, O Lord, (saith he) is the greatness, and the power, and the glory, and the victory, and majesty: for all that is in heaven and in earth is thine. Thine is the Kingdom, O Lord, and thou art exalted as Head above all. Both riches and honour come of thee, and thou reignest over all — Now therefore, our God, we thank and praise (namely, by this Heave-offering) thy glorious Name — For all things come of thee, and of thine own hand we have given thee.*

Now the *Terumah* or *Heave-offering* was either *Definite* or *Indefinite*. A *Definite Heave-offering* was the Tenth of all increase; and this alone was certain, both in regard of the things to be offered, and the measure according to which they were to be offered. The *Indefinite Terumah* was either *Commanded*, or *Free*. That which was *Commanded* was either *General*, as the *First-fruits*; or *Special*, as the *Heave-offering of the breast and shoulder of the Peace-offerings*, and of *one loaf of the Meat-offering of the same*; and these the Greeks call fitly ἀπαρίσματα and ἀφορίσματα. \* The *Free-will-offering* or *voluntary Heave-offering* was either *more*, or *less solemn*. The most solemn and usual was that which the Hebrews call *Terumah-gedola*, which indeed was ordinary, but I think no where absolutely commanded. Voluntary *Heave-offerings less usual* were the Offerings of Gold, Silver, Land, and whatsoever else they might give unto the use of the Lord, his Temple and Ministers.

AND thus have we seen all the Kinds of the Offerings in the Law, both holy and most holy; and I think there is no Offering to be found but it belongs to some of these I have named: either to the *Corbanim*, the most Holy; or to the *Terumoth*, which were simply holy.

Concerning this last, which we translate *Heave-offerings*, there remain two things to be treated of: 1. *Their Morality*; 2. *The practice of this kind by the ancient Church in the Office of the Holy Sacrament of the Lord's Supper.*

Concerning their *Morality* or *Moral condition* I will shew three things.

1. *That they were not Typical.*
2. *That they were Offerings Eucharistical and Euctical, that is, addressed or used to Thanksgiving and Prayer, according to the meaning of my Text.*
3. *That this kind of Offering is required at the hands of Christians.*

For the First, That *Heave-offerings were not Typical*, I argue

1. From their distinction from the rest, as being always simply holy, never holy of holies. The force of this Argument I frame thus; If all the *Oblationes ignitæ* or *Fire-offerings* are therefore called *sanctæ sanctarum*, *Holy of holies*, because they were not only consecrate to God, but further *Signs* and *Types* of holy things to come, and so had a double Holiness, one of *Sanctification*, another of *Signification*; then the *Heave-offerings*, which never are nor ought to be so called, were only simply holy, but no *Types* of Holy things to come: But the first is true, neither can other reason be given of this distinction: Therefore *Heave-offerings were no Types of things to come.*

2. My second Reason shall be from the differing usage of *Terumoth* from the most Holy offerings. For the most Holy Offerings were to be eaten only of Priests by condition, of Males by sex, and in no place but the Holy place; and that because Christ, whose *Types* they were, was to be a Priest, no ministering Levite; a Male, no Female; and was to offer and make his own Body a Sacrifice for sin in no other part of the

I. That the Terumoth were not Typical, and that their main End was not Ceremonial, but Moral.



the world but the Holy city of *Jerusalem*: But as for *Heave-offerings*, not only Priests, but every *Levite*, Singer and Door-keeper; not only Males, but the Wives and Daughters of the *Levites*; not only Virgins, but even Widows and divorced women; not only free *Israelites*, but even their Slaves and Bondmen who were not of the Sons of *Israel*; and not only in the Holy place, but in every place, they ate them. The truth hereof is certain and obvious through all the Law of *Moses*, without any one tittle crossing it. I will not trouble you therefore with quotations, but frame my second Reason after this manner; If none may eat of the *most Holy Offerings* but only Priests, only Males, and only in the Holy place; because only Priests, only Males, and of all places only the Sanctuary or holy place were *Types of Christ*: then surely those Offerings which every under-*Levite* ate of, every *Levite's* wife and daughter, widows and divorced women, every *Levite's* slave and bondman, and that in every place, those Offerings doubtless cannot be Typical or Signs of Christ or any thing proper to him; unless we affirm That every *Levite*, *Levite's* Wife, Daughter, Widow, divorced woman, yea Slaves and Bondmen, and every corner in the Land of *Canaan*, were *Types of Christ*.

Psal. 50. 14.

3. To this we may add in the third place, That there is no one word to be found in the whole Scripture concerning the abolishment of *Terumah* or the *Heave-offering*: but of the *most Holy* in express terms it is said *Dan. 9. 27.* That the *Messias* יְשׁוּעָה מְלִיכָהּ should cause to cease the *Zebach* and *Mincha*, that is, all the Offerings of fire or Holy of holies. And *S. Paul*, *Heb. 9. 9, 10.* that θυσιαί and δῶεα Sacrifices and Gifts were ordained μέχρι καιρῶς διορθώσεως until the time of reformation: he saith not so of ἀπαρχαί, which word the *LXX.* use almost every where for the simply holy *Terumah* or *Heave-offering*; whereas by θυσιαί and δῶεα and προσφοραί they translate *Corban*, *Zebach* and *Mincha*, according to \* *S. Paul's* own quotation out of *Psalms 40. 6.* Θυσίαν οὐ προσφορὰν ἐκ ἡβέλησας, in Hebrew זָבַח וּמִנְחָה לֹא חָפְצָה *Zebach* and *Mincha* thou wouldst not, that is, no Offering of fire, no *Corban* or *most Holy*; and more specially of the several kinds, *A burnt-offering and an offering for sin thou requiredst not.*

\* Hebr. 10.

4. And hence it is in the fourth place, That God no where rejects the *Heave-offering* or any one kind thereof; but *Zebach* and *Mincha* almost as often as they are named in the Prophets or *Psalms*: As in this *50. Psalm*, ver. 8, 13. *I will not reprove thee for thy Zebachim nor thy burnt-offerings: Will I eat the flesh of bulls, or drink the blood of goats?* And in *Psalms 40. 6.* which *S. Paul* before quoted for the abolishment of Typical Offerings, *Zebach* and *Mincha* thou wouldst not, a burnt-offering and an offering for sin thou requiredst not. And *Jer. 7. 21, &c.* Put your burnt-offerings unto your Zebachim — For I spake not unto your fathers, nor commanded them in the day I brought them out of the land of *Egypt* concerning *Holocausts* and *Zebachim*: But this I commanded them, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways I commanded you, that it may be well with you. He that will, may look further in *Psal. 51. 16.* *Esay 1. 11, &c.* *Jer. 6. 20.* *Hos. 6. 6.* *Amos 5. 22.* where we may hear God still rejecting and disdaining *Holocausts*, *Zebachim* and *Mincha*, *shelamim* or *Peace-offerings*, the whole rabble of *Corbanim* or *most holy offerings*; but no word of *Terumah*. What force of reason this may bear with those who consider that these appellations of Offerings are never confounded in the whole Law of *Moses* or History of *Israel*, and therefore not like to be in these places only, I know not; I am sure *Terumah* is about sixty times found in the Bible, and no where taken for an Offering of fire or *most Holy*: Nor can it any where be shewn that *Zebach* and *Mincha* are put for any other Offerings but Offerings of fire, whereof I have already shewn *Zebach* was one part and *Mincha* the other.

And therefore I dare conclude, That *Heave-offerings*, called *Terumoth* and simply holy, howsoever many of them might be Ecclesiastical or Judicial sacred in regard of some circumstance, yet in their proper nature and principal end they were no Types of things to come.

AND so I come to the Second thing I propounded, to shew That these Offerings were Eucharistical and Euctical, that is, their formalis ratio and essence consisted in Thanksgiving and Prayer. For an Offering is then Eucharistical, when we give something unto the Lord's use in way of Thankfulness for Blessings received; an Offering is then Euctical, when we give something to the Lord's use, to the end that he seeing our Obedience and Thankfulness in honouring him, might grant us a further Blessing we sue for: And this is either de presenti, or de futuro: De presenti, when our Offering is presently exhibited; De futuro, when we bind our selves then to do it when we obtain our suit: And this is called a Vow, differing from the other not in nature

2.

Offerings Eucharistical and Euctical described.

Psal. 50. 14.

but in time : and this special kind, because usual, my Text puts for the whole kind, *Pay thy vows*, &c. Further, here is to be noted, that as *Thanksgiving* is joyned with *Prayer*, so is the Gift for *Thanksgiving* joyned with a Gift for *Prayer* ; Or the same Gift is first applied to *Thanksgiving*, and then to *Prayer* ; that so as *Thanksgiving* is a mean to obtain by *Prayer*, so a Present of *Thanksgiving* for a former Benefit is a mean to obtain of God a favour.

Herein then consists the Nature of an Offering addressed to *Prayer*, not to merit the thing we ask, but to be an argument before God that he would hear us, because he hath promised in Christ to hear them who honour him. This is not then *orare satisfactoriè*, as the Papists do in their Mass, but only *oblatoriè*. To pray *satisfactoriè* or *meritoriè*, is to offer a price worth the thing we ask for ; To pray only *oblatoriè*, is to offer a motive or condition in regard of God's promise in Christ to obtain our suit ; that is, to make as it were a *visible* or *real Prayer*. And such a Prayer were the *Alms* of *Cornelius*, *Acts* 10. of whom it is said, v. 4. That his *Prayers* and *Alms* were come up for a memorial before God.

The Qualifications of Offerings Eucharistical and Votal.

\* Hof. 14. 2.  
Heb. 13. 15.  
The fruit of our lips.

Now before this Offering *Euctical* or *Eucharistical* can be complete, it must consist of three degrees or parts, *Cordis*, *Oris*, *Operis*, the Offering of the Heart, of the Mouth, and of the Hand. The Offering of the Heart is a *sursum Corda*, the lifting up of our Hearts to God either to praise him, or to pray unto him. The Offering of our Mouth is to express the same with our tongues, and is called *The \* Calves of our lips*. The Offering of our Hand ( which is properly call'd an Offering ) is a Testimony of what our Heart conceives or Tongue can express, by honouring God with a Present of our substance. The first of these is the *formalis ratio* or that whereby the two last are sanctified ; without it they are no Offerings, no *Thanksgiving*, no *Prayer* : But the last is hallowed by the two former ; for a *sursum corda*, the lifting up of our Hearts, and the profession of our Mouths, is that which makes our Gift an Offering, which without this Consecration is no Offering at all.

How these Offerings were λογικαὶ θυσίαι.

\* Apolog. 2.

Hence it is that this kind of Offerings in regard of other Offerings is called *θυσία λογική* not ( as some have thought ) from the thing offered, as though nothing were offered but *λόγοι rationes* or *orationes* ; but from the manner of hallowing it, which was ( as \* *Justin Martyr* speaks ) *λόγῳ ἐυχῆς καὶ ἐυχαριστίας* by way of *Prayer* and *Thanksgiving*. For *λογική θυσία* is not ( as some have thought ) opposed to a material offering, but to an offering earthly and terrenely sanctified, as were the Typical Sacrifices of the Law by Fire and Blood ; but this Offering is offered by no other Fire but the Fire of the Spirit, by no other Blood than the precious drops of *Prayer* and *Thanksgiving*. In brief, *λογική θυσία* is an Offering spiritually offered, not an offering only of the Spirit ; it is opposed to *αἱματική* and [ \* *σωματική* ] *θυσία*, not to a material and real offering : as it is easily to be seen in *Justin Martyr*, *Irenæus*, and the ancient Liturgies, who call the material offering of Bread and Wine for the Sacrament *θυσία λογική καὶ ἀναιμακτός*, a reasonable and unbloody sacrifice. As the most Holy offerings were called *ἑσπερίαι* Fiery offerings, not because they offered only fire, but because that which was offered was done by fire : so are all these Heave-offerings called *λογικαὶ θυσίαι*, because they were offered *λόγῳ*, meaning the manner, not the matter of the offering.

[ \* This or the like word was wanting in the Manuscript. In the writings of the Ancient Fathers are frequently opposed *θυσία σωματική* or *ἡ δὲ αἱματική* καὶ σπενδών καὶ θυμιαμάτων, and *θυσία ἀσώματος*, *ἀναιμακτός*, *λογική*, &c. Vid. *Justin. Mart. in Apol. 2.* *Euseb. Dem. Evang. l. 1. c. 10. & l. 5. c. 23. ]*

To come therefore to a conclusion. That the Heave-offerings were such Offerings as I have now described, it appears plainly in three principal sorts of them, *First-fruits*, *Tithes*, and *Voluntary Heave-offerings*. In *First-fruits* it appears by the Confession which every one was to make who offered them, *Deut. 26. 6*, &c. When the Egyptians evil intreated us and afflicted us — and when we cried unto the Lord God of our fathers, the Lord heard our voice — and brought us forth out of Egypt with a mighty hand and out-stretched arm — and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now behold, I have brought the First-fruits of the Land which thou, O Lord, hast given me. And ( so saith the Text ) thou shalt set them before the Lord thy God, and worship before the Lord thy God. Whither tend all these words but to a thankful acknowledgment and remembrance of the Blessings they had received from God in giving them so good a Land, and doing so great things for them ?

And



And for *Tithes*, you may see in the same place what he was to say that offered them, namely, \* *I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and the stranger, and the fatherless, and the widow, according to all thy Commandments which thou hast commanded me* — Look down (therefore) from thy holy habitation, from heaven, and bless thy people Israel, and the Land which thou hast given us, as thou swarest to our fathers, a Land that floweth with milk and honey. Here is an *Euclical* offering, an offering applied to Prayer; as if they had said, We honour thee, O Lord, with this part of our substance; that thou seeing our Obedience, mightest in mercy vouchsafe to look down from thy holy habitation, and bless us thy people, and the Land which thou hast given us.

Psal. 50. 14.

\* Verse 13.

Verse 15.

I come now to the *voluntary Heave-offering*, of which we have a noble Pattern in that great *Terumah* of Gold and Silver which David and his Princes offered for the building of the Temple, in 1 Chron. 29. Where we shall find first *Praise* or *Thanksgiving*, that is, an acknowledgment of God's Dominion, Power and Goodness, from which comes all the good we have; *Thine, O Lord, (saith David ver. 11.) is the greatness, and the power, and the glory, and the victory, and the Majesty; for all that is in the heaven and in the earth is thine* — ver. 12. *Both riches and honour come of thee, and thou reignest over all* — ver. 13. *Now therefore, our God, we thank thee, and praise thy glorious name.* And afterwards he cometh to Prayer (ver. 18, 19.) *O Lord God of Abraham, Isaac, and Israel our fathers, — Give unto Solomon my son a perfect heart to keep thy Commandments, thy Testimonies and Statutes.* I will add for a conclusion that of Nehemiah 13. 14. who being the Head and Ruler of his brethren when he commanded them to give the *Heave-offering* or portions of the *Levites*, it was as it were an Offering of his own, and therefore he applieth it *Euclically*, saying, *Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.*

AND now I come unto the third thing I propounded, *That this kind of Offering or Terumah (the essence and formalis ratio whereof consisted in Prayer and Thanksgiving) was still required at the hands of Christians; and then afterward shall speak of the Practice of the ancient Church.*

3.

That these Offerings (as I may so speak) of visible Prayer and Thanksgiving are required at the hands of Christians, I prove

1. Because the inward worship of the Heart is still due, and therefore also the outward so far as it was to be a Sign thereof: For what reason can be given why we should be still bound to honour God with the *Praise* and *Prayer* of our *Hearts*, yea and *Mouth* too, and should not be bound to do the same also by our *Works and Deeds*? Without doubt he that commands us to honour him with our whole Heart, with all our Mind, with all our Soul, and with all our Strength, would have us honour him in all the degrees of honour, with the honour of the *Heart*, of the *Mouth* and of the *Hand*; and howsoever the first of these be required simply, yet the other two are at least conveniently.

2. We know it is the Law of God, *That no man should appear before him empty*: And this is so natural, that we never almost come before a man, if we have a suit or would shew our selves thankful, but we think fit to honour him with a present, that we might find him the more favourable: Why should not God much more expect some fruits of our Obedience when we come into his presence; seeing he gives all things as *Lord of all*, not as a *Steward to another*; yea and of his free goodness, not as bound to give us any thing more than seems fit to his good will and pleasure? And that this Law was to have place in the *Gospel* as well as in the *Law*, it appears by S. Paul's decree concerning the *Lord's day*, which being the day wherein every Soul was publickly to present himself before the Lord to make his prayers and to give thanks unto his name; that this might not be done with empty hands, S. Paul gives order to all the Churches of *Galatia* and *Corinth*, *That upon the first day of the week every one should lay by him in store, as God had prospered him, that is, he should give for pious uses according to his ability.* Thrice in the year (saith the Law, *Deut. 16. 16.*) shall every male appear before the Lord, and no man shall appear empty. Once in a week (saith the New Testament) shall every Soul appear before the Lord, and no man shall appear empty. *Deus non indiget eorum quæ à nobis sunt, sed nos indigemus offerre aliquid Deo; — à nobis propter nos fieri vult, nè simus infructuosi; God stands not in need of any thing that is ours, but it is needful for us to present God with some Oblation of our own* — And it is not for any advantage to himself, that God would

Exod. 23. 15.

Deut. 16. 16.

1 Cor. 16. 2.

*have this to be done by us ; but for our own good and behoof, that we may not be in the number of unprofitable servants, saith \* Irenæus, one of the most ancient Fathers, whose argument this is which I have brought ; urged also by M. Bucer in his censure of our Liturgy.*

3. My third Argument is something like unto the former. God is a *King*, and therefore to be honoured like a *King*. The proper honour of a *King* as a *King* is *Tribute*, whereby his Subjects acknowledge his Supremacy and Dominion. God is a *King*, a *King of Kings*, as well now in the Gospel as ever in the Law ; and therefore now as well as then to be honoured with a *Tributary* Offering. This reasoning is good, seeing God himself so reasoneth with his people ; *If I am a Father, (saith he) where is mine honour ? if I am a Lord, where is my fear ?* Why may we not add in the same force of reason, *If God be a King, where is his Tribute, the proper honour of a King ?* yea so proper to a *King*, that they are terms convertible in the Scripture, *To be a King, and To receive Tribute or Presents of his Subjects ; To acknowledge to be a King, and To bring Presents.* For those sons of *Belial* (1 Sam. 10. 27.) which did not acknowledge *Saul* to be their *King*, are said to have brought him no *Presents*. And 2 Chron. 17. 5. the Holy Ghost useth no other words to signify that *Jehoshaphat* was acknowledged and confirmed *King of Judah* but these, *That all Judah brought him Presents.* We know the discipline of the *Persians* was, *That none might come before their King without a Gift, were it never so small ; and therefore the Peasant \* Sinetas offered Artaxerxes an handful of water, having nothing else to give him. And this the Magi, who came from the East to worship Christ, knew well enough, and therefore they offered him Presents of Gold, Frankincense and Myrrh ; for they came to worship a King, and worshipped him like a King : Where is he (say they) that is born King of the Jews ? for we have seen his Star in the East, and are come to worship him.* Nay the very reason why we give *Tribute* unto *Kings* is because they are *God's Ministers* : So saith *S. Paul, Rom. 13. 6. For this cause pay you Tribute ; for they are God's Ministers. Propter quod unumquodque est tale, illud magis est tale ;* If this be due unto the Vicegerent, what is due unto the Lord himself ? I conclude therefore in the words of *Irenæus, Offerre igitur Deo oportet primitias ejus creature, We ought therefore to offer unto God an Heave-offering of his creatures ;* for so the *Lxx*, and from them all ancient Writers, use *Ἀπαρχαί*, which the *Latines* turn *Primitia*, not meaning that which in *Hebrew* is called *תְּרוּמָה*, but every *Terumah* or *λογιστὴν δωρεά*. *Irenæus* a little before hath this, *Per munus enim erga Regem & honor & affectio ostenditur ; For the Present shows what affection and esteem the giver hath for the King he honoureth therewith : and afterwards, Sicut & Moyses ait, Non apparebit vacuus ante conspectum Domini Dei tui ; Even as Moses saith, Thou shalt not appear before the Lord thy God empty.*

But before I go from hence, it shall not be amiss to distinguish the use of this word *Offering* taken materially ; for our writers in the point of Christian *Oblations* speak somewhat confusedly thereof. An *Offering* therefore is taken properly or analogically. An *Offering properly taken* is a work of the *First Table* ; an *Offering analogically taken* is a work of the *Second Table*, otherwise called *Eleemosyna* or *Alms*. The first is done to *God immediately*, and is when we give ought to the use and maintenance of his Worship. The Second is done to our Neighbour immediately, as when we supply his wants out of our abundance : and this is done to *God only mediately* ; unless it be done unto the stranger, fatherless, and widow ; for they in the old Law were in a special manner *Cura Dei* *God's care*, together with the *Levite*. Of these two kinds I have hitherto extended the first ; though I exclude not *Alms*, so far as *God* is worshipped by the good we do unto our brother.

I COME now unto the last point I proposed, namely, *The Practice of the ancient Church in the use of this Offering or Oblatory Praise and Thanksgiving at the celebration of the Lord's Supper ;* and here I will shew first, *What their custom was ;* secondly, *What ground and reason they had for the same.*

To begin with the first. Among the ancient Christians the whole Office of this Sacrament, I mean the whole Body of Rites and Actions about the same, consisted of three parts, namely, as they are distinguished by *\* Ignatius, Προσφορὰ, Θυσία, Δοχὴ*. *Προσφορὰ* was an act of *Oblatory* praise and prayer by addressing or applying Bread and Wine unto the use of the Sacrament, and other Gifts to the use of *God's service*. *Θυσία* or *Sacrifice*, the consecration or mystical changing of Bread and Wine thus sanctified into the Body and Blood of our Lord *Jesus*. *Δοχὴ* was the eating or receiving of the same in sign of Communion with Christ and all the fruits of his Incarnation ; whence *Nazianzen* defines this Sacrament *κοινωνία ἐν ταπεινώσει τοῦ Θεοῦ, the Communion*

\* In Ep. ad Smyrnenfes. Of these three see more in Book II in the Treatise Of the Christian Sacrifice, chap. 4.



*Communion of the Incarnation of God.* To these three acts answer three words: To *προσφορὰ* or the Oblation, hallowed Bread and hallowed Wine; but no more: To *θύσια* or the Consecration, the Body and Bloud of the Lord: To the third, the Communion of the Body and Bloud of the Lord. The first act of common Bread and Wine made holy and sanctified Bread and Wine, called *Εὐλογία* and *Εὐχαριστία*, that is, the Bread and Wine of Blessing and Thanksgiving: The second act of holy Bread and Wine made most holy, that is, holy signs of the Lord's Body and Bloud: The third of holy signs in general holy signs in special applied to the soul of each receiver. The first was done by being used to Prayer and Thanksgiving: The second by pronouncing the words of Institution at the breaking of the Bread and pouring of the Wine: The third by receiving it with *Amen* or *so be it*. The first and last were acts of Priest and People; the second of the Priest alone. Thus was there as it were a mutual commerce between God and the People; the People giving unto God, and God again unto his People: the People giving a small Thanksgiving, but receiving a great Blessing; offering Bread, but receiving the Body; offering Wine, but receiving the mystical Bloud of Christ Jesus.

*Psal. 50. 14.*

*Τὸ ποτήριον τῆς Ἐὐλογίας ὃ εὐλογούμεν, The Cup of Blessing which we bless. 1 Cor. 10. 16.*

I know that the names of these are often confounded, all being used for the whole, and often one for another; but especially the Sacrament it self is called *προσφορὰ* the Oblation or Offering, by a *Metonymie of the matter*, because the matter was offered Bread and offered Wine. For the same reason is it called *Εὐχαριστία*, the Eucharist, because the matter of it was *Eucharistia*, Bread of Blessing and Thanksgiving; not, as some think, because the End thereof is Thanksgiving. It is called also *θύσια* or sacrifice, I think of the matter also, which was taken out of *θύσια λογικὴ*. though some will have it so called because it was a sign of Christ's sacrifice.

But I return again unto the Oblation, which (as you have seen) was as it were a Prologue unto the Sacrament, and had the full nature of the Heave-offering, which I have so long spoken of.

First it was in every part complete, having all the degrees or parts of a true offering, namely, of the Heart, of the Tongue, and of the Hand; all formally expressed in the ancient Liturgies. For when the people began to bring their Offering unto the Altar, the Priest was to say, *Ἀγὼ τὰς καρδίας, Lift up your hearts*; to which they answered, *Ἐρχομεν πρὸς τὸν Κύριον, We lift them up unto the Lord*: This was the use of those Versicles in ancient time. When this was done, then came the *canticles of their lips* offered both to Praise and Prayer.

1. To Praise and Thanksgiving. When the Priest cried, *Εὐχαριστήσομεν τῷ Κυρίῳ, Let us give thanks unto the Lord*; the people answered, *Ἄξιον ἔστι δίκαιον, It is meet and just we should do so*: and so they went on to give God thanks, or to make a thankful remembrance of the Creation of the World and all things therein for the use of man, for the Providence of God in governing the same, for the Oeconomy of his Church afore the Law and in the Law; recounting in brief as they went the principal Histories of the Bible in all these particulars. This part of Oblatory Thanksgiving is now called the Preface in the Mass, though something diverse from the ancient.

But because Christ had commanded that in this service they should chiefly remember him, they made in the next place a large Thanksgiving unto God, that he so loved the world as to give his own Son for the same, that the Son of God would abase himself so low as to take upon him the nature of sinful man, and by his death and passion to redeem us out of the jaws of death and pit of hell. And this is now for the greater part called The Hymn: and here ended The offering of Praise and Thanksgiving.

2. Next comes the Offering of Prayer, or Prayer with an Offering for Kings and Princes, the whole Catholick Church; and so along as we have it in our Litany, or in the Prayer for the whole state of Christ's Church: both which are beaten out of that mint. And our Prayer for the whole state of Christ's Church is yet Oblatory, if the Rubrick were observed, which enjoyns the Church-wardens to gather the Alms of the people, and then to make this Universal Prayer; and in the very beginning thereof we desire Almighty God to accept our Alms and to receive our Prayers. In no other sense did the ancient Church use their word [Offer] so often repeated in those Prayers, but that God would accept of their Obedience in thus honouring him, and so according to his promise in Christ to hear their Prayers. And hence it is that sometimes they say, \* We offer, sometimes, \* We beseech thee; one expounding the meaning of the other. But this is now made to be the Canon of the Mass, and all this Offering of Prayer is turned into an Offering of Expiation for the quick and the dead. For this offering of Bread and Wine and Alms being out of use, the Priest could apply

*Tertullian, de Scap. c. 2. Cyril. Mystagog. 5.*

*\* προσφέρειν μὴ σκεῖν \* δεόμεθα*

Pfal. 50. 14.

the word [ Offer ] to no other thing but the offering of Christ's Body and Blood.

Thus have you seen as briefly as I could the Practice of the ancient Church in their offering of Praise afore the Sacrament; for after this was done, as ye have heard, then came the Sacrament, and then the Communion of the same.

N O W it remains I should shew what ground and reason they had for this Custom; which I will do briefly.

The First ground they seem to have had is from the Office of the Peace-offering or Eucharistical Sacrifice, because they were both of the like nature and same end; the Jews in the Eucharistical Sacrifice having communion with him who was to come, by eating of their Sacrifice, as we in this Sacrament have with him who is already come, by eating of his Mystical Body and Blood under the forms of Bread and Wine: And because of this affinity they framed the office of the one like unto the office of the other. For in every Peace-offering there was first a Terumah of Praise and Thanksgiving, both of \* animalia and cibaria: secondly, A part of this being reserved for the Priest's use, the rest was made a Sacrifice by sprinkling of blood, and burning some part thereof upon the Altar as a Memorial of the whole: And in the third place, That which was saved from the fire, was eaten both of Priest and people. This may be seen in the Law of Peace-offerings and the offerings of Consecration and Purification, all being of the same Law.

\* The living creatures were Bulls, Sheep, or Goats, Levit. 3. The other things without life, and which were for food, that were offered up, were the unleavened cakes, and wafers, of fine flour, and oil; as also leavened bread, &c. which according to the Law (Levit. 7.) were required in every Peace-offering of Thanksgiving; whence it was called The Peace-offering that was offered with bread.

According to this Pattern was framed the Office of the Sacrament: for in this also was first offered a Terumah of Praise and Prayer, some part of which being kept for some other holy use, the rest was consecrate into a Sacrament, and then eaten both of Priest and People.

The Second reason they have is from the first celebration of this Sacrament by Christ and his Apostles, which the Evangelists record thus, That Christ took Bread, *καὶ εὐλογήσας καὶ ὑψαλις*, that is, having made a blessing and a thanksgiving, he said, Take, eat, This is my body which is broken for you; and then likewise of the Cup: and to both adds, Do this in remembrance of me. In these words of the Story we see three acts plainly expressed: 1. A Blessing or Thanksgiving; 2. A Consecration of a Sacrament, This is my Body, &c. 3. A Communion or Receiving of the same, Take and eat. Now because after all this Christ adds, Do this in remembrance of me, or, As often as ye do this, do it in remembrance of me; it may be a question whether he means that all these acts should be done in remembrance of him, or only some one of them. The \* Singular number may argue he meant of some one; and then it is a Question which of the three; whether he would have the Blessing and Thanksgiving, or the Consecration, or the Eating done in remembrance of him. It may seem not to be meant of the Eating or Communion, for the words seem to be spoken before it was; and besides the words seem to be spoken of something himself had done, which were the two first acts only. To be short, The most ancient Fathers, Justin Martyr, Irenaeus, with others, if I understand them, they understand these words of that first act, of Blessing and Thanksgiving; as if Christ had said, Whereas heretofore in this act of Blessing and Thanksgiving you made a chief remembrance or chiefly gave thanks to God for passing by you, when he slew all the first-born of Egypt; henceforth in lieu of this ye shall do it in remembrance of me, that is, you shall give thanks to God for my Incarnation and coming into the world to save mankind, for my precious Death and Passion, for my glorious Ascension, and all the Benefits ye have from me. And so the meaning of S. Paul's words expounding the words of Christ, As often as ye eat of this bread and drink of this cup, ye declare the Lord's death until he come, is to be construed after the same manner, viz. Not by eating this bread or by drinking this cup, but at the eating of this bread and at the drinking of this cup, ye use to make a thankful remembrance of the Lord's death: meaning that this remembrance or declaration is neither the Form nor the Effect of the Sacrament it self, but a Connexum or thing joyned unto it, or used at the same time with it. For the Form of the Sacrament is a Sign and Communion of the Lord's body, the End and Effect the Confirmation of our Faith; neither of which seems to be meant by remembering of his death.

Howsoever it be, upon this Exposition the Fathers ground their Oblation of Prayer and Thanksgiving before the Sacrament as a thing enjoined by Christ himself. \* Irenaeus expressly saith, That Christ in this his taking bread and giving thanks, *Novi Testamenti novam docuit oblationem*, did teach and appoint the New Oblation of the New Testament;

\* *ὅτε τοῦτο*, Luke 22. 19. 1 Cor. 11. 24.

1 Cor. 11. 26.

\* Lib. 4. c. 32.



Testament; and that by so doing he taught his disciples *Primitias Deo offerre ex suis creaturis, non quasi indigenti, sed ut ipsi nec infructuosi nec ingrati sint*, to offer unto God an Heave-offering of his creatures; not for that God had any need thereof, but that they might not shew themselves ungrateful and unprofitable servants: and that of this Malachi prophesied, when he saith, *In every place Incense shall be offered unto my Name, and a pure Offering.* Plal. 50. 14. Mal. 1. 11.

If you wonder how it could be so taken, I will make it plain as I conceive it thus. Where it is said that Christ *took bread and gave thanks* or made a blessing; it may be understood either that he gave thanks to God for the Bread, or *with* the Bread: If *with* the Bread, he made an *Oblatory* thanksgiving or blessing, as I have shewed the Ancients did: And in this sense the Fathers take the words, and Beza himself leans the same way, quoting the words of *Theophylact*, That he gave not thanks for the bread, but *ἐν τῷ ἀγνῶ* upon the bread, that is, he did an act of *Oblatory* praise by addressing Bread and Wine to the Lord's use in the Sacrament.

And that such should be the meaning of the words, this reason made great appearance, because it is like that Christ used the same kind of *Blessing* and the same kind of *Thanksgiving* which the Jews used in the *Passcover*, only changing the *End* thereof: Now their *Thanksgiving* was by way of *Oblation*; for the *Passcover* was a kind of *Peace-offering*, in which I have shewed, that which was to be a Sacrifice, was first offered a *Terumah* of *Thanksgiving*, whereof the whole Sacrifice was called *Eucharistical*. Whether this be the meaning of the words or no, I will not say.

The End of all this Discourse of *Offerings* hath been to help my self and others to understand the Fathers rightly, and to know the difference of the *Romish Mass* from this ancient *Terumah* of *Thanksgiving* and *Prayer*; which I will briefly point at, and so make an end. 1. This Offering of the Fathers was before the Consecration; the Mass is after. 2. This was of bare and naked Bread and Wine; the Mass of the Body and Blood of Christ. 3. This was an *Heave-offering* of *Praise* and *Prayer*; the Mass is an Offering of *Expiation*, or a price of redemption for the quick and dead. 4. This was an act of all the Faithful; but the Mass is of the Priest alone.

## DISCOURSE LII.

REVEL. 3. 19.

*As many as I love, I rebuke and chasten: Be zealous therefore, and repent.*



THESE words are part of one of the *Seven Epistles* sent by Christ unto the *Seven Churches in Asia*; namely an Exhortation unto the Church of *Laodicea*, whose disease was *Lukewarmness* and want of Fervency in the matter of Religion, and that accompanied with *security* arising from presumption of Gods love through the abundance of his outward blessings bestowed upon them (*vers. 17.*) That therefore which they abused as an Argument why they might be *secure*, (as being God's darling and so much beloved,) in my Text is retorted unto them as an Argument of fear of some Chastisement near unto them and even hanging over their heads; For *those whom God loveth, he chastiseth*: Certain therefore it was that they should ere long feel the Scourge of God, unless they should timely rouse themselves out of their lazy devotions, out of the hateful and dangerous temper of *Lukewarmness*, unless they should blow up the fire of Zeal, to love and worship God with all earnestness and fervency; in sum, unless they would amend that grievous fault by Repentance; for, *As many as I love, (saith Christ) I rebuke and chasten; be zealous therefore and repent.*

It belongs not much to our purpose to enquire *Whether those seven Epistles concern historically and literally only the Churches here named, or Whether they were intended for Types of Churches or Ages of the Church afterwards to come.* It shall be sufficient to say, That if we consider their Number, being *seven* (which is a number of revolution of

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of Times, and therefore in this Book the *Seals, Trumpets* and *Vials* also are *seven* : ) or if we consider the choice of the Holy Ghost, in that he taketh neither all, no nor the most famous Churches then in the world, as *Antioch, Alexandria, Rome*, and many other, and such ( no doubt ) as had need of instruction as well as those here named ; if these things be well considered, it will seem that these *Seven Churches*, besides their *Literal* respect, were intended ( and it may be chiefly ) to be as *Patterns* and *Types* of the several Ages of the Catholick Church from the beginning thereof unto the end of the World : that so these *Seven Churches* should *Prophetically* sample unto us a *sevenfold Temper and Constitution* of the whole Church according to the several Ages thereof, answering the *Pattern* of the Churches named here.

For as in the course of Man's life diversity of ages hath diverse manners and conditions, so was it to be with the Church of Christ : Yea and as some Diseases are in regard of predominancy proper unto some men and not to others ; so is it with the Church : All of these with their praies, if good ; and remedies, if evil, are portrayed in these *Seven Epistles* unto the *Seven Churches*.

\* Rev. 2. 2, 3.

Nay not only the whole Church, but even particular Churches have their Ages, Manners and Conditions answerable unto the whole Body : They have likewise their Infancy, Youth, Virility and old age, with their several Constitutions, Conditions and Diseases : The first age and spring-time of both like unto *Ephesus*, full of \* *patience, labour, tolerancy* and *zeal* ; The last and old age like unto *Laodicea*, in abundance of all external things *Lukewarm*, and *neither hot nor cold*. That which the Poet saies of the disposition of old men [ *Nullus Senex veneratur Jovem*, ] being more true of Churches ; as they grow old, their zeal grows cold also.

So that in this regard my Text will not be unseasonable, if the Times wherein we live be either the *Last times* ( as most men think ) or *near upon the Last* ( as no man will deny. ) Howsoever since no Condition, Temper or Disease is so proper to any one Age, but that it is found sometime more or less in all : So may this of *Lukewarmness* be with us, what time soever of our age it be ; and therefore no question but we may in *Laodicea*, as in a lively Example, clearly read our own state and learn wisdom.

Without any longer Preface therefore I come unto the Words themselves, which contain, First, God's rule, *Those whom he loves, he rebukes and chastens*. Secondly, Our and his Churches duty, *We must be zealous and repent*. Lastly, The Connexion of these two ; *Because those whom God loves, he will rebuke and chasten for their sin, especially Lukewarmness ; We must therefore be zealous and repent*.

I.

To begin with the first, God's rule. [ *As many as I love, I rebuke and chasten*. ] The words need no great explanation : the two last [ *I rebuke and chasten* ] are rendered for *ἐλέγχω* & *παιδεύω* : the first whereof [ *ἐλέγχω* I rebuke ] notes a reproving and convincing by Argument ; the second [ *παιδεύω* I chasten ] notes such a correction as Fathers give their children ; not to hurt them, but to amend them, which we use to call a *disciplining*, a punishment of discipline intended *ad correctionem, non ad destructionem*. So that the meaning is ; Those whom I love, if after I have long reproved them and convinced them of sin, by my Word and Ministers, all be but in vain, then I use to chastise them with my rod, to afflict them with some scourge of my discipline, even as a Father doth the child whom he loveth.

Observat. 1.

Come we therefore to the Observations these words afford us ; The first whereof is, *That God chastises his children out of love and for their good*. For all the actions of God towards those he loves, must needs be out of love ; and whatsoever he doth out of love, must be for the good of those he loveth. Indeed men for want of wisdom often do out of love that which hurts, as the Proverb is, *they kill with kindness* : But with God it is otherwise ; He wants not skill to know what is best for his beloved, as men do ; and therefore as certain it is that his chastisements shall end with our \* *profit*, as we are sure they spring from our sins.

\* Heb. 12. 10.  
God chastens  
us, ὅτι τὸ σκεπ-  
τόμενον ἡμῶν  
ἐστὶν ἡμετέ-  
ρα, ὅπως ἵνα  
ἡμεῖς ἁγιασθῶ-  
μεν ὑπὸ τοῦ  
καλοῦ τοῦ  
πατρὸς ἡμῶν  
καὶ ἵνα ἡμεῖς  
ἀπολαύσωμεν  
τῆς ἁγιότητος  
αὐτοῦ.

The ignorance of this point makes many to err, and with the friends of *Job* to judge amiss of God's love and hate towards men. But we must know that God hath two sorts of arrows, *Arrows of judgment* and *Arrows of mercy* : the first he shoots against those he hates ( *Psal. 7. 13. Ps. 144. 6.* ) the other he shoots at his own, even those whom he loves, and therewith he wounds them that he may cure them ; and such as these may apply to themselves the words of the Spouse in the Canticles, *I am wounded with love* : God's love hath wounded me, and the wound of God makes me love him : it begins in his love to me, and aims at and ends in my love to him. For we must remember in this case that which *S. Austin* well observes, That when the  
godly



godly and the wicked suffer the very same things to outward appearance, yet *there is a great unlikeness of the sufferers, even in the likeness of suffering*: the one are punished out of God's just displeasure and wrathful vengeance; the other are disciplin'd out of mercy, that God might fit them and keep them for himself, because he loves them.

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And that we may the better understand this, let us consider what Effects Afflictions work, and what fruits they bring forth in those whom God loveth.

1. Afflictions to them whom God loves are Medicinal, and thereby they recover their health by repentance from some spiritual disease they are sick of. For howsoever the Lord gives the rein loose to the children of wrath, and lets them enjoy their hearts desire; yet will he \* *hedge with Thorns the ways of those he loveth*, and \* *Hof. 2. 6.* will awaken them by some sharp rod or other out of the sleep of security. So he taught *Miriam* by a \* *leprosie* to leave her murmuring; he wakened *Jonah* out of his \* *Num. 12. 10.* sleep by casting him into the Sea: *Zacharias* his unbelief was cured with \* *dumbness*; \* *Luk. 1. 22.* and *Blessed is the man whom the Lord* this way *chastens* and corrects. *Psal. 94.*

2. Afflictions are Preservatives to keep them whom God loveth, from sin. Thus an *Angel of Satan* must buffet Paul, lest he should be exalted above measure, *2 Cor. 12.*

7. The Earth which is not tilled and broken up, bears nothing but thorns and briers. Vines wax wild in time, unless we prune and cut them. Our hearts would be overgrown with evil affections and dispositions, as with so many noisome weeds, if God by his loving chastisements should not Till and Manure them: *My Father* (saith Christ) *γεωργός ἐστίν* is the Husbandman, *John 15. 1.*

1 Cor. 9. 2.  
To are God's  
afflictions God's  
husbandry or  
tillage.

3. Afflictions make the fruitless bring forth fruit, beget many Vertues, and make God's Graces in us to bloom and bring forth works pleasing unto our Heavenly Father. The Prodigal Son (in *Luke 15.*) never thought of returning to his Father, till he was brought low by affliction. *Hagar* was proud in the house of *Abraham*, but humble in the Wilderness, *Gen. 21.* *Jonah* sleepeth in the ship, but watches and prayes in the Whales belly. *Sicut Aromata odorem non nisi cum accenduntur, expandunt*, saith *Gregory*; as sweet spices send not forth nor spread abroad their sweet smell untill they be burnt or beaten; so neither do the Graces of God's children send forth so sweet, so rich a fragraney as when they are exercised by Afflictions.

4 Lastly, Afflictions draw men nearer unto God. *Manasses*, who lived in *Jerusalem* as a Libertine; when he was bound with chains in *Babylon*, when he was in affliction, he besought the Lord and humbled himself greatly before the God of his Fathers. *2 Chron. 33. 11, 12.* In the Gospel we read that *Corporal diseases* brought many to Christ, whereas many who had their health, neither regarded nor acknowledged him.

And thus I have let you see (according to *Sampson's Riddle*, *Judg. 14.*) how that out of the eater comes meat, and out of the \* *sowr* (or sharp) comes sweet: Out of sowr and sharp or bitter afflictions, out of troubles and calamities that sometimes threaten to devour us, comes sweetness, comfort and refreshment.

\* *Funius* renders *IVM* ab acri. Some Greek Copies render it *ἐκ* *μαγν* out of the bitter, and to this sense are the Syriack and Arabick Versions here. *Sen. lib. de Provid. c. 2. Paternum Deus habet adversus bonos viros animum; & illos fortius amat, & doloribus ac damnis exagitat, ut verum colligant robur.* *Observat. 2.* \* *Wild. 12. 22.* *Wl* *creas* *thou,* O Lord, dost chasten us, *ἡμᾶς* *ταυδεύ-* *ov;* thou scourgest our enemies a thousand times more, *ἐν μυριάσιν* *καταπαύεις.*

The main use of all is for comfort in all our sufferings and crosses whensoever God sends them: For they are Signs of our Son-ship and Tokens of his love. So the Author of the Epistle to the Hebrews tells us expressly, *chap. 12. 6. &c.* *Whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth; If ye endure chastening, God dealeth with you as with Sons. But if ye be without chastisement—then are ye bastards and not Sons.* Let us then learn to bless God in our afflictions; and say with *David* (*Psal. 94 12.*) *Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy Law; It is good for me that I have been afflicted; for before I was afflicted, I went astray; but now have I kept thy Word,* *Psal. 119. 67, 71.*

My Second Observation is this, *That if God spares not those whom he loveth, much less shall his Enemies escape punishment.* Surely if God chastises those whom he loves, he will break in pieces those whom he hates \*. If thou art God's Enemy, as thou canst not expect any of that Favour he shews unto his Friends and children, so much less hast thou reason to hope that he will not revenge himself on thee, when thou seest him so severe unto his own. Let them think on this who live in enmity against God, and never yet made their peace with him, by casting off the old man and putting on the new; but continue still to walk after the flesh, in all the ways of sin, and cast God's Law behind them. Let them not rejoyce at the afflictions of God's children, nor laugh at their sufferings; but fear and tremble; For every lash that the Children of God feel is a Warning-piece to ungodly men, and should make them dread those sorer punishments,

ments, those *many* (and worse) *stripes* (Luke 12. 47.) the indignation and wrath, tribulation and anguish which shall be to every one that doth evil, Rom. 2. To conclude, consider, that in 1 Pet. 4. 17. If judgment must first begin at the house of God, what shall be the end of them that obey not the Gospel of God?

Observat. 3. AND now I come to the last thing to be observed out of these words, viz. That God rebukes before he chastens. *Ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω*, As many as I love, I rebuke and chasten: first ἐλέγχω I rebuke, and then παιδεύω I chasten; first admonish and reprove them, and convince them of their Sin; and then chastise them: his παιδεία hath an ἐλεγχος, his disciplining goes with admonition.

It is a part of God's style whereby he proclaims himself, \* The Lord, The Lord God, merciful and gracious and long-suffering. And this appears in that he strikes not a sinner without frequent forewarnings, reproofs and convincing him of sin: His Word is always the harbinger of his Sword: he rebukes and then chastens; for he desireth not our misery but our amendment. As I live (saith the Lord) I desire not the death of a sinner, but rather that he would turn from his way and live. And so in Prov. 1. Wisdom first cries out in the streets\*, How long will ye Scorners delight in scorning, and ye fools hate knowledge? First she calls, before she \* laughs at their calamity, before destruction comes upon them as a whirlwind, or distress and anguish fall upon them.

Before the Flood came and overwhelmed the Earth for sin, man had given him 120 years warning, so long a space for repentance; as the Chaldee Paraphrast expounds that in Gen. 6. 3. [— his dayes shall be an 120 years ] to this sense, A term of 120 years shall be given them (i. e. the men of that *רְשָׁעִים* evil generation) *אם ישובו*; if they will return or repent. Before Nineveh should be destroyed, the Prophet Jonah was sent to cry against it. Israel was not carried captive into Assyria before the Lord had testified against them by all the Prophets and by all the Seers, saying, Turn ye from your evil ways, and keep my Commandments, &c. 2 Kings 17. 13. The like is said of Judah, in 2 Chron. 36. 15, 16. The Lord God of their Fathers sent to them by his Messengers; rising early and sending, because he had compassion on his people.— But they mocked the Messengers of God, and despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, till there was no remedy.

\* That by *wing of abominations*, (for so it should be rendered rather than the overspreading of abominations) is meant here an Army of Idolatrous Gentiles, or the Roman Army that destroy'd Jerusalem, see it clearly proved in Book III. in the Treatise Of Daniel's Weeks.

The \* wing of abominations [*כנף שקר*] whereof Daniel speaks in ch. 9. 27.] overwhelmed not the City Jerusalem, until Christ had long laboured in vain to gather them under his wings, as a Hen gathereth her Chickens; and they would not, Matth. 23. 37. Nay when other warnings have been fruitless, and God's chastisements and Judgments near, the very Heavens themselves shall by Comets and other Signs give warning of their approach, if at length by our humiliation we would stop them even at the door, or at least by our preparation to endure them mitigate them unto us.

Use 1. 1. If this then be God's manner of dealing, To warn us by reproof, of our danger, that so we might avoid it before it comes; it should behove us not lightly to pass by his warnings, his *ἐλεγχοι*, so often sounding in our eares in the reading or preaching of his Word. There is no Evil that hath, doth, or shall befall us for any sin we commit, but there it is foretold and threatned us: no one Example there, but it is for our learning or instruction *εἰς τὴν ἡμετέραν διδασκαλίαν* Rom. 15. 4. and for our admonition *πρὸς νουθεσίαν ἡμῶν*, 1 Cor. 10. 11. Nay the Holy Ghost doth so lively pattern by Examples the several cases which may befall men; as none scarce ever hath been or in any age shall be, which in one Example or other may not clearly read his own case and learn Wisdom. The Precepts also in the Holy Scripture are so plentiful, and the Threatnings so plain; that neither can we excuse our sins by ignorance, nor justly say that God's Judgments took us unawares.

Use 2. 2. If God so powerfully warns his Creature before he strikes him, how dare we strike our Brother before we warn him: For those who deal with men, as Experience sheweth, are often scorched with the fire before they see the smok. But the reason of this difference is plain; God strikes because he loves and would amend us, and therefore he first rebukes and warns before he chastiseth: But we punish if we have power, or procure our Brother to be punished if we have not, because we hate him, and therefore lie in wait to entrap him: He must not be admonished, lest he should take heed and grow too wary, and so escape our snare: and yet we cry nothing but Discipline and Execution of Justice, when our hearts and Consciences tell us it is but the wreaking of our Malice.

But



But God gives us a Rule to follow, fashioned according to the Pattern of his own Long-suffering: *If thy Brother trespass against thee, go and tell him his fault between thee and him alone* — if again, *take with thee one or two more*: and if yet he amend not, *Tell the Church, &c.* *Matth. 18.* He that observeth not this Rule, little hope is there that ever God will give him grace to make use of his warning, who gives no warning to his brother.

AND thus I come to the Second part of my Text, which is *our duty*; We must be *zealous and repent*. Where first as the words lie, we will speak of Zeal, and then of Repentance.

Concerning Zeal, I will draw all I have to speak unto these two Heads. 1. What is this Zeal which is here commanded. 2. What Motives there are to urge and command it.

For the first, Zeal is the Intension and Vehemency of all our affections in matters of God and his Service. It hath its name of *Zeal* which is to burn and boil as water over the fire, and thence may be styled the Fervency and boiling of our affections. Such a one was *Apollos*, as *S. Luke* (in *Acts 18. 25.*) describes him to be *ζέων τῷ πνεύματι fervent in spirit*, and such *S. Paul* exhorts the *Romans* to be, *ζέοντες πνεύματι fervent or burning in spirit*, *ch. 12. 11.* For as burning is the excess or highest pitch of heat, so is zeal of our affections. The Schoolmen make it an Intension of love; which is true if Love be taken as the Scripture useth; for it comprehendeth all our Affections under that name: all of them spring from presupposing Love. No man is ignorant of this that knoweth how in Scripture all our Duty both to God and man is styled Love and Charity. But Love is a special affection, Zeal is not the Intension of it alone, but of the rest also, Hatred, Joy, Grief, Hope, Fear, &c.

So he that with *David* loves the Law of God more than a *hony* or the *hony-comb*, more than *b* *thousands of gold and silver*; he loves zealously. He that rejoiceth in God's Testimonies more than they that find great spoil, more than his *d* *appointed food*; he joyes zealously. He whose eyes gush out *c* *rivers of waters*, and wisheth his eyes were *f* *a fountain of tears*, because men keep not God's Law; he grieves zealously. He whose eyes fail and whose soul almost fainteth with waiting and longing for the *g* *Salvation of the Lord*; he hopes zealously. He who saies, *h* *my flesh trembleth for fear of thee, and I am afraid of thy judgments*; he fears zealously: and so of the rest.

But as in our Bodies we find *Aguish burnings* as well as the healthful vigour of *Natural heat*; and as *Nadab and Abihu* offered fire unto God, but not the right and holy fire, but *\* strange fire which he commanded them not* (*Lev. 10. 1.*) So are there some counterfeits of zeal, as it were *false fires*, abominable unto God and odious unto men. *All is not gold that glisters*, no more is all Zeal which seemeth so, this zeal which God approves. Lest therefore blazing Comets be mistaken for the purer Stars of heaven, and *Nadab and Abihu's strange fires* for the fire of God's Altar; let us take a survey of the kinds and characters of false zeal, for the better discerning of the true.

The kinds then of false zeal may be reduced unto Three heads. 1. *Hypocritical* zeal, which wants sincerity. 2. *Blind* zeal, which wants knowledge. 3. *Turbulent* zeal, which wants love and moderation.

1. The First of these [*Hypocritical* zeal] is a meer blaze and shew of fervency, without any true and solid heat: It is nothing but the *Vizor of zeal*; looking a squint one way, but tending another; pretending God and his Glory, but aiming at some private and sinister end. Such was the zeal of *Jehu* who marched *\* furiously*, and his word was, *The Lord of hosts*; *\* Come* (said he to *Jonadab*) *and see my zeal for the Lord*: but his project was the Kingdom. *Jezabel* proclaimed a *Fast*, as out of an Extasie of zeal that God should be *blasphemed*; but her aim was *Naboth's vineyard*. So in *Acts 19. Demetrius* the Silver-Smith and his fellows cry, *Great is Diana of the Ephesians*; but meant the gain they got by making of her *Silver Shrines*, *\* (verf. 24.)*

*Idols of Diana* (not for *Diana* as in our Translation) were little Shrines or Cabinets, made like little Temples or Chappels (and in the form of her Temple at *Ephesus*) wherein was the Image of *Diana*: These *Demetrius* made and sold to the people that came to *Ephesus*, who took them home with them to worship by.

This Zeal is soon descried by the proper Character it hath, namely, an affectation of having their works *seen of men* (which is said of the vain-glorious *Pharisees* in *Matt. 6.*) be it by ostentation of their zealous deeds, like *Jehu*; or by the excess of affected gestures, sighs, and other like actions falling within the view of men: Not but that a true zeal doth shew it self vehement, even in external actions; but it is the straining of them beyond measure which argues the Heart to be guilty of emptiness within.

2. The

Revel. 3. 19.

II.

I.

The Nature of Zeal.

a Psal. 119. 10.  
b Pl. 119. 72.  
c Verf. 162.  
d Job 23. 12.  
e Pl. 119. 135.  
f Jer. 9. 1.

g Pl. 119. 81.  
82.  
b Verf. 120.

אש נרה  
Ignem alienum  
qui non erat  
de celo missus, &  
sumptus ex Al-  
tari aeneo, ubi  
erat Ignis sacro,  
demissus de celo.

3 Kinds and Characters of False zeal.

\* 2 Kings 9. 20.  
\* Ch. 10. 16.

1 Kings 21.

\* The Silver  
vases Agrepu-  
and in the form  
of Ephesus, who

Revel. 3. 19.

\* Rom. 10. 2.

\* Acts 26. 9.

Ch. 3. 13.

\* 2 Sam. 21.  
1, 2.

\* Luke 9. 54.

\* John 18. 10.

2. The Second kind of *False zeal* is *Blind zeal*, *Ignis fatuus* or *Fools fire*, leading a man out of the right way : when men zealously affect evil things, supposing them to be good ; or are eagerly bent against good things, supposing them to be evil. Such was the *Zeal* of the *Jews*, of whom *S. Paul* \* witnesseth that they had a *zeal of God* ( that is, in the matters of God ) but not according to *knowledg*. And with this *Zeal* was he himself once carried, when he persecuted the *Christians* with an opinion of *doing God good service*, as the phrase is *John* 16. 2. *I verily thought* ( saith he \* ) *with myself, that I ought to do many things contrary to the Name of Jesus of Nazareth*. And such is the *zeal* of simple and devout *Sectaries*, who blindly run after some person they esteem, without knowing themselves either why or whither. This kind of *zeal* is like to metal in a *Blind horse*, that will speed to fall into a pit or to break his neck : The counsel I would give for avoiding this kind, is to look before we leap, and see our way clearly before we run.

3. The Third kind of *False zeal* is *Turbulent zeal*, which *S. James* \* calls ζήλον πικρόν *bitter zeal* ; a kind of *Wildfire* transporting a man beyond all compass of Moderation ; namely when in the excess of our heat we either outgo the bounds of our place and calling, or use undue Means or wayes, or overshoot the limits of Love and Charity whether to God or our Neighbour. For howsoever *Zeal* be an excess of our affections in the things of God ; yet must this excess never break over the banks either of our vocation, or in choice of Means out-bound the Rule of God's Law, as theirs most certainly doth who endeavour to colour their Religion by the Massacres of Princes, overturning of Kingdoms, breach of Oaths and almost all bands of humane Society. Such was the *Zeal* of *Saul* when he slew the \* *Gibeonites*, forgetting the Oath which the Princes of the Congregation had made unto them, *Josh.* 9. 15, 18, 19. And such was the *zeal* of *James* and *John* in the \* *Gospel*, when to vindicate the honour of *Christ* they would have *Fire to come down from heaven* to consume a whole Village of *Samaria*. Such also was *Peter's zeal*, when he cut off \* *Malchus* his ear : The former outwent the limits of Love and Charity ; the last the limits of his Vocation. As Clocks whose Springs are broken, overstrike the hour of the day ; So this mad and untempered *Zeal* the measure of Moderation.

Thus I have briefly described these *False fires*, that by the Law of contraries we may know who is the *true Zealot* whom God approveth, namely, He whose Spirit is in Fervency and not in Shew, for God and not for himself, guided by the Word and not with humours and opinions, tempered with Charity and free from head-strong violence. This is that *Zeal* which our Saviour calls for in my Text [ ζήλωσον ἔν Be zealous therefore. ] This is that *Zeal* which whoso wants, in him God hath no pleasure, but will spue him out of his Mouth, as it is said in *vers.* 15. a little before my Text.

But why ( will you say ) should this *zeal* be so needful, or why may we not worship God without it ? Let us therefore now see the Reasons and Motives which do evince and prove it needful, and should urge us to it.

1. First, therefore I will seek no further than my Text, where the want of *Zeal* is reckoned for a Sin, a Sin to be repented of, *Be zealous and Repent* : Is not that needful, without which all our works are sinful ?

Object. But *Vertue* ( you will say ) consists in a Mean, and not in Excess ; and why should not *Piety* also ?

Answer. I answer, *The Mean* wherein *Vertue* is placed, is the *Middle of different kinds*, and not the *Middle or Mean of degrees in one and the same kind*. *Vertue* ( so it be *Vertue* ) is at the best in the highest degree, and so is *Religion* in the highest pitch of *Zeal*.

2. It is the Ground-rule of the whole Law of God, and of all the Precepts concerning his Worship ; That we must love the Lord our God with all our heart, with all our soul, with all our Mind, and with all our strength. What is this else but to love him zealously, to worship him with the highest pitch of our affections and the uttermost strain both of Body and Soul ? For he is the Sovereign and chiefest Good ; what Love then can suite to him but the very top and Sovereignty of Love ? All things in God are *supreme* ; his Power, his Knowledge, his Mercy ; and therefore he cannot truly be worshipped, unless we yield him whatsoever is *supreme* in ourselves ; a supremacy of Fear, a supremacy of Hope, a supremacy of Thankfulness. For whom then should we reserve the top and chief of our affections ? for our gold ? for our *Herodias*, &c. How can we offer God a baser indignity ? will he endure that any thing in the world should be respected before him, or equalled to him ? The Lord our God is a jealous God, and will not suffer it. Let therefore all the Springs and Brooks of

Deut. 6. 5.  
Mark. 12. 30.

Exod. 20.



of our affections run into this Main, and let no Rivulet be drawn another way. If Zeal be good in any thing, it is most required in the best things: and if in any thing it be \*comely to work *with all our might* (Ecclef. 9. 10.) certainly in the service of God it is most comely: *Be not slothful in business, but fervent in spirit, serving the Lord,* Revel. 3. 19. \* *Επείρωσαν τὰς λαγῆς, τὰς τὰν νόστων.*

Rom. 12. 11.

3. Zeal is that which carries our Devotions up to Heaven, As Wings to a Fowl, Wheels to a Chariot, Sails to a Ship; so is Zeal to the Soul of Man. Without Zeal our Devotions can no more ascend than Vapours from a Still, without fire put under it. *Prayer*, if it be *fervent*, *availeth much*: but a cold Sute will never get to Heaven. In brief, Zeal is the Chariot wherein our Alms, our Offerings and all the good works we do, are brought before the Throne of God in Heaven. No Sacrifice in the Law could be offered without fire; no more in the Gospel is any Service rightly performed without Zeal. Jam. 5. 16.

*Be zealous* therefore, lest all thy works, all thy endeavours be else unprofitable: Rouze up thy dull and heavy Spirit, serve God with earnestness and fervency; and pray unto him that he would send us this fire from his Altar which is in Heaven, whereby all our Sacrifices may become acceptable and pleasing unto him.

AND thus I come to the next thing in my Text, *Repentance*. [*Be zealous and repent.*] *Repentance is the changing of our course from the old way of Sin unto the new way of Righteousness*: or more briefly, *A changing of the course of sin for the course of Righteousness*. It is called also *Conversion*, *Turning and Returning unto God*. This matter would ask a long discourse, but I will describe it briefly in five degrees which are as five steps in a Ladder, by which we ascend up to Heaven. 2.

1. The first step is *the Sight of Sin and the punishment due unto it*, for how can the Soul be possessed with *fear and sorrow*, except the Understanding do first apprehend the danger: for, *that which the Eye sees not, the Heart rues not*. If Satan can keep sin from the Eye, he will easily keep sorrow from the Heart. It is impossible for a man to repent of his wickedness, except he reflect and say \* *What have I done?* The serious Penitent must be like the wary Factor, he must retire himself, look into his Books, and turn over the leaves of his life; he must consider the expence of his Time, the employment of his Talent, the debt of his Sin, and the strictness of his Account. Jer. 8. 6.

2. And so he shall ascend unto the next step, which is *Sorrow for sin*. For he that seriously considers how he hath grieved the Spirit of God and endangered his own Soul by his sins, cannot but have his Spirit grieved with remorse. *The sacrifices of God are a contrite spirit*. Neither must we sorrow only, but look unto the *quality* of our Sorrow, that it be *Godly*, \* *ἡ κατὰ Θεὸν λύπη*: and to the *quantity* of it, that it be *Great*. \* *μεγαλὴ λύπη*. We must fit the plaister to the wound, and proportion our sorrow to our Sins. He that with *Peter* hath sinned heinously, or with *Mary Magdalen* frequently; must with them weep bitterly and abundantly. 2 Cor. 7. 1.

3. The Third step of this Ladder is the *Loathing of sin*. A Surfeit of Meats how dainty and delicate soever, will afterwards make them loathsome: He that hath taken his fill of sin, and committed iniquity *with greediness*, and is *sensible* of his \* *superfluity* or *abundance of naughtiness*, and hath a great sorrow for it; he will the more loath his sins, though they have been never so full of delight: Yea it will make him loath himself, and cry out in a mournful manner with *S. Paul* (Rom. 7. 24.) *O wretched man that I am, who shall deliver me from this body of death?* \* *μετανοεῖν καὶ ἁγιασθαι* Jam. 1. 21.

4. The fourth step is the *leaving off sin*. For as *Amnon* hating *Tamar* shut her out of doors\*: So he that loaths and hates his Sins; the sight, the thought, the remembrance of them will be grievous unto him, and he will labour by all good means to expel them. For true Repentance must be the consuming of sin. To what purpose doth the Physician evacuate ill humors, if the Patient still distempers himself with ill diet? What shall it avail a man to endure the launcing, searching and tenting of a wound; if he stay not for the cure? So in vain also is the Sight of sin, and the Sorrow for and Loathing of Sin, if the works of darkness still remain, and the Soul is impatient of a through-cure. And therefore as *Amnon* not only put out his loathed Sister, but *bolted the door after her* (as it is said in the forequoted place): So must we keep out our sins with the Bolts of Resolution and Circumspection. *Noah* pitched the Ark *within and without* (Gen. 6. 14.) So to keep out the waters: and a Christian must be watchful to secure all his Senses, External and Internal, to keep out sin\*. \* *Origen, hom. 2. in Gen. 6. Vult se archi-*

*rebus Ecclesie, Christus, & corpore Sanctum esse extrinsecis, & corde intrinsecis purum; cautum undique & castitatis aque innocentie virtute munitum, hoc est intus & foris bitumine esse oblitum.*

Revel. 3. 19.  
The true Re-  
pentance is  
(Acts 20. 21.)  
ἡ εἰς τὸν  
Θεὸν μετάνοια.  
Penitentia quæ  
ad Deum bo-  
næq; studium  
acceditur: and  
this is the Re-  
pentance to Sal-  
vation (2 Cor.  
7. 10.) and unto  
Life, Acts 11.  
18.

5. The Fifth and last step is the *Cleaving unto God with full purpose of heart, to walk before him in newness of life.* All the former Degrees of Repentance were for the putting off of the Old man; this is for the putting on of the New: For ubi Emendatio nulla, Penitentia necessario vana (saith \*Tertullian de Penit. c. 2.) Where there is no Reformation, there the Repentance must needs be vain and fruitless; for (as he goes on) caret fructu suo, cui eam Deus servit (i. e. hominis salutis) it hath not its fruit unto holiness, nor the end everlasting life, Rom. 6. 22.

And thus have I let you see briefly *What Repentance is.* Will you have me say any more to make you to affect it as earnestly, as I hope by this time you understand it clearly: Know then that this is that which opens Heaven and leads into Paradise: This is that Ladder, without which no man can climb thither: and therefore (as S. Austin saith) *Mutet vitam qui vult accipere vitam:* Let us change our life here, if we look for the Life of Glory hereafter: Let us leave the old way of sin for the new way of righteousness: and (to apply all to my Text) Let us change our course of Lukewarmness for a course of fervency in God's service, our dull and drowsie Devotions for a course of Zeal. *Be zealous and Repent.*

## III.

AND thus I come to the Third thing I propounded, namely, the Connexion and dependance of these latter words [*Be zealous therefore and Repent*] upon the former [*As many as I love, I rebuke and chasten.*] Many things might be here observed, but I will name but one, which is this, *That Repentance is the means to avoid and prevent God's Judgments.* For (as Tertullian in his de Penitentia observes,) \* *Qui penam per judicium destinavit, idem & veniam per penitentiam spondit:* He that hath decreed to punish by Justice, hath promised to grant pardon by Repentance. And so we read in *Jeremy 18. 7.* When I shall speak (saith the Lord there) concerning a Nation or Kingdom, to pluck up, to pull down, and to destroy it: If that Nation against whom I have pronounced, turn from evil, I will repent of the evil which I thought to do unto them. And in *Ezekiel 18.* Repent and turn from all your transgressions, for why will ye die, O ye house of Israel; namely, that death wherewith God threatned them, if they should continue in their sins, they might prevent by returning to him by repentance. And so saith God to *Jeremy*, in chap. 26. 2, 3. *Speak all the words that I command thee to speak unto them: If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings.* Lo here, If we repent us of our Sins, God will also repent him of his Judgments, that is, he will not send them. Thus when the *Ninevites* repented in Sackcloth and ashes, it is said (*Jonah 3. 10.*) *And God saw their works, that they turned from their evil way, and God repented of (that is, he brought not upon them) the evil that he had said he would do unto them.* And so if *Laodicea* (in my Text) should leave her Lukewarmness; God, who would have chastised her because he loved her, would yet withhold her chastisements because she repented. Would we then avoid the Judgments of God hanging over our heads? Let us not then defer our Repentance. Would we not have the flaming fire of God's wrath and vengeance to consume us? Let us repent of our Lukewarmness, and get this sacred Fire of Zeal, the only means to preserve us: *Be zealous therefore and repent.*



## DISCOURSE LIII.

1 Ep. JOHN 2. 3.

*Hereby we do know that we know him, if we keep his Commandments.*



*AN* that is born of a woman (saith Job) is of short continuance and full of trouble: Nay our days are not so few, but they are also as full of sorrow, full of unquietness and discontent; no hour is without, no estate is free; from him that sitteth upon the glorious throne unto him that is beneath in the earth and ashes, from him that is clothed in silk and wears a crown even unto him that is clothed in simple raiment. He that had attained the highest pitch of worldly felicity,

King Solomon, who was great and encreased above all that were before him in Jerusalem, whose eyes had whatsoever they desired, who withheld not his heart from any joy; yet when he had considered all, he could see no good thing under the Sun, nothing wherein he could find true hearts-content; but cried out, *Vanity of vanities all is vanity and vexation of Spirit: All things are full of Labour, man cannot utter it.* Yea Pleasure it self is linkt with pain and sorrow, *Extrema gaudii semper occupat luctus.* In vain then do mentake up their rest where they have not long to stay; in vain do they seek for comfort in those things where no true comfort can be found. There is but one thing in the world that can make this miserable life happy unto us, and that is so to demean our selves while we live here, as that we may be assured of the Life to come: This is that will make us not to feel the sorrows and troubles of this life; This is that will make us with ease to swallow the bitter pills of Death it self; when we can say with \* Job, *I know (or I am sure) that my Redeemer liveth, and that these eyes shall see him, though worms consume this body of mine.*

But the greatest part of men think no such Assurance can be had, and therefore think it but labour lost to seek after it: Others on the contrary are too credulous, assuring themselves of God's favour and of eternal life, without any proof or trial of their Assurance whether it be true or no. That both these sorts of men may see what a dangerous Error they are in, let them peruse but this one Epistle of S. John, and out of the whole Epistle let them consider with me a while the Verse which I have read; let them hear what the Spirit saith by the beloved Apostle of the Lord, *By this we do know (or come to be assured) that we know him, if we keep his Commandments.*

The first part of these words tells us of an Assurance to be gotten; and lest we might deceive our selves, the other part tells us what that is whereby we come to be assured, and whereby we may prove infallibly whether our Assurance which we have conceived be good or no, viz. *If we keep his Commandments. By this we do know (or we are sure; so the former Translation, and it comes all to one) that we know him, if we keep his Commandments.*

In the first part of these words all is plain, and there is nothing hard to be understood, but only what is meant by this *Knowing of Christ*; what manner of Knowledge this should be which is here spoken of. For there are diverse kinds of *knowing Christ*. There is a Knowledge which the very Devils have: the Devils (saith S. James) believe also and tremble; and in Luke 4. 34. we read that the Devil said unto Christ, *I know thee who thou art, the holy one of God*; and in verse 41. that other Devils also came out of many whom they possessed, crying out and saying, *Thou art Christ the son of God*; but Christ rebuked them, and would not suffer them *λαλεῖν ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶ* to say that they knew him to be Christ. There is a Knowledge

1 John 2. 3.

likewise which *the wicked* may have, but it is like unto the *Knowledge* which *Devils* have : For the wicked may know Christ to be the Son of God, they may know he died upon the Cross for the sins of men they may know that he is gone up into Heaven and sitteth at the right hand of his Father in glory everlasting ; but, alas ! this Knowledge, if they have no more than it, will not profit them at all, it will never stand them in stead, but rather make them more inexcusable at the Day of Judgment.

But the *Knowledge* which the Text speaks of, it is the *Knowledge of the Faithful*, yea it is the *Knowledge of Faith*, yea it is *Faith it self* : For this Knowledge of Christ is to know him to be our Christ, to know him to be our Redeemer, to know him to be the Propitiation for our sins as well as for the sins of other men. This you see is *Faith it self*, and this is the *Knowledge* here meant ; as you may easily see further, if you do but read the words going next before my Text, where our Apostle saith, *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous : And he is the Propitiation for our sins ;* and then come the words of my Text, *And hereby we know (or we are sure) that we know him ;* that is, *Hereby we know him to be (as was said before) our Advocate, our Propitiation ;* all this we are sure, we know, he is to us, *if that we keep his Commandments.*

I. If therefore *Faith* be a *Knowledge*, If to *believe in Christ* be to *know Christ* ; how then can *Faith* and *Ignorance* stand together ? how can an *ignorant* man be a *faithful* man ? or how can he have *Faith* who knoweth not the things of *Faith* ?

Here is a Lesson to be learned of those that think it needless for a man to busie his head in the knowledge of the things belonging to his Salvation ; that think it is enough if they have a good meaning, though they know nothing else. They are proud of their *Ignorance*, and will say they have as good Souls as the best of them all : but, alas ! they know not that Light and Darkness cannot agree together ; they know not that to walk in darkness is to walk in the shadow of death ; they remember not that Light is come into the world, and that those that love darkness rather than light should be cast into outer darkness, where there is weeping and gnashing of teeth.

\* Luke 13. 27.

What will you answer at the great day of hearing, when Christ *will \* not know you*, because ye knew him no better ? Will you say, as some do, That you were not Book-learned, and therefore could not read ? Will you say you had no Learning, and therefore hope to be excused ? These Fig-leaves will not serve to cover your nakedness withal.

I confess, there are many things which the Learned know, which you are not bound to know ; Those who are expert in the Scriptures know many things both concerning God and his Works, which others may be ignorant of without endangering their Souls safety ; yea matters of high Controversie, those who are simple are forbidden to meddle withal ; for so saith S. Paul, Rom. 14. 1. *Him that is weak in the faith receive you, but not to doubtful disputations.*

But things which concern our Faith, things which are needful to our Salvation, things which concern our Obedience unto God ; these things no man must be ignorant of that regards the safety of his Soul ; these things God will require at the hands of every one who shall be saved, whether they be learned or unlearned, whether they be of the wise or of the simple : whosoever knows not Christ and the means to come to Christ ; whosoever knows not what it is to have a Redeemer, to have God to be his Father, what it is to be reconciled to God, to have Christ to be his Advocate and Mediatour ; whosoever knows not such things as these, must hear that heavy doom of *Go ye cursed into everlasting fire.*

For want of this knowledge of things needful to be known God had a controversy with his people *Israel*, Hos. 4. 1. *The Lord hath a controversy with the inhabitants of the land, because there is no knowledge of God in the land.* For want of this knowledge it was that God saith, *Esay 5. 13. My people are gone into captivity, because they wanted knowledge.* And our Saviour in *Luke 19. 42.* wept over *Jerusalem*, and said, *O that thou hadst known the things which belong unto thy peace, &c.* As it befel the *Jews*, so will it fall out with every one of us that knows not *the things which belong unto our peace*, that is, unto our reconciliation with God in *Jesus Christ* ; God will have a controversy with us, he will send us into everlasting captivity, from whence we shall never return again.

Let me therefore beseech you (Brethren) in the bowels of *Jesus Christ*, If there be any among you that have not yet gotten this needful knowledge, that do not yet know the things belonging to their peace, that they would now look unto



unto themselves, and use the means which God hath appointed. If you may have the best means, use the best: if not, yet make use of those which God hath given you; despise not the least and weakest means; despise not the bare reading of the Scriptures, for they are the Oracles of God, and God's Spirit may be in the mouth of the reader. Pray therefore unto the Lord that he would give you hearts to understand, that his Word may dwell in you plentifully in all wisdom, that he would open unto you the treasures of wisdom and knowledge, that you may relish the heavenly Manna, and that you may long after the sincere milk of the Gospel; that by this means your ways may prosper, your sorrows may be easie and your comforts many, your lives holy and your deaths comfortable.

*1 John 2. 3.*

And thus much I have spoken to those who are ignorant, and please themselves therein. Now let me speak a word or two also to those who covet and desire knowledge, and take delight in the understanding of rare and excellent things. Surely it is a commendable thing to be desirous of knowledge in any thing which may lawfully be known; and this desire in *Solomon* pleased God so well, that because he asked wisdom and knowledge, God gave him riches also, and such honour that there was no King like unto him among the Kings that were before him, neither after him ever came the like. Art thou then desirous of knowledge? wouldst thou know rare and excellent things? wouldst thou know things secret, and foreknow things which are to come? Lo here is a Knowledge the best of all knowledges, the knowledge of Faith, to know Christ to be thy Redeemer. What more secret thing wouldst thou know than to know the Mystery which was hidden from the beginning of the world? What higher knowledge than to know thy name to be written in heaven? What more gainful knowledge than that knowledge that will bring thee a Kingdom whose glory shall never have end? What better knowledge of things to come than to know that thou shalt live in the life to come? If thou knewest the tongues of Men and Angels, if thou knewest all Arts and Sciences, if thou were wiser than *Solomon*, and couldst discourse of *Trees* and *Herbs*, of *Beasts*, of *Fowl*, and of *Fishes*, and yet wantest this Knowledge of Faith; all thy wisdom is folly, and thou art not worthy to wipe the shoes of those who are truly wise indeed. Never therefore count thy self wise, before thou art wise in the Lord; never think thou knowest any thing, before thou knowest thou hast a part in Christ Jesus: For Faith is the \* *Wisdom of wisdoms*; he that knows Christ, knows all, though he knows nothing else. So that we may say with *Solomon*, Prov. 3. 13, &c. *Blessed is the man that findeth this wisdom, and getteth this understanding: For the merchandise thereof is better than the merchandise of silver, and the gain thereof than fine gold. Length of dayes is in her right hand, and in her left hand riches and honour. Her wayes are wayes of pleasantness, and all her paths are peace. She is a Tree of life to them that lay hold upon her, and happy is every one that retaineth her.*

*1 Kings 3.*

*1 Kings 4. 33.*

\* Prov. 1. 20.  
& ch. 9. 1. &c.  
*חכמה*  
Sapientia,  
(i. e.) Sapien-  
tia Sapientia-  
rum, vel Sum-  
ma Sapientia.

There is yet a third sort of men to whom this which hath been spoken may give profitable instruction; I mean the nice and dainty hearers of the Word, who grow almost weary of hearing, because the Ministers sing nothing but this old song of *Knowing and Believing in Christ*; they always beat upon this one point, *How men should get Faith, and know Christ to be their Redeemer*: But they would have some new things taught them, these common things are tedious, the Minister must teach them something they never knew before: or, if they must have the old things still, their stomachs are so queasie, that they must needs have them drest and set out with delicious words and gay shews of Learning, that so they may go down the better; that is, They would have Gold to be gilded, and find want of knowledge in the noblest piece of Learning in the world.

These men are like unto the *Israelites*, Num. 11. who, when God gave them *Manna* from heaven, and fed them with the food of Angels; after they had a while been used to it, they began to murmur, and said, Our souls loath this *Manna*; what, nothing but *Manna*? what, still *Manna*? every day *Manna*, *Manna*? O that we had the *flesh-pots of Egypt*, our *onions* and our *cucumbers*! As if they had said, What though this *Manna* be an heavenly *Manna*, we had rather have that which comes from the Earth, so it be rare and geason; we regard not the goodness of the meat, but the variety of fare.

*Verf. 5. 6.*

But what besel these dainty-mouthed murmurers? Many they had their wish, they had flesh of the best, the flesh of *Quails* sent them; but while the \* meat was in their mouths, the wrath of the Lord came upon them, and they died; not because it was unlawful for them to eat *flesh*, but because they made more account of this grotier

\* Num. 11. 33.

1 John 2. 3.

food because 'twas rare, then of the *Manna* which fell from heaven. Take heed therefore, you that are too-too choice in hearing, and had rather hear rare and new things, than profitable things, because you hear them often.

Luke 2. 14.

The Knowledge of Christ is this *Manna* which came from heaven. If the Minister of God feed you with this, it is the best food he can give you. What more sovereign Diet can be unto your souls than that which makes them live for ever? What more pleasing News can you hear than Tidings that God will be at peace with men? This made the very Angels of heaven to sing for joy at the birth of Christ, *Glory be to God on high, and peace amongst men.* Account not that common which so few men tast of: account not that tedious which the best of you all have need of, and which if you could once but relish the sweetness of, you would think you never had enough of.

I speak not all this as quite disallowing a moderate shew of Learning in Sermons, but because I would have you know that in respect of the *Manna* it self they are but *leeks* and *cucumbers*, the *onions* and *garlick* of *Egypt*.

\* So in Luke 10. 11. *γινώσκετε* is rendered *Be ye sure* and John 6. 69. *ἐγνώκαμεν* We are sure. And so a like word *οἶδε* is rendered, John 16. 30. Rom. 2. 2. & ch. 15. 29.

A N D so I come to the next thing I observe out of the First part of my Text, and that is from these words, *we are sure*, or *we know*, as in the Greek it is \* *γινώσκωμεν* but it comes all to one, for he that knows he knoweth Christ, is sure he knows; he that knows he hath a thing, is sure he hath it.

Rom. 8. 38, 39.

Job 19. 25, &c.

Mark then from hence, *That a man may be sure he shall be saved, he may be sure that the Benefits of Christ's death belong unto him.* For to know Christ, I told you, was to know him to be our Redeemer, that is, to have Faith in him or to believe him to be our Christ. If every one therefore that knows him aright and believes in him truly, shall be saved; he that is sure he knows him, he that knows he believes truly in him, this man must needs know also and be assured of his Salvation. But you see the words of my Text do plainly imply that a man may be sure he knows Christ, or else in vain should the Apostle tell us of the means how to get that which was impossible to be gotten. But if the words of my Text be not sufficient to persuade you, then call to mind the firm Assurance of S. Paul, who was *persuaded that neither life nor death, neither principalities nor powers, nor any thing else in the world, could sever him from the love of God.* Call to mind again the words of Job, who saith he *was sure that his Redeemer liveth, and that his eyes should see him.*

But perhaps you will say that these were extraordinary men, *Apostles* and *Prophets* might know so much by special inspiration, but every man must not look for that which they had; All are not *Apostles*, all are not *Prophets*, and therefore all must not look to be like unto *Apostles* and *Prophets*.

\* Ephes. 1. 14. —the earnest of our inheritance; and ch. 4. 30—sealed unto the day of redemption.

1 Sam. 15. 29.

But mark again the words of my Text, *We are sure*, or *we know, that we know him*: He says not, I John am or may be sure, or that the other Apostles might be sure; but *we know*, or *we are sure, we know him*: that is, I and you both; not I alone who am an *Apostle*, but all you also to whom I write, who have believed through the preaching of the Apostles and Disciples of the Lord Jesus; we all of us may be sure, or know, *we know him, if we keep his Commandments.* And surely if this be not so, why doth S. Peter 2 Ep. chap. 1. 10. bid us *endeavour to make our calling and election sure*? why is the Spirit of God called \* *the Earnest and Seal of our Salvation*? The *Seal*, we know, confirms and makes a thing sure; and he that hath given earnest, is bound to stand to his bargain: whosoever then doth feel the Spirit of God to be within him, as every one may, and must do before they shall be saved, this man hath God's promise sealed unto him, and God hath given him the *Earnest* of his Salvation: and certainly God useth not to break covenants, he will not break promise with us, if we keep promise with him; for he is not as the sons of men, that he should be changed; the Lord hath sworn, and it shall not repent him; the counsel of the Lord remains for ever, and his decree from generation to generation.

Wouldest thou then have comfort in thy misery, wouldest thou have joy in all thy sorrows, wouldest thou find rest in the greatest troubles of thy life, wouldest thou entertain Death as a messenger of joy, wouldest thou welcome the Lord Jesus at his coming? O labour then to make thy election sure; never cease till thou hast gotten the seal and earnest of thy Salvation; renounce all kind of peace till thou hast found the peace of conscience; discard all joy till thou feelest the joy of the Holy Ghost. Do this, and there is no calamity so great but thou mayest undergo, no burthen so heavy but thou mayest easily bear it: Do this, and thou shalt live in the fear, dye in the favour, and rise in the power of God the Father, and help to make up the heavenly



venly Consort, singing with the Saints and Angels, *Hallelujah, Hallelujah, All glory and honour and praise be ascribed to the Lamb, and to him that sitteth upon the throne for evermore.* 1 John 2. 3.  
Rev. 5. 13.

But now lest that which hath been spoken concerning *Assurance of Salvation* might disquiet the weak conscience of some who cannot feel *this Assurance* in themselves; let them know That *this Assurance* doth not always continue in like measure, but is often shaken with the assaults of mis-belief, and overcast with clouds of distrust. We know that though the Sun be risen upon the earth, she doth not always shew her self in full brightness, but sometimes is overcast with clouds and shadowed from our sight; and yet she always giveth so much light as thereby we may discern the day from the night: Even so although the Sun of comfortable Assurance be risen in our hearts, yet it doth not always shine forth with brightness, or shew it self in full strength and vigour, but is sometime overcast with fear and distrust; and yet when there is least, there is so much light that a man may discern day from night, and know the children of God from the sons of Darkness. Despair not therefore, though fear sometimes disquiets thee; Distrust not the Lord thy God, though he seems sometimes to hide his Countenance from thee: but when thou feelest a combate in thy soul, pray then and say with the Father of that child in the Gospel, *Lord, I believe, help thou my unbelief.* Mark 9. 24.

AND thus I come unto the second part of my Text, which contains the *Means* whereby we come to this *Certainty of knowing Christ* and this *Assurance of Salvation*; and that is, *By keeping God's Commandments*; for saith my Text, *Hereby we know that we do know him, if we keep his Commandments.* To know Christ (I told you) is to believe in him, to be assured we know him is to be assured our Faith is a right and a true Faith; which Faith whosoever knoweth he hath, cannot chuse but know certainly he shall be saved: But hereby (saith my Text) may we know that we know Christ aright, and believe in him truly and savingly, *if that we keep his Commandments.*

From whence I observe First, *That though it be true, That whatsoever good thing we have cometh from God, and that it is his Holy Spirit that worketh all heavenly graces in our hearts; yet he doth it not immediately, without means, but by blessing those helps and motives to us which he hath ordained for us to attain such graces and such favours by.* Observat. 1.

For it is true, That Assurance of Salvation is the work of God's Spirit; and yet S. John saith here, That it is the *keeping of God's Commandments* whereby we are assured we know Christ to be our Redeemer: that is, The Spirit of God by this keeping of the Commandments and by obedience to the will of God doth assure us, as by an argument or evidence, that our Faith is a true Faith, a living Faith; and that therefore we may assure our selves that the Spirit of God dwelleth in us, and that we shall enjoy a Crown with Saints and Angels in the life to come. So likewise Faith is the work of the Spirit of God; and yet S. Paul saith, that *Faith cometh by hearing,* Rom. 10. 17. how should men believe unless they hear the Word preached? It is God that saveth us, and Christ who purchased eternal life for us; and yet the use of the Sacraments must be as means to bring us to this happiness. So saith Christ, *Every one that believeth and is baptized, shall be saved;* and S. Peter, 1 Ep. 3. 21. calleth Baptism the figure Mark 16. 16. whereby we are saved.

And throughout the Scripture we shall find that God bestows his blessings and favours by the *use of means*, and to those who use the means which he hath appointed. If Abimelech will have God to heal him and to forgive his sin, he must have Abraham to pray unto God for him: so saith the Text, *Gen. 20. 7. Restore the man his wife; for he is a Prophet, and he shall pray for thee, and thou shalt live.* So if Job's friends will have God to forgive their sin in censuring Job so uncharitably, they must use the means which God commanded them, *Job 42. 8. Take unto you (saith God) seven bullocks and seven rams, and go to my servant Job, and offer for your selves a burnt-offering; and my servant Job shall pray for you, and I will accept him.* If Cornelius will have the will of God revealed to him, he must send to Joppa for Peter to preach unto him, *Acts 10. 5.* If Naaman the Syrian will have the God of Israel to heal him of his Leprosie, he must use the means commanded, to *wash himself seven times in the River Jordan,* *2 Kings 5. 10, 14.* Again, Though God had promised Jacob that he would be with him, that he would do him good, when he was to return unto the land of Canaan; and though Jacob depended only upon God to deliver him from the fury of his brother Esau; yet he knew that God would require of him the using of the means, and therefore he sent a Present to his brother, and when Gen. 32. he

1 John 2. 3.

he came unto him, he used all humble and submiss behaviour toward him. Lastly, Though *Hezekiah* in his sickness had received a Sign and a Promise from God that he should recover, *I have heard thy prayer*, (saith the Lord, 2 Kings 20. 5.) *I have seen thy tears: behold I will heal thee, on the third day thou shalt go up unto the house of the Lord*; yet for all this he did not neglect the means, for according to the counsel of the Prophet *Esay*, he took a lump of figs (saith the Text, ver. 7.) and laid it upon the boil, and he recovered. Thus then you see the manner how God bestows his graces and favours upon the sons of men: He is the chief and principal worker in all things which are done, and yet he worketh not without the means, for so he should always do *Miracles*; (for *Miracles* are nothing else but the works of God without and against the ordinary means) but he worketh by blessing of the means to those who have and use them.

2 Pet. 3. 16.

Here is therefore a Lesson worthy to be learned of those who, when you tell them of the perverseness and corruption of their hearts, and exhort them to seek to be at peace with God, to amend their lives, to eschew evil and do the works of righteousness; answer presently, That all the thoughts of man's heart are by nature evil, and that of our selves we are not able so much as to think one good thought, much less to do any good deed; we have no free will in these things, but are dead in sin; we cannot turn to God, unless he turns us first unto him; we cannot mend, unless God first amend us; we cannot believe, unless he give us Faith; we cannot of our selves do any good, until it pleaseth God to enable us: And after this manner (as *S. Peter* saith) those who are *unskilful and unstable wrest the Scriptures to their own destruction*. But do you not know also, that it is God that giveth us our daily bread, that he giveth us meat to eat and cloaths to put on? and yet which of you all will not use the means to get these things, because else you cannot look that God should give you his blessing? Do you not know, when you are sick of a bodily disease, that if you be healed, God must heal you, God must restore you to your former health? and yet which of you all will not seek unto the Physician, and use all means that can be gotten? Do you not know, when you are in danger, that God must deliver you? and yet would you not laugh at him that in such a case should sit still and say, *God help me*, and never stir his finger to help himself? Are you thus wise in these outward things, and will you not be as wise in things spiritual? It is needful you should use the means to obtain God's blessing in things concerning your Body, and is it needless in things concerning the good of your Soul?

Heb. 4. 12.

2 Sam. 10. 12.

It is true indeed that of your selves you are not able to turn from your evil ways unto the Lord your God; but you are able, I hope, to use the means whereby God's Spirit works the conversion of the heart. This Sun the Lord makes to shine both upon the evil and the good; this Rain he shewres down upon the just and unjust. What though thou canst not believe of thy self? yet thou canst use the means of believing. What though thou canst not of thy self will or do the thing which is good? yet mayest thou use the means whereby God gives the grace of willing and doing good. Wouldst thou then have God to enable thee with the grace and power of his Spirit? use the means wherein the Spirit of God is *lively and mighty in operation, sharper than any two-edged sword, and entreth through even to the dividing asunder of Soul and Spirit*: Meditate continually in the Law of God, be diligent to hear the Word both read and preached, attend to Exhortation, to Instruction: and as *Joab* said unto his army going against the *Aramites*, *Be strong, and let us be valiant for our people and for the cities of our God, and let the Lord do that which is good in his eyes*; so say thou unto thine own Soul, I will firmly resolve, and with all the power I have endeavour to use the means appointed by our God, and let the Lord do that which is good in his eyes. Nay then fear not, thou shalt see the salvation of the Lord: he will give thee a new heart, and put a new spirit within thee; he will take away thy heart of stone, and give thee an heart of flesh, that thou mayest walk in his statutes and keep his Commandments; and thou shalt be one of his people, and he will be thy God.

Observat. 2.

Christ must be received whole, not only as a Priest, but as a King.

Observe in the second place, *That a true and unfeigned Faith in Christ* (which is the *knowing* him here mentioned) *brings forth obedience to his Commandments*. Christ, we must know, is not only a *Priest* to reconcile us, but also a *King* to be obeyed by us. These two, as they are inseparable in him, [a *Priest*, but a *Kingly Priest*; a *King*, but a *Priestly King*;] so must the acknowledgment of them be in his servants. Whosoever therefore receives him as a *Priest* for atonement of his sin, must also submit unto him with loyal obedience as a *King*. We can never truly acknowledge him the



the one, but we must also yield him the other. For Christ will not be divided by us; we must, if we will have him, take him whole; otherwise we have no share in him at all. This is that Faith we say justifies, and no other but such a Faith as this, which adheres unto Christ Jesus both as a Priest and as our Lord and King. And therefore do our Adversaries most unworthily and wrongfully charge us, That we condemn Good works, or hold a man may be in Christ or in the state of grace, though his life be never so wicked; because we hold, as S. Paul does, we are justified by Faith, and not by the works of the Law, Gal. 2. 16.

Observe, thirdly, That the Act of Faith which justifies is the Receiving or Knowing of Christ; not (as some erroneously conceive) an Assurance or Knowing we know him. For Assurance of being justified is no way a Cause or Instrument, but a Consequent of Justification. A man must be first justified before he can know or be assured he is justified. For this Assurance or Certification you may see in my Text comes in the third place, not in the first; wherein you may observe these three things to have this order, 1. Knowing or owning Christ, which is Faith: 2. Keeping his Commandments, which is the Fruit and evidence of a true Faith: then in the third place comes Assurance. For by this we are sure we do know him, if we keep his Commandments. The Object must be before it can be known; the Sun must be risen before she can be seen: So hath every one his interest in Christ before he can know he hath it. Nay he may have it long before, before he knows he hath it: For it is not only a consequent, but a separable consequent, neither presently gotten, and often interrupted. For though it be necessary the Sun should be risen before she can be seen; yet she may be long up before we see her, and often clouded after she hath shined. This I observe for the comfort of those who are troubled in mind and tempted to despair, because they see not the light of God's countenance shining in their hearts.

My fourth Observation, and the chief in the Text, is this, That he that walks in the ways of God, and makes conscience to keep his Commandments, may hereby infallibly know he knows Christ, that his Faith is a true Faith, and that he shall be saved everlastingly. This is the main and principal Scope of the Text, and so plainly therein expressed, that it needs no other confirmation. But the Reason is plain; For Good works are the fruits of Faith, and a Godly conversation is the work of God's holy Spirit. Whomsoever Christ accepts as a Servant, he gives the token of his Spirit, the Grace which enlivens and quickens the Heart and Will to his Service in a new and reformed conversation. Even as the heat of the Fire warmeth whatsoever comes near unto it; so the Spirit of Christ kindles this Grace in every Heart that Faith links unto him: the Fruit whereof is that infallible Livery whereby every one that wears it may know himself to be his Servant.

A Tree is known by its fruit, the workman is known by his work; whosoever then shews these works, and brings forth these fruits, hath an infallible argument that the Spirit of God, the earnest of his Salvation, dwells in his heart; that his Faith is a true and saving Faith; that his believing is no presumption, no false conceit, no delusion of the Devil, but the true and certain motion of God's own Spirit. The rising of the Sun is known by the shining beams, the Fire is known by its burning, the Life of the Body is known by its moving: Even so certainly is the presence of God's Spirit known by the shining light of an holy conversation; even so certainly the purging Fire of Grace is known by the burning Zeal against sin, and a fervent desire to keep God's Commandments; even so certainly the Life and liveliness of Faith is known by the good motions of the Heart, by the bestirring of all the powers both of Soul and Body, to do whatsoever God wills us to be doing as soon as we once know he would have us do it. He that hath this Evidence, hath a bulwark against Despair, and may dare the Devil to his face: He that hath this, hath the Broad Seal of Eternal life, and such a man shall live for ever.

But on the contrary, He that walks not in the ways of Obedience to God's Commandments; whatsoever conceit he hath of God's favour toward him, without all doubt he knows not Christ to be his Redeemer, he hath not nor cannot have any Assurance of Salvation; for how should a man be assured of that which is not? His Hope is Presumption, his Faith is nothing but Security, his Comfort (if he feels any) a mere imagination: His Hope, his Faith, his Comfort are all delusions of the Devil. For if we say (saith our Apostle chap. 1. ver. 6.) that we have fellowship with him, and walk in darkness, we are liars, yea and the Devil, the Father of lies, is in us.

Here therefore is a good Caveat for us all. Let us not deceive our selves; without Holiness no man shall see God. Beware of Presumption, for Presumption sends more

John 2. 3.

Observat. 3.

Observat. 4.

Heb. 12. 14.

1 John 2. 3.

more to Hell than Desperation. Let us never think we have Faith to be saved by, or acknowledge Christ throughly, till we may see and know it by keeping his Commandments. For hereby we know that we know him, &c.

But you may say, Alas ! this is an hard saying : If none have true Faith or know Christ aright but those who keep the Law of God, who then can be saved ? For what man is he who hath such a Faith ? For there is no man living which sins not ; and who can say his Heart is clean ? the best of us all hath need to pray unto God daily and hourly, Lord, forgive our trespasses.

1. I answer, It is true, that an absolute and perfect Obedience to the Law of God is not attainable in this life : For the best that are, though not in a current and constant course, yet ever and anon offend, both in doing what they ought not, and omitting what they should do ; yea some mixture of infirmity and imperfections will cleave unto the face of the fairest action. So incompatible is an uninterrupted and unstained purity with this unglorified state of mortality.

2. All this is true and cannot be denied ; For our Apostle himself saith chap. 1. 8. *If we say we have no sin, we deceive our selves, and there is no truth in us.* But the same Apostle in chap. 3. 8. of this Epistle saith also, *That he which commits sin, is of the Devil.* There is therefore some measure of holiness and obedience, and that more than ordinary, required of those who are the Sons of God. That ours may be such, we must know the requisites thereof are three, To be *Cordial*, *Resolved*, and *Universal*.

Matth. 21. 19.

Psal. 119. 2.

1. It must be *Cordial*, that is, Conscionable and Sincere : it must be internal, proceeding from the Heart, not external only, in the appearance of the outward work. God looks for fruit, and not for leaves ; therefore the Fig-tree in the Gospel which had nothing but leaves, we know, was accursed. But *blessed are they* (saith David) *that keep his Testimonies, and seek him with their whole heart.* For true Faith not only restrains the actions of the outward man, ( for that Humane laws and other respects may do ) but it purifies the Heart also from the reigning allowance of any lust or lewd course of sin. There is *abhorring* as well as *abstaining*, *loathing* as well as *leaving* ; for else a chained Lion, though he abstain from devouring, hath his Lionish nature still.

2. It must be *Resolved*, that is, out of a full and settled purpose to conform our selves to the Law of God ; That howsoever we often fail in the execution, yet this Root may still keep life within us. For good actions which come only by fits and occasions, are no part of true Obedience : nor where such a *Resolution* is, are failings and slips more a sign of a disobedient child, than the missing of a mark argues he that shot never aimed to hit it ; but only is a sign either of weakness, want of skill, or good heed, or some impediment.

3. It must be *Universal* ; I say not absolute and perfect, for no man can keep the Law of God absolutely and perfectly ; yet it must be *Universal*, that is, to one Commandment as well as to another. True Obedience knows no exception, no reservation, nor can any such stand with a true Faith and allegiance to Christ our Lord.

First therefore there must no darling, no bosome sin, no *Herodias*, be cherished : such a dead fly as this will marre the whole box of ointment : For how should he take himself for a faithful servant of Christ, who still holds correspondence with his Arch-enemy the Devil ? It were treason in an earthly subject to do it, how serviceable soever he might otherwise be unto his Prince. One breach in the walls of a City exposeth it to the surprise of the Enemy ; one leak in a Ship neglected will sink it at last into the bottom of the Sea ; the stab of a Pen-knife to the Heart will as well speed a man as twenty Rapiers run through him : If thou hedge thy close as high as the middle region of the Air in all other places, and leave but one gap, all thy grass will be gone : If the Fowler catch the Bird either by the head or the foot or the wing, she is sure his own. So in the present case, If Satan keep possession but by one reigning sin, it will be thine everlasting ruine. If thou live and die with allowance and delight in any one known sin, without resolution to part with it ; thou art none of Christ's servants, thou as yet carriest the Devil's brand, he hath thereby markt thee out for his own.

Secondly, An *Universal* obedience submits not only to Prohibitions of not doing evil, but puts in practice the Injunctions of doing good. Many think they keep the Commandments well, so they do nothing which they forbid : But the *not doing good* is a sin as well as the *doing of evil*. *Dives* fries in Hell, not for robbing, but for not relieving



relieving *Lazarus*. The unprofitable servant was cast into outer darkness, not for spending, but for not bestowing his Master's talent. The five foolish Virgins were shut out of doors, not for wasting, but for not having oil in their Lamps. And the wicked shall be condemned at the last day, not for reaving the meat from the hungry, but for not feeding their poor brethren; not for stripping the naked out of his cloaths, but for not cloathing him. It will not be enough for thee that thou bringest forth no bad fruit, but thou must bring forth good fruit. *Every Tree that bringeth not forth good fruit, shall be hewen down and cast into the fire.* What if thou steal not from thy brother? yet if thou open not thy hand to help and succour him, thou art a Robber. What if thou dost neither lie nor swear? yet if thou makest not thy mouth a glorious organ, and thy tongue a trumpet to sound forth and proclaim the love and mercy of God, thou art a deep and a round offender. What if no man can condemn thee for any evil? yet unless God and thine own conscience shall commend thee for some good thou hast done, thou art far from any Assurance of Faith, or *Knowing thou knowest Christ* to be thy Redeemer.

1 John 2. 3.  
Math. 25.

Math. 3. 10.

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*The End of the First Book.*

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THE SECOND BOOK  
OF THE  
WORKS  
OF

The Pious and Profoundly-Learned

Joseph Mede, B. D.

SOMETIME

Fellow of CHRIST'S Colledge in

CAMBRIDGE.

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CONTAINING  
SEVERAL DISCOURSES  
AND TREATISES  
OF  
CHURCHES.  
AND  
The Worship of God therein.

---

Horat. de Arte Poet.

——— *Fuit hæc Sapientia quondam,  
Publica privatis secernere, sacra profanis.*

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Corrected and Enlarged according to the  
Author's own Manuscripts.

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John P. Jones

CHAS. H. JONES

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*Creature in the Eucharist to God, that the Father of Christ was the Creator of the world, in confutation of some Hereticks in their days; and lastly from S. Paul's parallel of the Lord's Supper and the Sacrifices of the Gentiles. Two Questions answered. 1. Whence may it appear that our Saviour at the Institution of the Eucharist did first offer the Bread and Wine to God, to agnize him the Lord of the Creature? 2. Is not the celebration of the Eucharist in the Western Churches (whether the Reformed or the Roman) therefore defective, because no such Oblation is there in use?* pag. 372.

CHAP. IX. *The Sixth Particular, That Christ is offered in the Eucharist Commemoratively only, and not otherwise. This Commemorative Sacrifice, or the Commemoration in the Eucharist, explained. That Christ is offered by way of Commemoration only, was the sense of the ancient Church. This proved from ancient Liturgies and Fathers. The Conclusion, containing an elegant description of the Christian Sacrifice out of the History of S. Andrew's Martyrdom.* pag. 376.

## EZRA VI. X.

*That they may offer Sacrifices of sweet savour unto the God of Heaven, and pray for the life of the King, and of his Sons.* pag. 379.

The Name Θυσιαστήριον or Altare anciently given to the Holy Table. pag. 382.

*We will go into his Tabernacle, we will worship towards his Footstool.* pag. 393.

## Concio ad Clerum.

Levit. 19. 30.

*Sanctuarium meum reveremini.* pag. 398.

CHURCHES



# CHURCHES,

THAT IS,

## Appropriate Places

FOR

## CHRISTIAN WORSHIP.

BOTH IN, AND EVER SINCE  
THE APOSTLES TIMES.

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A Discourse at first more briefly delivered in a Colledge-  
Chappel, and since enlarged.

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BY

JOSEPH MEDE B. D.

AND

Sometime Fellow of *Christ's* Colledge in  
CAMBRIDGE.

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Concil. Gangrense Anno Christi 325. can. 5.  
Εἴ τις διδάσκει ἢ οἶκον τῷ Θεῷ συγκαταφθνήσκον  
ἐν — ἀνάθεμα ἔστω.

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REVERENDISSIMO IN CHRISTO  
PATRI & DOMINO SUO  
SUMME HONORANDO,  
DOMINO  
GUILIELMO  
DIVINA PROVIDENTIA  
ARCHIEPISCOPO CANTUARIENSI,  
METROPOLITANO.  
TOTIUSQUE ANGLIÆ  
PRIMATI,

Hanc suam de Ecclesiarum ( hoc est, Locorum cultui  
Christiano dicatorum ) jam inde ab Apostolorum temporibus  
Antiquitate Dissertationem,

*Antiquitatis Ecclesiasticæ propugnatori, sublatique inter  
sacrum & profanum discriminis assertori eximio,  
In grati & officiosi animi indicium,  
Eâ quâ decet submissione & favoris spe,  
DICAT CONSECRATQUE  
REV<sup>ma</sup> Paternitatis ipsius*

Cultor & Sacellanus  
observantissimus

J. M.



THE SECOND BOOK;  
CONTAINING SEVERAL  
DISCOURSES and TREATISES  
CONCERNING  
CHURCHES,  
AND  
The Worship of God therein.

CHURCHES.  
THAT IS,  
APPROPRIATE PLACES  
For Christian Worship, both in and ever since the  
Apostles times.

I COR. II. 22.

*Have ye not houses to eat and drink in ?* [ ἢ τὴν Ἐκκλησίαν τοῦ Θεοῦ  
καταφρονεῖτε ; ] *or despise ye the Church of God.*



It is taken in a manner for granted by the most of our Reformed Writers, and affirmed also by \*some of the other side, That in the Apostles times and in the Ages next after them ( whilst the Church lived under Pagan and persecuting Emperors ) Christians had no Oratories or Places set apart for Divine worship; but that they assembled here and there promiscuously and uncertainly, as they pleased, or the occasion served, in places of common use, and not otherwise. But that this is an error, I intend to demonstrate by good evidence; taking my rise from this passage of the Apostle, who reproving the *Corinthians* for using prophane banquetings and feastings in a Sacred place, *Have ye not houses* ( saith he ) *to eat and drink in ?* ἢ τὴν Ἐκκλησίαν τοῦ Θεοῦ καταφρονεῖτε ; *or despise ye the Church of God ?* Here I take the word Ἐκκλησία, or *Church*, to note, not the *Assembly*, but the *Place* appointed for Sacred duties ; and that from the opposition thereof to Οἰκίαι, their own *Houses*, Μὴ γὰρ οἰκίας ἔχετε ; *Have ye not Houses to eat and drink in ?* these are places proper for ordinary and common repast, and not the Church or House of God : which is again repeated in the last verse of that Chapter, Εἰ δέ τις πεινᾷ, ἐν Οἴκῳ ἐσθιέτω, *If any man hunger, let him eat at home.*

Thus most of the Fatherstook Ἐκκλησία in this passage, namely, as most of the words signifying an *Assembly* or *Company* are wont to be used also for the *Place* thereof ; as Ἀγορά, Βουλή, Συνέδριον, *Synagoga*, *Collegium*, &c.

\* Joseph. Vita-  
com. de anti-  
quis Missa ri-  
tibus, Vol. 3. l. 2.  
c. 21.

1 Cor. 11. 22.  
Quæst. 57. sup.  
Levit.

S. Austin is so plain as nothing can be more. For concerning expressions, where the Continent is called by the name of the Thing contained, he instances in this of Ecclesia;

(a) As (for Example) the Church is called the Place where the Church is assembled. For the Church are men, of whom accordingly it is said (Ephes. 5. 21.) That he might present to himself a glorious Church: But withal that the Church is called the House of Prayer, the same Apostle testifies, where he saith, Have ye not Houses to eat and drink in? or despise ye the Church of God?

(b) That we ought not to dishonour Sacred places or things by the mixture of things of common use. S. Basil confirms it from that in S. Matth. 21. 12, 13. as also from that in 1 Cor. 11. 22. Have ye not Houses to eat and drink in? or despise ye the Church of God? and verse 34. If any man hunger, let him eat at home, &c.

Templo, & mensas numulariorum, & cathedras vendentium columbas evertit, & dicit eis, Scriptum est, Domus mea domus orationis vocabitur, vos autem fecistis eam speluncam latronum. Et ad Cor. 1. Numquid domos non habetis ad manducandum & bibendum? aut Ecclesiam Dei contemnitis? Si quis esurit, domi manducet, ut non in iudicium conveniat.

(c) In answer to that Question, Whether may the Holy Oblation (or Eucharist) be celebrated in a common house, he affirms, That as the Word doth not allow that any common vessel or utensil should be brought into places that are Sacred [carried through the Temple, Mark 11. 16.] so likewise doth it forbid that the Holy Mysteries should be celebrated in a common house: For neither would the Old Testament permit any such thing to be done, nor our Lord who said, There is here one greater than the Temple, (Matth 12 6.) nor the Apostle, saying, Have ye not Houses to eat and drink in? &c. Whence we may learn, That we ought not to take our common supper in the Church, nor should we dishonour the Lord's Supper by eating it in a private house. But if one be necessitated to communicate in private, let him then chuse out the most clean and decent house or room for such a purpose, and withal see that he do it in the fittest and most seasonable time.

(d) Despise ye the Church of God?  
(e) Making it a place for common feasts and banquetings.

The Author also of the Commentaries upon the Epistles, amongst the works of S. Hierome, (whosoever he were) expounding (d) Ecclesiam Dei contemnitis? by (e) Facientes eam Triclinium epularum, shews, he took Ecclesia here to signifie the Place.

The self-same words are to be found in the Commentaries of Scdulus, as many other passages of this Author verbatim; which I note by the way.

(f) Behold a fourth charge, That not the poor only, but also the Church it self is injur'd. For as hereby thou makest the Lord's Supper a private Supper; so thou dealest no better with the Place, in that thou usest the Church as a private and ordinary house.

And so it is with Theodoret, who paraphraseth the words on this manner;

(g) If ye come together to feast it, do this in your own Houses: for to do thus in the Church is a manifest contempt, a plain dishonour done to the Church. For how can it but seem a thing wholly indecorous and absurd for you to fare deliciously in the Temple of God, where the Lord

(a) "Sicut Ecclesia (saith he) dicitur locus quo Ecclesia congregatur. Nam Ecclesia homines sunt, de quibus dicitur, Ut exhiberet sibi gloriosam Ecclesiam: Hanc tamen vocari etiam ipsam Domum orationum, idem Apostolus testis est, ubi ait, Numquid domos non habetis ad manducandum & bibendum? an Ecclesiam Dei contemnitis?"

S. Basil hath the same notion in his Moralia, Reg. 30. (b) "Quid non oportet [τὰ ἁγία] loca sacra mixturâ eorum quæ ad communem usum spectant contumeliâ afficere. Which he confirms thus; Et intravit Jesus in Templum Dei, & eiciebat omnes ementes & vendentes in

Again, in his Regule compendiosius explicata, Interrog. & Respons. 310. answering that Question, (c) "Numquid in communi domo sacra oblatio debeat celebrari? Quemadmodum, saith he, verbum non permittit ut vas ullum commune in sancta introferatur; eodem modo etiam vetat sancta in domo communi celebrari: quum vetus Testamentum nihil isto modo fieri permittat; Domino item dicente, Plus quam templum est hic; Apostolo item, Numquid domos non habetis ad manducandum & bibendum? &c. Ex quibus erudimur, neque communem cœnam in Ecclesia edere & bibere, neque Dominicam cœnam in privata domo contumeliâ afficere: extra quam si quis, cum necessitas poscat, locum domumve puriorum delegerit tempore opportuno —

S. Chrysostome is of the same mind; (f) "Ecce quarta accusatio, (saith he) quod non pauperes tantum, sed Ecclesia leditur. Quemadmodum enim Dominicam cœnam privatam facis; ita & Locum, tanquam Domo Ecclesiæ usus. Ecclesia therefore here with him is Locus.

(g) "Si acceditis ut lautè & opiparè epulemini, hoc facite in domibus. Hoc enim in Ecclesia est contumelia, & aperta insolentia. Quomodo enim non est absurdum, intus in Templo Dei, presente Domino, qui communem nobis mensam apponit, sicut,



himself is present, who hath prepared for us a common table; when at the same time those Christians that are poor are hungry, and out of countenance by reason of their poverty?

*suit, vos quidem laute vivere, eos autem qui sunt pauperes esurire, & propter paupertatem erubescere?*

1 Cor. 11. 22.

*Theophylact* and *Oecumenius* follow the same track, as he that looks them shall find.

I have produced thus largely the Glosses of the Fathers upon this Text, that they might be as a preparative to my ensuing Discourse, by removing, or mitigating at the least, that prejudice which some have so deeply swallowed, of an utter unlikelihood of any such Places to have been in the Apostles times, or the times near them. For if these Glosses of the Fathers be true, then were there Places called *Ecclesia* or *Churches*, and consequently Places appointed and set apart for Christian assemblies to perform their solemn Service to God in, even in the Apostles times. Or suppose they be not true, or but doubtful, and not necessary; yet thus much will follow howsoever, That these Fathers, who were nearer to those Primitive times by above one thousand one hundred years than we are, and so had better means to know what they had or had not than we, supposed there were such Places even in the Apostles times: If in the Apostles times, then no doubt in the Ages next after them. And thus we shall gain something by this Text, whether we accept this notion of the word *Ecclesia* or not.

HAVING therefore gotten so good an entrance, we will now further enquire What manner of places they were, or may be supposed to have been, which were appropriated to such use; and that done, proceed to shew by such Testimonies or footsteps of Antiquity as Time hath left unto us, That there were such Places through every Age respectively from the days of the Apostles unto the reign of *Constantine*, that is, in every of the first three hundred years.

For the first, It is not to be imagined they were \* such goodly and stately Structures as the Church had after the Empire became Christian, and we now by God's blessing enjoy; but such as the state and condition of the times would permit; at the first, some capable and convenient Room within the walls or dwelling of some pious disciple, dedicated by the religious bounty of the owner to the use of the Church, and that usually an *Ἀνώγειον*, or *ὑπερῶν*, an upper room, such as the *Latines* call *Cænaculum*, being, according to their manner of building, as the most large and capacious of any other, so likewise the most retired and freest from disturbance, and next to Heaven, as having no other room above it. For such uppermost places we find they were wont then to make choice of, even for private devotions; as may be gathered from what we read of *S. Peter*, *Acts* 10. 9. ἀνέβη ὅτι τὸ δῶμα προσευξάσαι, that he went up to the house-top to pray: for so *Δῶμα* signifies, *ex usu Hellenistarum*, and is accordingly here rendred by the vulgar Latine, in *superiora*.

Such an *Hyperdon* as we speak of, was that remembred by the name of \* *Cænaculum*

(a) The Upper room of *Sion*,

(as we read in *Acts* 10. 13, &c.) assembled together daily for prayer and supplication; and where being thus assembled, the Holy Ghost came down upon them in Cloven tongues of fire at the Feast of Pentecost. \* Concerning which there hath been a Tradition in the Church, That this was the same room wherein our Blessed Saviour the night before his Passion celebrated the Pasleover with his Disciples, and instituted the Mystical Supper of his Body and Bloud for the Sacred Rite of the Gospel: The same place where on the day of his Resurrection he came, and stood in the midst of his Disciples, the doors being shut, and having shewed them his hands and his feet, said, *Peace be unto you; As my Father hath sent me, so I send you, &c.* *John* 20. 21. *John* 20. 6. The place where eight days or the Sunday after, he appeared in the same manner again unto them being together, to satisfy the incredulity of *Thomas*, who the first time was not with the rest: The place where *James* the Brother of our Lord was created by the Apostles Bishop of *Jerusalem*: The place where the seven Deacons (whereof *S. Stephen* was one) were elected and ordained: The place where the Apostles and Elders of the Church at *Jerusalem* held that Council, and pattern of all Councils, for decision of that Question, *Whether the Gentiles which believed were to be circumcised or not.* And for certain, the place of this *Cænaculum* was afterwards enclosed with a goodly Church, known by the name of the Church of *Sion*, upon the

\* *Isidorus Præstoria lib. 2. Ep. 246. ἐπὶ τοῦ ὄρους Ἰερουσαλὴμ ἐκκλησιαστικὰ ἔτος κακοσμιῶν αὐτῶν, ἐκκλησια ἡ δὲ τοῦ ὄρους ἡ ἐκκλησια ἡ ἐκκλησια.* Where note that of two expressions, this in its true place, the words *ἐπὶ κακοσμιῶν αὐτῶν* in the Printed Copy are deficient in the first of them; but to be supplied out of this, the second, or repetition of the same thing, as the Reader that considers it will observe the Antithesis requires.

\* *Cænacula* dicitur, ad qua sancti ascendunt. Velt. Inde Ennio, Cænacula maxima cæli. \* For these Traditions see *Abricominus* *Nicephor.* &c. and *Bed. infra*, de locis sanctis.

*Acts* 6.

*Acts* 15.

1 Cor. 11. 22.

Epist. 27.  
Plal. 87. 1, 2.

top whereof it stood : Infomuch that S. Hierome, in his *Epitaphio Paula*, made bold

(a) Her foundations are in the holy mountains ; the Lord loveth the gates of Sion more than all the dwellings of Jacob.

to apply that of the *Psalm* unto it, (a) *Fundamenta ejus in montibus sanctis ; diligit Dominus portas Sion super omnia tabernacula Jacob.* How soon this Erection

was made I know not ; but I believe it was much more ancient than those other Churches erected in other places of that City by *Constantine* and his Mother ; because neither *Eusebius*, *Socrates*, *Theodoret*, nor *Sozomen* make any mention of the foundation thereof, as they do of the rest. It is called by S. Cyril, who was Bishop of the place, “ ἡ αἰωτίερα Ἐκκλησία τῶν Ἀποστόλων, the upper Church of the Apostles, “ τὸ πνεῦμα τὸ ἅγιον (saith he) κατήλθεν ἐπὶ τὰς Ἀποστόλους ἐν ἑδέαι πυρίνων γλωσσῶν, ἐν ταῦτα ἐν τῇ Ἱερουσαλὴμ, ἐν τῇ ἈΝΩΤΕΡΑ ΤῶΝ ἈΠΟΣΤΟΛΩΝ ἘΚΚΛΗΣΙΑ, “ The Holy Ghost descended upon the Apostles in the likeness of fiery tongues, here in Jerusalem, in the UPPER CHURCH OF THE APOSTLES. “ *Cyrl. Hierosol. Cat. 16.*

If this Tradition be true, it should seem by it that this *Cenaculum*, from the time our Blessed Saviour first hallowed it by the institution and celebration of his Mystical Supper, was thenceforth devoted to be a Place of prayer and holy assemblies. And surely no Ceremonies of dedication, no not of *Solomon's* Temple it self, are comparable to those sacred guests whereby this place was sanctified. This is the more ealie to be believed, if the House were the possession of some Disciple at least, if not of kindred also to our Saviour according to the flesh ; which both Reason perswades, and Tradition likewise confirmeth it to have been. And when we read of those first Believers, that such as had houses and lands sold them, and brought the prices, and laid them down at the Apostles feet ; it is nothing unlikely but some likewise might give their house unto the Apostles for the use of the Church to perform Sacred duties in. And thus perhaps should that Tradition whereof Venerable Bede tells us be understood ; viz. That this Church of Sion was founded by the Apostles : Not that they erected that Structure ; but that the Place, from the time it was a *Cenaculum*, was by them dedicated to be an House of Prayer. His

Acts 4. 34, 35.

(b) In the upper plain of Mount Sion there are cells of Monks encompassing that great Church, which was founded there (as they say) by the Apostles ; because that there they received the Holy Ghost : and there also is to be seen the venerable place of the institution and first celebration of the Lord's Supper.

words are these, *De locis sanctis cap. 3. in Tom. 3.* (b) “ *In superiori Montis Sion planitie monachorum cellule Ecclesiam magnam circundant, illic, ut perhibent, ab Apostolis fundatam ; eò quòd ibi Spiritum Sanctum acceperint : In qua etiam Loccus Cene Domini venerabilis ostenditur.*

And if this were so, why may not I think that this *Cenaculum Sion* or upper room of Sion was that *Οἶκος* whereof we read, concerning the first Christian society at Jerusalem, Acts 2. 46. That they continued daily in the Temple, and breaking bread [κατ' οἶκον] in the House, ate their meat with gladness and singleness of heart ; the meaning being, That when they had performed their devotions daily in the Temple at the accustomed times of prayer there, they used to resort immediately to this *Cenaculum*, and there having celebrated the Mystical banquet of the Holy Eucharist, afterwards took their ordinary and necessary repast with gladness and singleness of heart. For so κατ' οἶκον may be rendred for ἐν οἴκῳ, and not domatim, or per domos, house by house, as we translate it ; and so both the Syriack and Arabick render it, and the New Testament (as we shall see hereafter) elsewhere uses it. Moreover we find this *Cenaculum* called *Οἶκος* in the second verse of the same Chapter. And for the phrase of Breaking of bread, we know that the same a little before in the 42. verse is wont to be understood of the Communion of the Eucharist, and by the Syriack Interpreter is expressly rendred by the Greek word,

Thapud Hierome.

(c) קצין ראוכריסטיא The breaking of the Eucharist.

(c) *Fractio Eucharistiae*, both there and again chap. 20. verse 7. according to that of S. Paul, The bread which we break, &c.

1 Cor. 10. 16.

why should it not then be so taken here ? If it be, then according to the Interpretation we have given this will also follow, That that custom of the Church, to participate the Eucharist fasting, and before dinner, had its beginning from the first constitution of the Christian Church. A thing not unworthy observation, if the Interpretation be maintainable ; of which let the learned judge.

It was an Ὑπερῶνον, or *Cenaculum*, also where the Disciples at Troas came together upon the First day of the week to break bread, or to celebrate the holy Eucharist,

Acts



*Acts* 20. 7. where *S. Paul* preached unto them, and whence *Eutychus*, being overcome with sleep, sitting in a window, fell down ἀπὸ τριτίου, from the *third story* or *loft*, and was taken up dead. Such a one seems also to have been the Place of the Churches assembly at *Cæsarea Cappadociae*, by that which is said *Acts* 18. 22. viz. That *S. Paul* sailing from *Ephesus*, landed at *Cæsarea*, where ἀναβὰς καὶ ἀσπασάμενος τὴν Ἐκκλησίαν, having gone up and saluted the Church, he went down to *Antioch*. Note, he went up to salute: whereby it should seem that the place where the Church was assembled was some upper place. See *Ludovic. de Dieu* upon this place; where he tells us,

(a) And he came down to *Cæsarea*, and went up into the House of the Christians, (that is, the Church) and saluted them, and departed thence to *Antioch*.

that the *Æthiopick* translator so understood it, rendring, (a) & descendit *Cæsaream*, & ascendit in Domum Christianorum, (i. Ecclesiam) & salutavit eos, & abiit *Antiochiam*. Such as these, I sup-

pose, were the Places at first set apart for Holy meetings, much like to our private Chappels now in great mens houses, though not for so general an use.

In process of time, as the multitude of Believers encreased, some wealthy and devout Christian gave his whole House or Mansion-place, either whilest he lived, if he could spare it, or bequeathed it at his death, unto the Saints, to be set apart and accommodated for Sacred assemblies and Religious uses.

At length, as the multitude of Believers still more encreased, and the Church grew more able, they built them Structures of purpose, partly in the Cœmeteries of Martyrs, partly in other publick places: even as the *Jews* (whose Religion was no more the Empire's than theirs,) had, nevertheless, their Synagogues in all Cities and places where they lived among the Gentiles.

### In the First Century.

THIS being premised, I proceed now (as I promised) to shew, That there were such places as I have described appointed and set apart among Christians for their Religious Assemblies and Solemn address unto the Divine Majesty, through every one of the first three Centuries particularly; and that therefore they assembled not promiscuously and at hap-hazard, but in appropriate places, unless Necessity sometimes forced them to do otherwise.

For the Times of the Apostles therefore, or First Century in particular, which ends with the death of *S. John* the Evangelist, I prove it, first, from the Text I premised, where is a Place mentioned by the name of *Ecclesia*, not to be despised or prophaned with common banquettings: at least from the authority of the Fathers, who by their so expounding it, give us to understand, they thought it not improbable that there were such Places in the Apostles times. For the further strengthening of this kind of argument, Know also that *Eusebius*, in that Discourse of his where he endeavours to prove that the *Essenes*, or Θεραπευταί, which *Philo* describes, were the first Christian Society of the Jewish Nation at *Alexandria*, converted by *S. Mark*, amongst other Characteristical notes (as he calls them, τα χαράκτηριστικά τῆς Ἐκκλησιαστικῆς ἀγωγῆς) or badges of Christianity, (however he were mistaken in his conclusion or inference) alledges this for one of the first, That they had sacred Houses called Σεμναῖα or

(b) *Philo* having described what kind of habitations they had, proceeds to speak of their Churches which were frequently to be met with in several places of their Country; How that the Sacred House was called Σεμναῖα a Worshipping-place, and Μοναστήριον a Monastery, wherein these solitary lives peromed the Mysteries of a severely-religious life; bringing in thither not meat nor drink, nor any other necessaries for the use of the Body, but the Books of the Law, the Prophets, the Psalms or Hymns, and the like things of Sacred use, whereby Divine knowledge and Piety might be encreased and advanced to great perfection.

Worshipping-Places, that is, Churches.

His words are these, "(b) Deinceps ubi eorum domicilia quænam essent descripsit, (nempe *Philo*) de Ecclesiis in variis locis exstructis sic loquitur: Est in quoque agro ades sacra quæ appellatur Σεμναῖον, vel Μοναστήριον, in quo illi ab aliis Μοναχοῖς, soli agentes, Σεμνὰ βίον, sanctæ religioſæque vitæ mysteria obcunt; [N. B.] nihilque eò vel cibi, vel potionis, vel aliarum rerum quæ ad corporis usum necessariae sunt, important, sed leges & oracula à pro-

phetis divinitus edita, & hymnos, aliâque quibus scientia & pietas erga Deum crescat & perficiatur. Afterwards reciting some other customs and

1 Cor. 11. 22.

1.

Hist. Eccl. 2. cap. 17.

and particular observances of their Discipline, as their frequent assemblies in their  
 1 Cor. 11. 22. Σεμνεία to hear the Scriptures read and interpreted; the distinction of places for  
 men and women; Their manner of singing Hymns and Psalms by a Precentor, the  
 rest answering \* τὰ ἀνροτελεύτια, the extremes of the verses; The Degrees of their  
 Hierarchy, like those of Deacons and Bishops, and some other the like, he concludes,  
 \* Author Const. Ap. verat d. 2.  
 Quod τὰ ἀρχαῖα περὶ τῶν Ἀποστόλων ἐστὶν παραδεδομμένα καὶ λαβὼν ὁ Φίλων ταῦτα  
 ἐγέγραφε, παντὶ τῷ δῆλον, That Philo wrote these things, as one having knowledge of the  
 customs at the beginning delivered by the Apostles, is manifest to any one. But whether  
 that be so manifest or not, this I am sure is, That Eusebius believed the Antiquity of  
 Churches or Oratories of Christians to have been from the Apostles times, yea, to  
 have been an Apostolical ordinance; or else he mightily forgot himself, to bring  
 that for an argument or badge to prove Philo's Essenes to be S. Mark's Christians;  
 than which otherwise there could not be a stronger argument to evince the con-  
 trary to what he intended. Now who could know this better than Eusebius, who  
 had searched into and perused all the Writings and Monuments of Christian Antiqui-  
 ty then extant, for the compiling of his Ecclesiastical History, and his Commentaries  
 of the \* Acts of Martyrs now perished?

\* He mentions  
 it Hist. Eccl.  
 l. 5. cap. 1.

Add to this, what I a little before observed out of Bede, De locis sanctis, of a Tra-  
 dition, That the Church of Sion was founded by the Apostles. And so I leave my first  
 Argument.

2. My next Argument why may I not take from that singular Character given to  
 some one above other in the Apostles Salutations, as their peculiar? salute such a one,  
 καὶ τὴν καὶ οἶκον αὐτοῦ Ἐκκλησίαν, and the Church at his house. As Colos. 4. 15. of Nym-  
 phas, Ἀσπάσασθε Νυμφᾶν, καὶ τὴν καὶ οἶκον αὐτοῦ Ἐκκλησίαν, salute Nymphas, and the  
 Church at his house. To Philemon also ver. 1, 2. To Philemon our dear brother and  
 fellow-labourer (to Apphia our beloved, and Archippus our fellow-souldier,) καὶ τὴν καὶ  
 οἶκον σου Ἐκκλησίαν, and to the Church at thy house. See, he forgets it not after a Paren-  
 thesis, neither attributes it to Archippus, but as proper to Philemon alone. The like  
 he hath of Aquila and Priscilla two several times: once sending salutation to them,  
 Rom. 16. 3, 5. Salute Priscilla and Aquila, and the Church at their house: again send-  
 ing salutation from them, 1 Cor. 16. 19. Aquila and Priscilla salute you much in the  
 Lord, with the Church at their house. Which I understand not to be spoken of their  
 Families as it is commonly expounded, but of the Congregation of the Saints there  
 wont to assemble for the performance of Divine duties; that is, καὶ συνερχομένη καὶ  
 οἶκον αὐτῶν Ἐκκλησίαν. Whence (if it be granted) it will follow, First, that the  
 Churches then used to assemble not in mutable and promiscuous, but in definite and  
 appropriate places. Secondly, That those who are here saluted with that Appendix,  
 were such as in their several Cities had bestowed and dedicated some part or some  
 place within their dwellings to be an Oratory for the Church to assemble in for the  
 performance of Divine duties according to the rule of the Gospel; Nymphas at Colosse,  
 Philemon at Laodicea, (for there Archippus, who is saluted with him, was Bishop,  
 saith \* Author Constit. Apost. as Philemon himself was afterwards of the neighbouring  
 City Colosse) Aquila and Priscilla first at Rome, till Claudius banished them with the  
 rest of the Jews from thence, Acts 18. 2. afterwards at Ephesus, ver. 19. whence S.  
 Paul wrote that first Epistle to the Corinthians.

\* Lib. 7. c.  
 penult.

I am not the first (I think) who have taken these words in such a sense. Cecu-  
 menius in two or three of these places (if I understand him) goes the same way,  
 though he mention the other Exposition also. As to that of Aquila and Priscilla,

(a) They were so eminently religious, as that  
 they converted their own House into a Church.  
 Or else it is said [The Church at their House,]  
 because all of their household were Believers  
 and faithful Christians; so that their House  
 or Family was a little Church.

(b) He was a person of great esteem, for he  
 turned his House into a Church.

Rom. 16. his note is, (a) "Adeo virtute  
 spectati erant, ut suam etiam domum Ec-  
 clesiam fecerint. Vel dicitur hoc, Quia  
 omnes domestici fideles erant, ut jam Do-  
 mus esset Ecclesia. He mentions as I said,  
 both Interpretations. So upon that of  
 Nymphas, Col. 4. his words are, (b) "Mag-  
 ni nominis hic vir erat, nam domum suam  
 fecerat Ecclesiam. And unless this be the  
 meaning, why should this appendant be

so singularly mentioned in the Salutations of some, and not of others, and that not  
 once, but again, if the same names be again remembred, as of Aquila and Priscilla?  
 Had none in those Catalogues of Salutation Christian families, but some one only  
 who is thus remembred? It is very improbable; nay, if we peruse them well, we  
 shall



shall find they had, but otherwise expressed ; as in that prolix Catalogue, *Rom.* 16. we find *Aristobulus* and *Narcissus* saluted with their household, v. 10, 11. *Asyncretus*, *Phlegon*, &c. with the brethren which are with them, v. 14. others, with the Saints which are with them, v. 15. 2 *Tim.* 4. 19. The household of *Onesiphorus*. This therefore so singular an Appendix must mean some singular thing, not common to them with the rest, but peculiar to them alone : And what should this be but what I have shewed ?

Now because this Exposition concludes chiefly for a *Cenaculum* devoted to be an House of Prayer ; let us see if out of a Pagan writer, who lived about the end of this Centurie, we can learn what manner of ones they were. For \* *Lucian* in his Dialogue *Philopatris*, by way of derision (*sed ridentem dicere verum quid vetat ?*) brings in one *Critias* telling how some Christians went about to persuade him to be of their Religion ; and that they brought him to the place of their assembly, being at *Hyperd-*

(a) We passed through iron gates and over brazen thresholds, and by many winding ascents we came at last to the house or room, whose roof was overlaid with gold, (not unlike to what *Homer* makes *Menelaus* his house to have been :) And now I beheld and observ'd all things therein ; but I could see no *Helena* there, but on the contrary a company of persons with their bodies bowed down and pale countenances.

on, which he describes thus ; (a) " *Pertransivimus* (saith he) *ferreas portas & area limina* ; [ ἀναβαλὲς δὲ πολλὰς περικυκλωσάμενοι ] *multisque jam superatis scalis, in Domum aurato fastigio insignem ascendimus, qualem Homerus Menelaum fingit esse : atque ipse quidem omnia contemplabar ; — video autem, non Helenam, sed mehercle* [ ἀνδρας ἐπιχειροτάτας κατωχλωμένους ] *viros in faciem incli-*

\* Or whosoever else were the Author thereof under *Trajan*, whose then fresh success in subduing the *Parthians* and *Arabians* (contrary to the unlucky prefiges of some) his scope seems to have been to gratulate. See *Jacobus Mytilus* in *Argumento*.

" *natos, & pallescentes*. So he.

My third proof is from a Tradition the Church hath had, of the Houses of some devout and pious Christians, as afterwards, so even in the Apostles time, converted into Churches or Oratories ; as the house of *Theophilus*, a potent man in *Antioch*, (the same, as is supposed, to whom *S. Luke* (who was also an *Antiochian*) inscribes both his Gospel and *Acts of the Apostles*) who, being converted unto the Faith by *S. Peter*, converted his house into a Church, where *S. Peter* had his first See or Episcopal Residence. This Tradition is derived out of the *Recognitions of Clements*, where it is first found : Which, though it be an Apocryphal writing, yet is of no small antiquity ; and this passage is of such a nature, as it cannot be well imagined to what end it should be devised or feigned.

The like is reported of the house of *Pudens*, a *Roman* Senator and Martyr, in the *Acta Pudentis*, That it was turned into a Church after his Martyrdom. This is that *Pudens* mentioned by the Apostle in the 2 Epist. to *Timothy*, 4. 21. and coupled with *Linus* ; *Pudens* and *Linus* (saith he) salute you. All this comes not of nothing ; but surely argues some such custom to have been in those times.

I will seal up all my proofs for this Centurie of the Apostles with one passage of *Clements* (a man of the Apostolical Age) in his genuine \* Epistle *ad Corinthios* : \* *Debemus omnia rite & ordine facere quaecunque nos Dominus peragere jussit ; praestitutis temporibus oblationes & liturgias obire. Neque enim temere vel inordinate voluit ista fieri, sed statutis temporibus & horis. UBI etiam, & A QUIBUS peragi vult, ipse excelsissimam suam voluntate definivit ; ut religiose omnia secundum beneplacitum ejus adimpleta, voluntati ipsius accepta essent.* Here *Clements* saith expressly, That the Lord had ordained (even now in the Gospel) as well appropriate Places WHERE, as appropriate Times and Persons, (that is, Priests) When and WHEREBY he would be solemnly served, that so all things might be done religiously and in order. Who then can believe that in the Apostles times (when this *Clements* lived) the Places were not distinct for holy Services as well as the Times and Persons were ? or that *Clements* would have spoken in this manner, unless he had known it so to have been ? The *Corinthians*, it seems, in that their notorious sedition and discord, had violated this order ; at the correction whereof this passage aimeth.

This one passage therefore makes all my former Proofs credible, and may supply their defect where they are not enough convictive. And it is the more precious, in regard of the penury of written Monuments by any Disciples of the Apostles remaining unto us of that Primitive Age.

If any man shall ask, where this Divine Ordinance which *Clements* here mentioneth is to be found ; I answer, in the Analogy of the Old Testament, whence this Principle is taught us, That as the Divine Majesty it self is most Sacred and Incommunicable, (the reason why the Worship and Service given unto him must be communicated with no other ; ) so is it likewise a part of that Honour we owe unto his most Sacred,

3.

4.

[ See this of *Clements* quoted in Greek and translated by the Author, in the next Discourse, Sect. 1. toward the end. ]

1 Cor. II. 22.

Sacred, Singular and Incommunicable Eminency, that the things wherewith he is served should not be promiscuous and common, but appropriate and set apart to that end and purpose. And thus I conclude the First *seculum*.

### In The Second Century.

Ab Ann. 100.  
ad 200.  
I.

NOW for the Second, and that too for the beginning thereof, we have a witness not to be rejected, the holy Martyr *Ignatius*, who suffered *An. 107.* and wrote the most of his Epistles in his bonds. He in his confessed Epistle *ad Magnesios*

(a) This passage out of *Ignatius* is thus translated by the Author in another *M.S.* copy of this Discourse. All of you meet together, for prayer, in one place; let there be one prayer common to all, one mind, one hope, in love, in the immaculate faith in *Jesus Christ*, than whom nothing is better. All of you, as one man, run to the Temple of God, as to one Altar, to one *Jesus Christ* the High-Priest of the unbegotten God.

speaks thus; (a) "*Omnes ad orandum in idem loci convenite, una sit communis precatio, una mens, una spes in charitate & fide inculpata in Jesum Christum, quo nihil prestantius est. Omnes velut Unus ad Templum Dei [eis ὁ Ναός ζεῖς] concurrere, quemadmodum ad UNUM Altare, ad UNUM Jesum Christum Pontificem ingenti Dei.*" Lo here a Temple with an Altar in it, whether the *Magnesians* are

exhorted to gather themselves together to pray; To come together in one Place, that so they might all joyn together in one common prayer, spirited with one intention, with one and the same Hope in the Charity and Faith they have to *Christ-ward*: Secondly, To come thither as *One*, that is, in *Unity* of affection and brotherly love one towards another, as if all were but *One*, and not many; even as the Altar before which they presented themselves was but *One*, and the High-Priest and Mediatour between them and the Father, *Jesus Christ*, but *One*.

For it is to be observed that in those primitive times they had but *One Altar* in a Church, as a Symbole both that they worshipped but *One God* through *One Mediatour Jesus Christ*, and also of the *Unity* the Church ought to have in it self: whence *Ignatius*, not only here, but also in his Epistle to the *Philadelphians*, urges the *Unity* of the Altar for a monitive to the Congregation to agree together in *one*. For

(b) One Altar to every Church, and One Bishop with the Presbytery & Deacons my fellow-servants.

(b) "*Unum Altare (saith he) omni Ecclesie, & unus Episcopus cum Presbyterio & Diaconis conservis meis.*" This custom

of *One Altar* is still retained by the *Greek Church*. The contrary use is a transgression of the *Latines*, not only symbolically implying, but really introducing, (as they handle it) a *πολυθεῖα*, or multiplying of Gods and Mediators, in stead of that *One God*, and *One Mediator between God and men, the man Christ Jesus*.

1 Tim. 2. 5.

Nay more than this: It should seem that in those first times (before *Dioceses* were divided into those lesser and subordinate Churches we now call *Parishes*, and *Presbyters* assigned to them) they had not only *one Altar* in *one Church* or *Dominicum*, but *one Altar* to a Church, taking *Church* for the Company or Corporation of the Faithful united under one Bishop or Pastor; and that was in the City and place where the Bishop had his See and Residence: like as the *Jews* had but one Altar and Temple for the whole Nation united under one High Priest. And yet, as the *Jews* had their Synagogues, so perhaps might they have more Oratories than one, though their Altar were

(c) On Sunday all that live in towns or in the country meet together in one place.

but one; there namely where the Bishop was. (c) "*Die solis (saith Justin Martyr in Apol. 2.) omnium, qui vel in oppidis vel*

*ruri degunt in eundem locum conventus sit*; namely, as he there tells us, to celebrate and participate the holy *Eucharist*. Why was this, but because they had not many places to celebrate in? And unless this were so, whence came it else that a Schismatical Bishop was said (d) *constituere* or *collocare aliud Altare*; and that a Bishop and an Altar are made *correlatives*? See *S. Cyprian Ep. 40. 72, 73. de unitate Ecclesie*. And thus perhaps is *Ignatius* also to be understood in that forequoted passage of his,

(d) To set up another Altar.

(e) One Altar to all the Church, and One Bishop with the Presbytery and Deacons.

(e) "*Εν Θυσιαστήριον πάση τῇ Ἐκκλησίᾳ, & unus Episcopus cum Presbyterio & Diaconis.*" Howsoever, I here determine

nothing, but refer it to the judgment of those who are better skilled in Antiquity: only adding this, that if it were so, yet now that *Parishes* are divided into several



several Presbyteries as their proper Cures, every one of them being as it were a little Diocese, the reason and signification of *Unity* is the same, to have but *One Altar* in a Parish Church. 1 Cor. 11. 22.

To this Testimony of *Ignatius* of the use in his time I will add another of his, in his Epistle *ad Antiochenos*, where in his Salutes he speaketh thus; “*Ἀσπάζομαι τὰς* “*φύρας τῶν ἈΓΙΩΝ ΠΥΛΩΝΩΝ*, τὰς ἐν Χριστῷ διακόνας, *I salute the keepers* “*of the Holy Doors, the Deaconesses which are in Christ*; that is, the Doors the women entred in at. For so we may learn from the Compiler of the Apostolical Constitutions,

(a) Let the Door-keepers stand at the entries of the men, looking well to them; the Deaconesses at the doors where the women were to enter.

*Lib. 2. c. 8. al. 61.* describing a Church assembly; (a) “*stent ostiarii*, saith he, “*ad introitus virorum, illos custodientes*; “*Diaconisse ad introitus feminarum*. But

if they had in *Ignatius* his time *Holy Doors*, (or, as some render it, \**sacra vestibula*.) \* [Holy Porches.]

This Epistle indeed is none of the confessed ones: The title is excepted against; as that *Ignatius* wrote no Epistle *ad Antiochenos*, because *Eusebius*, and after him *S. Hierom*, when they rehearse his Epistles, make no mention of any such. Yet were the *Antiochians* his flock, his pastoral charge. Who would not then think it unlikely that, amongst so many Epistles written to other Churches in his going that long journey from *Antioch* to *Rome*, to receive the crown of Martyrdom, (yea to *Smirna*, through which he had passed) he should not remember with one farewell Epistle that Church whereof he was Bishop and Pastor, as well as the rest? Thus much I dare say, That this is as strong an Argument every whit to perswade that he wrote such an Epistle, (especially there being one extant under that Title,) as *Eusebius* his silence (for *S. Hierom* did but follow his steps) is that he did not. For why should it be thought more necessary that *Eusebius* should have met with all the Epistles of *Ignatius* in the Library of *Ælia* or *Jerusalem*, (whence he\* professeth to have collected the whole matter of his History,) then he did with all the Works and Commentaries of some other Ecclesiastical men whom he mentioneth; many of those Writings, besides those he rehearseth, he confesseth not to have come to his hands or knowledg either what or how many they were? See him *Hist. Lib. 5. c. 26. & Lib. 6. c. 10.* This will be yet more considerable, if we remember that some Books, even of the Canon of the *New Testament*, were not known to some Churches at the same time with the rest, and therefore a while doubted of, after they had notice of them. Besides, it is to be noted that *Eusebius* in expresse terms undertakes only to recite those Epistles of *Ignatius* which he wrote as he passed through *Asia*: but after his coming into *Europe* (whence those Epistles are dated which he mentions not) whether any thing were written by him or not he informs us nothing. Nay, which is yet more, *Vedelius* grants the words and sentences of this Epistle to be the most of them, by their style and character, the words and sentences of *Ignatius*; but he would have them therefore to be taken out of some of his other Epistles, to wit, according to a new and a strange conceit of his, that the genuine Epistles of *Ignatius* have been robbed and gelded of much of their contents, to make up more Epistles under new Titles. He excepts only in this Epistle against the Salutations at the end thereof; because there were not so many or no such a Church-offices in *Ignatius* his time as are there mentioned. But what is this else but to beg the question? Till therefore some body shall not only affirm, but prove there were no such, no not in the Church of *Antioch*, (whence divers ecclesiastical customs had their first beginning, which were afterwards imitated by the rest of the Churches) I can see no just cause hitherto why I should not believe this passage, as well as the rest, and so the whole Epistle, to have had *Ignatius* for its Author. And so I leave it.

For the middle of this *seculum*, or thereabouts, there are \* extant two short Epistles of *Pius* the first, Bishop of *Rome*, to one *Iustus Viennensis*; none of the *Decretals*, (for they are indeed counterfeit,) but others diverse from them, which no man hath yet, that I know of, proved to be supposititious. In the first whereof there is mention made of one *Euprepia*, a pious and devout Matron, who consigned the Title of her House unto the Church for the use of Sacred assemblies. “*Antequam Romam exiisses*, “(saith he) *soror nostra Euprepia (sicut bene recordaris) titulum domus sue pauperibus assignavit; ubi nunc cum pauperibus nostris commorantes*, \* *Missas agimus*. He seems by *pauperes*, the poor, to note the Clergy, which in his other Epistle he calls *Senatus pauperum*, *salutat te Senatus pauperum*: Otherwise the whole Christian flock might be so called; according to that in the Gospel, *Pauperes Evangelizantur*. The poor have the Gospel preached to them, (*Matt. 11. 5. Luke 7. 22.*) and that of *Esa. ch. 61. 1.*

applied

a *Ἀναγνώ-  
σαι, ἡ δὲ  
πύλας, κα-  
τανοήσας, ἐπε-  
κράτησε ὁ μολο-  
γῶντα. Vid.  
Epiphani. Expo-  
sit. Fidei cathol.  
c. 21. De duobus  
ultimis, Const.  
Apol. 1. 8. c. 24,  
26.  
b See *Alb. 11.  
26. Socr. lib.  
6. c. 8. Theod.  
1. 2. c. 24.**

\* In *Tom.  
1 Biblioth. Pa-  
trum edit. Pa-  
risiens. ex Ar-  
chivo Vien-  
nensi.*

\* The word  
*Missas* seems to  
have been long  
used in *Italy*  
before it was  
elsewhere.

applied by our Saviour, *Luke 4.18. The Lord hath anointed me to preach the Gospel to the poor*; and according to that in the Parable, *Luke 14. 21. Introduc pauperes, Bring in hither the poor.* Perhaps in those perillous times they were wont to make their Donations of this kind under such covert names.

In the second Epistle to the same *Justus*, he mentions certain Martyrs who had then newly (as he there speaks) *triumphed over the world*: amongst which he mentions one *Pastor*, by Office a *Presbyter*, who before his death had erected or created a *Titulus*, that is, a *Church*, as that name is vulgarly known to signifie: "*Presbyter Pastor*" (saith he) *Titulum condidit, & dignè in Domino obiit.* Why the *Roman Church* called such places by the name of *Tituli*, whether because of their dedication the the Name of Christ our Lord was as it were inscribed upon them, (as the manner then was to set the Names or Titles of the Owners upon their Houses and possessions,) and so it would concur in notion with those other names of *Kυριακόν, & Basilica, The Lord's, and The King's*; or whether because they gave a Title of Cure or denomination to the Presbyters to whom they were committed, (for the chief or Episcopal Church I doubt whether it were so called or not,) let others determine.

I shall not do amiss, I think, if I add to this testimony a passage of *Theophilus Antiochenus*, (who lived at the same time) which though, I grant, it be indifferent to be otherwise understood, yet seems very prone to be construed for our purpose. It is to be found in his second Book *ad Autolicum*, where having compared the *World* to the

(a) As in the Sea there are Islands to be met with, which are commodious for habitation, fruitful and well watered, and accommodated with convenient harbors and ports for those who are distressed at Sea to repair to for their safety; so is it in the world, (which is a very troubled Sea, tempestuous and tossed by reason of sin) God hath here provided *Synagogues*, or *Holy Churches*, as we call them, wherein the Truth is diligently taught, and whither they repair who are lovers of the Truth, and desire in good earnest to be saved, and to escape the judgment and wrath of God.

(a) "*Quemadmodum* (saith he) *in Mari insule quædam prominent habitabiles, frugiferae, & quibus est aqua salubris, necnon navalia, & portus commodi, quò se naufragi reciperent; sic Deus dedit mundo, qui peccatorum tempestatibus & naufragiis jactatur, Synagogas, quas Ecclesias sanctas nominamus, [Gr. τὰς συναγωγὰς λεγομένας Ἐκκλησίας ἁγίας] in quibus veritatis doctrina fervet, ad quas confugiunt veritatis studiosi, quotquot salvari Deique judicium & iram evitare*

*volunt.* It is ambiguous what he means here by *Ecclesia, Churches*: but if it were probable that *Synagoga* were here taken, as it is usually in the *New Testament*, for a Place, then might we determine that *Ecclesia* were so taken also, and not for a Company or Assembly only.

Well, howsoever *Ecclesia* be taken in this passage (which I reckon not upon,) yet thus much I am sure of, That toward the end of this Century it was used for a Place of Sacred assembly; witness *Clemens Alexandr.* (who then lived) *Lib. 7. Strom.* where speaking of the *Church* or *Ἐκκλησία*, "*Οὐ τὸν τόπον, saith he, ἀλλὰ τὸ ἀθροισμα τῶν ἐκλεκτῶν, Ἐκκλησίαν καλῶ, I call not now the Place, but the congregation of the Elect, Ecclesia, the Church*: whereby it appears, that in his time *Ecclesia* was used for the Place of the assembly of the *Elect*, τόπος τῶν ἐκλεκτῶν, as he calls them, that is, of the *Saints*, and not for the Congregation only; for otherwise this Caution needed not. And so \* himself uses it in that story of the young man whom *S. John* committed to a Bishop of *Asia* to be instructed and trained up in the Christian piety and discipline, and who afterwards was by ill company withdrawn to lewd and debauched courses, and became Captain of a band of robbers in the mountains: For there when *S. John*, after a time coming again to visit the Churches, demanded of the Bishop an account of the Charge he had committed to him; the Bishop answers, "*He is become a villain and a robber, & νῦν ἀντὶ τῆς Ἐκκλησίας ὅροι κατέληψε μετ' ὁμοῖν ἑρπύωνικῶν, and now instead of the Church he hath laid hold of a Mountain with a company like himself.* To conclude, if the Name were in *Clemens* his time, undoubtedly the Thing was. And this is my proof for the latter end of this Centurie,

\* *Clem. Alex. in Opere*, Quis sit ille dives qui salvetur, apud Euseb. *Hist. Eccl. lib. 3. c. 17.* Gr. κτ'. Also in this Century undoubtedly those Fabricks in the Cemeteries of *S. Peter* in the *Vaticane*, and of *S. Paul in via Ostiensi* (which could be no other than some Christian Oratories) whereof *Gains* speaks in *Euseb.* and calls *Throphæa Apostolorum lib. 2. cap. 24.*



*In the Third Centurie.*

NOW are we arrived at the Third *Seculum*, and the last under the Ethnick Ab Anno 200. ad 300. and persecuting Emperors: wherein the Testimonies of the Christians Oratories do abound, and are such as will out-face any that shall dare contradict them.

For the beginning of this Centurie, *Tertullian* shall give in Evidence; first, in his Book *De Idololatria*: Where declaiming against some Christian Artificers, who because it was their occupation and trade, thought it lawful to make Idols for the

(a) All the day long shall the zeal of Faith speak to this point; bewailing that a Christian should come from Idols into the CHURCH, that he should come into the HOUSE OF GOD from the shop of his enemy; that he should lift up to God the Father those hands which were the mothers (and makers) of Idols, and adore God with those very hands which (namely in respect of the Idols made by them) are adored without (the Church, *viz.* in the Heathens Temples) in opposition to God; and that he should presume to reach forth those hands to receive the Body of our Lord, which are imploy'd in making Bodies (that is, Images) for the Demons. [That according to the Gentiles Theology Images were as Bodies to be informed with Demons as with Souls, see the Treatise of the Apostasie of the latter Times, chap. 5. in Book. III.]

not, he speaks thus; (a) "*Totâ die ad hanc partem zelus fidei perorabit, ingemens Christianum ab Idolis in ECCLESIAM venire, de adversaria officina in DOMUM DEI venire; attollere ad Deum patrem manus matres Idolorum; his manibus adorare quæ (nempe in operibus suis) foris (i. in Templis Gentium) adversus Deum adorantur; eas manus admoveere Corpori Domini quæ Demonibus corpora conferunt.*" Mark here, DOMUS DEI THE HOUSE OF GOD, & ECCLESIA THE CHURCH expounded by it; *In Ecclesiam venire, id est, In Domum Dei venire; To come into the Church, that is, To come into the house of God;*

and both of them set in opposition to an Idol-shop.

Of this *Domus Dei* or *House of God*, in his Book *adversus Valentinianos*, cap. 2. he describes unto us the form and posture upon this occasion. He compares the *Valentinian* heresie, in respect of their affected secrecie and reservedness in hiding the mysteries of their doctrine, to the *Eleusinian Holies*, whose Temple had many Curtains and doors, through which those that were to be initiated were five years in passing before they could be admitted unto the *Adytum* or *Sacrarie* where the Deity was: whereas contrariwise, he proveth out of Scripture the badge and genius of the Religion of Christ to consist in a *Dove-like simplicity and openness*, and accordingly had its Oratories or Houses of worship, not like that of the *Eleusinian Holies*, concealed with multiplicity of walls, veils, turnings and windings, but agreeable to and as it were figuring its disposition. For, "*Nostre Columbe domus (saith he) simplex, etiam in editis & opertis, & ad lucem.*" *Amat figuram Spiritus sancti, Orientem*

(b) The house of our Dove, that is, of our Dove-like Religion, or the Catholick flock of Christ figured by the Dove.

*Christi figuram. Nihil veritas erubescit, &c.* (b) *Nostre Columbe domus, i. Domus religionis nostre columbine, or Catholici Christi gregis, qui Columbâ figuratur; namque, as he said a little before, Christum Columba demonstrare solita est, serpens verò tentare; meaning, as I suppose, not so much Christ personal, as Christ mystical, that is, the Disciples or Religion of Christ. For it is the conclusion of his proofs brought out of Scripture, to shew that simplicity was the Livery*

(c) In short, The Dove is wont to point out Christ.

of Christ's Disciples or Religion; (c) "*In summa, saith he, Christum columba demonstrare solita est, &c.*" And otherwise, that [*solita est*, is wont] would scarcely be true; since Christ personal is but once pointed out by a Dove, namely, at his Baptism. This House, saith he, is

(d) Plain, without such a multiplicity of doors and curtains.

*(d) simplex, that is, sine tot portarum & apertis, places which Doves delight in; & ad lucem, that is, toward the place whence light springeth, or the Sun rising: For Amat figuram Spiritus sancti, that is, the Dove, as also Orientem Christi figuram; wherein he alludes to that Oriens ex alto or Day-spring from on high in Zacharie's \* Benedictus,*

(e) In high and open places. *Ανατολή ἐκ ὧρου τοῦ ἡλίου.* Cyril. Hier. \* Luke 1. 78. and

1 Cor. 11. 22.

\* Lib. 2. c. 57.  
al. 61.

(a) Let the House be long, and built Eastward.

\* Apol. c. 16.

\* De Spect. c.

25. ad Oxor. l.

2. c. 9. De co-

ron. milit. cap.

3. De velandis

virginibus, c.

3. & 13.

and hath reference to the word, & *ad lucem*, i. *ad locum vel plagam lucis*. For, that the Churches of Christians anciently were turned toward the East, appears by the Author of the \* Apostolical Constitutions, which surely are as ancient as *Tertullian*: (a) "*Domus sit oblonga, ad Orientem conversa*, saith he. Besides, it appears out of \* *Tertullian* himself, that Christians then worshipped towards the East, and therefore more than probable their Houses were sited and accommodated accordingly. Thus I have done my best to clear this passage, because the Author is crabbed and obscure.

There are two or three \* more places in the same Father where the Christian Oratories are mentioned by the name of *Ecclesia*: but because the ambiguous and indifferent signification of this word, either for a Place or an Assembly, makes them not convictive, unless some circumstance be annexed which determines it, I will only produce that *De corona Militis*, Cap. 3. where concerning the Sacrament of Baptism he speaks thus; (b) *Aquam adituri, ibidem, sed & aliquanto prius in Ecclesia, sub Antistitis manu, contestamur nos rennunciare Diabolo, & Pompe & Angelis ejus: dehinc ter mergitamur*. I say, *Ecclesia* here signifies the Place. For the clearing whereof, know that the Baptisteries, or

(b) Coming to the Water, (to be baptized,) not only there, but also somewhat afore, in the CHURCH, under the hand of the Bishop or Priest, we take witness that we renounce the Devil, and his Pomp and Angels; and afterwards we are drenched thrice in the Water.

places of water for Baptism, in those elder times were not, as now our Fonts are, within the Church, but without, and often in places very remote from it. When therefore *Tertullian* here saith, That those who were to be baptized first made their Abrenunciation in the Church *sub manu Antistitis*, (that is, as I suppose, the Bishop or Priest laying hands upon them, either in the mean time, or as soon as they had done) and afterward again at the Water; he must needs by *Ecclesia* mean the Place: otherwise if it were taken for the Assembly of the faithful, the Church in that sense was present also at the Water. But *Ecclesia* here and the Water are supposed to be two distinct places; in both of which (according to the rite of the African Churches.) Abrenunciation was to be performed: "*Aquam adituri, IBIDEM (i. apud aquam) sed & aliquanto prius in ECCLESIA, contestamur nos rennunciare Diabolo, &c.* And thus much for the testimony of *Tertullian*.

My next witness is *Hippolytus*, who flourished between the twentieth and thirtieth year of this Century in the reign of *Alexander Mameæ*. He, in his Treatise *De consummatione mundi seu de Antichristo*, describing the signs and impieties which should precede the Persecution of Antichrist, (as he conceived thereof,) hath this passage concerning the irreligion and profaneness which should then reign;

(c) The Temples of God shall be as common and ordinary Houses, Churches shall be utterly demolished every where, the Scriptures shall be despised.

(d) The Sacred Edifices of Churches shall become heaps, and as a desolate lodge in an Orchard; there shall be no more Communion of the precious Body and Blood of Christ, Liturgy shall be extinguished, Singing of Psalms shall cease, Reading of the Scriptures shall no more be heard.

(e) The Christians being in possession of a certain publick place, and challenging it for theirs; and on the other side the Taverners alledging that it belong'd of right to them; the Emperor's Rescript in favour of the Christians was this, That it was better that God should be worshipt there after what way soever, than that it should be delivered and given up to the Taverners.

About the middle of this Century flourished that famous *Gregorie* of *Neocæsarea*, furnamed

(c) "*Οι Ναοὶ τῶ Θεοῦ ὡς οἶκοι ἐσονται. Temppla Dei domorum communium instar erunt; ubique Ecclesiarum everisiones fi-*

(d) "*Τὰ Ἱερὰ τῶν Ἐκκλησιῶν ὡς ὁπωροφυλάκια γενήσονται, &c. Sacra Ecclesiarum aedex instar Pomorum custodia erunt, pretiosumq; corpus & sanguis non exstabit in diebus illis; Liturgia extinguetur, Psalmorum decantatio cessabit, Scrip-*

(e) "*Quod cum Christiani quendam locum, qui publicus fuerat, occupassent; contra Popinarii dicerent, sibi eum deberi; rescripsit Imperator, Melius esse ut quomodocumque illic Deus colatur, quam Popinariis dedatur.*

needed not: For *Lampridius* reports of this *Alexander Mameæ*, (in whose time *Hippolytus* lived) (e) "*Quod cum Christiani quendam locum, qui publicus fuerat, occupassent; contra Popinarii dicerent, sibi eum deberi; rescripsit Imperator, Melius esse ut quomodocumque illic Deus colatur, quam Popinariis dedatur.*

\* Ex Psal. 79.  
2. & ceteris  
similibus, juxta  
LXX. Hebr.  
in acervos seu  
desolationes.

Cap. 49.



surnamed *Thaumaturgus*. He in his *Epistola Canonica* (as the Greeks call it) describing the five degrees or admissions of Penitents, according to the discipline of his time, (which he calls "Πρόκλαυσις, ἀκρόασις, ὑπόπλωσις, σύστασις & μέθεξις")

1 Cor. 11. 22.

(a) 1. *Weeping* (the first degree of Penance) was without the Porch of the Oratorie, where the mournful sinners stood and beg'd of all the Faithful as they went in to pray for them. 2. *Hearing* (the second degree) was within the Porch, in the place called *Narthex*, the place where these penitent Sinners (being now under the *Ferula* or censure of the Church) might stand near to the *Catechumens* and hear the Scripture read and expounded, but were to go out before them. 3. *Prostration* or *Lying along on the Church-pavement*. These *Prostrate* ones were admitted somewhat further into the Church, and went out with the *Catechumens*. 4. *Standing or Staying with the people or Congregation*. These *Consistentes* did not go out with the *Catechumens*, but after they and the other Penitents were gone out, stay'd and joyn'd in prayer with the Faithful. 5. *Participation of the Sacraments*.

"(a) 1. Πρόκλαυσις (saith he) est extra portam τῆς Ἐκκλησίας, ORATORII, ubi peccatorem stantem oportet Fideles ingredientibus orare ut pro se precentur. 2. Ἀκρόασις (i. Auditio) est intra portam, in loco qui Νάρθηξ dicitur, ubi oportet eum qui peccavit stare usque ad Catechumenos, & illinc egredi. 3. Ὑπόπλωσις (i. Substratio) ἵνα ἐσώσεν τῆς τῆς ΝΑΟΥ Πύλης ἱερέως, ut intra Templi portam consistens, cum Catechumenis egrediatur. 4. Σύστασις (i. Congregatio seu Consistentia) est ut cum Fidelibus consistat, & cum Catechumenis non egrediatur. Postremò est Μέθεξις, participatio Sacramentorum. Who sees not here that Christians in his time had Oratories or Sacred Houses to worship in,

and those accommodated with distinct places of remoter and nearer admission.

Nay, further, we find in this *Gregorie's* life written by *Gregory Nyssen*, that he was himself a great Founder and erecter of these sacred Edifices; whereof the Church built by him at *Neocæsarea* in *Pontus* (where he was Bishop) was still standing in *Gregorie Nyssen's* time. Hear his words, where he relates the speedy and wonderful

(b) How that by becoming all things to all men, he had in a short time gained a great number of Converts through the assistance of the Divine Spirit, and that hereupon he had a strong desire to set upon the building of a Temple or Place for Sacred assemblies; wherein he was the more encouraged by the general forwardness he observed among the Converts to contribute both their moneys and their best assistances to so good a work. This is that Temple which is to be seen even at this day. This is that Temple, the erection whereof this Great person being resolved to undertake without any delay, he laid the foundation thereof (and therewithal of his Sacerdotal, i. e. Episcopal, Prefecture) in the most conspicuous place of all the City.

(c) Whereas all other Houses, whether Public or private, were overthrown by that Earthquake; this [*Gregorian*] Temple alone stood firm without any the least hurt.

success this *Thaumaturgus* had in the conversion of that City: (b) "Cum omnibus omnia fieret, saith he, tantum sibi auxilio spiritus repente populum adjunxit, ut ad Templi fabricationem animum adjiceret; (Gr. ὡς περὶ Ναὸ κατασκευὴν ἐρμῆσαι) cum omnes offerendo tam pecunias quam operas suas studium ejus adjuvarent. Hoc est Templum quod usque hodie ostenditur; quod magnus ille Vir statim aggressus, quasi fundamentum atque χρηστὸν ἱερέως dotii sui (i. Episcopatus) in maxime conspicuo urbis loco constituit. He adds besides, that whereas in his own time there had hapned a most grievous Earthquake, (c) "Quo omnia tam publica quam privata ædificia disjecta essent; solum illud Templum [Gregorianum] illæsum & inconcussum mansisse.

Nor is this all; He tells in the same place how that a little before the persecution of *Decius* (which was *Anno Christi* 252.) this *Thaumaturgus*, having converted not the City of *Neocæsarea* only, but the whole territorie adjoining, to the Faith of Christ, "Βωμῶν τε καὶ ἱερῶν καὶ εἰδώλων ἐν αὐτοῖς ἀνατετραμμένων, the Converts pulling down their Idol-Altars and Idol-Temples, and in every place erecting ἐκκλησίας ἐν τῷ ὀνόματι τοῦ Χριστοῦ, Oratories in the name of Christ, stirred up the fury and indignation of the Emperour.

About the same time with this *Gregory* lived *S. Cyprian* at *Carthage*. In him I observe the Christian Oratories twice remembred; once by the name of (d) *Dominicum*, i. Κυριακόν, another time of (e) *Ecclesia*. The first in his Book *De opere & eleemosynis*, speaking against communicating the holy Eucharist without an Offering; (d) The

He was made Bishop Anno 249, lived until 250.

(f) Thinkest thou, O *Matron*, which art rich and wealthy in the Church of Christ, that thou dost celebrate or commemorate the Lord's Sacrifice (that is, that thou dost participate the Lord's Supper worthily as thou oughtest) who dost not at all respect (but art regardless of) the *Corban*;

(f) "Matrona, saith he, quæ in Ecclesia Christi locuples & dives es, Dominicum (sacrificium) celebrare te credis, quæ cor bonam omnino non respicis, quæ in Dominicum sine sacrificio venis, quæ partem de sacrificio quod pauper obtulit sumis? The other

1 Cor. II. 22.  
Script. an. 253.

who comest into the Lord's House without a Sacrifice or Offering, nay who takest part of the poor mans Sacrifice, feedest on what he brought for his Offering, and bringest none thy self?

theless without due penance and satisfaction

(a) What then remains but that the Church should yield to the Capitol; and that, the Priests withdrawing themselves and taking away the Altar of our Lord, Images and Idol-Gods together with their Altars should succeed and take possession of the Sacrary or place proper to the sacred and venerable Bench of our Clergy?

and Capitolium, Christ's House and Jupiter's Temple, stand in opposition one to the other; also that Capitolium by Antonomasia

(b) The Altar of our Lord and the place for the sacred and venerable Bench of the Clergy.

(c) Idol-Gods and Images together with the Altars of the Devil.

(a) might enter into the House of God.

famed Dionysius Alexandrinus, made Bishop somewhat before him, but out-lived him some five years, namely until 265. There is an Epistle of his extant (which is part of the Canon-Law of the Greek Church) to one Basilides, resolving certain Quære's of his; amongst the rest, *Whether a woman, during the time of her separation, might enter into the Church or not*: To which his answer is negative. This Quære he expresseth thus; *De mulieribus quæ sunt in abscessu, an eas sic affectas oporteat Domum Dei ingredi*, (d) Gr. *eis τὸ οἶκον εἰσέλαι τὸ Θεῷ*. By which, and his answer thereunto, we learn not only that the Christians had then Houses of Worship, but a religious respect also to difference them from common places.

And here, because the Time fitly presents it in our way, take notice, for some reason that we shall hear of ere we have done, That this of the Christians having such Houses for their devotions was a thing publicly known to the Gentiles themselves, together with the name whereby they called them: as appears by two Imperial Rescripts, the one of Galienus about the year 260. (recorded by Eusebius, *Hist. lib. 7. c. 12. Gr. 17.*) which calls them ΤΟΙΣ ΤΟΙΣ ΘΡΗΣΚΕΥΤΙΣΙΜΟΙ, *Worshipping Places*; which, having been a little before, in the persecution of Valerianus his Father, taken from the Christians, and then in the hands of the Gentiles, Galienus graciously restored unto them, with liberty freely to exercise their Religion. The words of the Rescript, so much of

(e) The Emperour C. P. L. Galienus to Dionysius, Pinna, Demetrius, and the rest of the Bishops, Greeting — What I have been pleased graciously to do for the Christians, I have caused to be published throughout the world, viz. That all men should quit the Worshipping-places for the Christians use, And therefore you may make use of the Copy of my Letters, to the end ye may be secured from any future attempts to disturb you herein.

*uti poteritis, quo nemo deinceps vobis quicquam faceffat molestiæ, &c.*

The other is of Aurelianus, *De Libris Sibyllinis inspiciendis*, when the Marcomanni invaded the Empire, Anno Ch. 271. recorded by Vopiscus, in these words:

(f) I wonder (sacred Fathers) that ye demur so long about opening and consulting the Sibyll's books; as if ye were treating (or debating this matter) in the Christians Church, and not in the Temple of all the Gods.

other in his 55. Ep. or 3. *ad Cornelium*; where declaiming against some lapsed Christians, who having in time of persecution sacrificed unto Idols, would nevertheless be admitted again into the Church; If this be once permitted, (saith he)

(a) *Quid superest quàm ut Ecclesia Capitolio cedat; & recedentibus sacerdotibus ac Domini nostri Altare remonentibus, in Cleri nostri sacrum venerandumque confessum (i. in Presbyterium, seu τὸ ἅγιον Βήμα) simulacra atque Idola cum Aris suis transeant?* Note that Ecclesia here

is put for a Gentile Temple in general; that in the one (to wit, Ecclesia) was

(b) *Altare Domini nostri & sacer venerandusq; confessus Cleri*, in the other,

(c) *Idola & simulacra cum Aris Diaboli.*

Contemporary with S. Cyprian was that famed Dionysius Alexandrinus, made Bishop somewhat before him, but out-lived him some five years, namely until 265. There is an Epistle of his extant (which is part of the Canon-Law of the Greek Church) to one Basilides, resolving certain Quære's of his; amongst the rest, *Whether a woman, during the time of her separation, might enter into the Church or not*: To which his answer is negative. This Quære he expresseth thus; *De mulieribus quæ sunt in abscessu, an eas sic affectas oporteat Domum Dei ingredi*, (d) Gr. *eis τὸ οἶκον εἰσέλαι τὸ Θεῷ*. By which, and his answer thereunto, we learn not only that the Christians had then Houses of Worship, but a religious respect also to difference them from common places. And here, because the Time fitly presents it in our way, take notice, for some reason that we shall hear of ere we have done, That this of the Christians having such Houses for their devotions was a thing publicly known to the Gentiles themselves, together with the name whereby they called them: as appears by two Imperial Rescripts, the one of Galienus about the year 260. (recorded by Eusebius, *Hist. lib. 7. c. 12. Gr. 17.*) which calls them ΤΟΙΣ ΤΟΙΣ ΘΡΗΣΚΕΥΤΙΣΙΜΟΙ, *Worshipping Places*; which, having been a little before, in the persecution of Valerianus his Father, taken from the Christians, and then in the hands of the Gentiles, Galienus graciously restored unto them, with liberty freely to exercise their Religion. The words of the Rescript, so much of them as is needful to our purpose are these; (e) *Imperator Cæsar Publius Licinius Galienus, &c. Dionysio, Pinna, Demetrio, & ceteris Episcopis, salutem. — Mea munificentia beneficium per universum divulgari Orbem præcepi: Ut ἀπὸ τῶν τόπων τῶν θρησκευσιμῶν, i. à locis religionis cultui dicatis discedatur. Et propterea vos mearum literarum exemplari*

(f) *Miror vos, Patres sancti, (he writes to the Senate) tamdiu de aperiendis Sibyllinis dubitasse libris; perinde quasi in Christianorum Ecclesia, non in Templo Deorum omnium, tractaretis; that is, in the Capitol, where the Senate used sometimes to sit.*

Add to this, if you please, that which \* Eusebius relates of this Emperor, to wit, that when Paulus Samosatenus, being deposed by the Council from his Bishoprick, and Dominus chosen in his room, would not yield up the possession of the Church, τῆς Ἐκκλησίας οἶκος the matter being brought before Aurelianus the Emperour, he decrees that it should be given to those of the Sect unto whom the Bishops of

Rome

\* Hist. Eccl. I. 7. c. 29. Gr. A.



(a) Thus was *Paulus* with great disgrace cast out of the Church by the Secular power.

*dedecore ex Ecclesia expellitur*. For that by τῆς Ἐκκλησίας οἶκος is here meant the Christians Oratorie or House of Sacred assembly at *Antioch*, (and not the Bishop's house, as some would have it,) appears, both because *Eusebius* elsewhere so uses it, as namely *Lib. 8. c. ult. & Lib. 9. c. 6.* as also because he expounds himself presently by *Ecclesia*, when he saith, "*Sic Paulus summo cum dedecore à potestate seculari ex Ecclesia exigitur*. For surely he meant not that he was by the secular arm cast out of the Church, as Church is taken for the Company of the Faithful, but as it signifies the Place of Sacred assembly; where this *Paulus* kept possession after he was deposed for Heresie by the Council.

But what need we trouble our selves thus to gather up Testimonies for the latter half of this *seculum*? I have one Testimony behind which will dispatch it all at once; yea and, if need be, depose for the whole also. It is that of *Eusebius* in his eighth Book *Hist. Eccl.* in the beginning; where describing those peaceful and Halcyonian days which the Church enjoyed for many years, from the time of the Martyrdom of *S. Cyprian* unto that most direful persecution of *Diocletian*, and how wonderfully the number of Christians was advanced during that time, he speaketh on this manner:

(b) How shall any one be able to express those infinite multitudes of Christians assembling in every city, those famous meetings of theirs in their Oratories or Churches? and therefore they not being content with those smaller Churches which before they had, (those their ancient Edifices not being large enough to receive so great a number) took care to erect from the very foundations fairer and more spacious ones in every city.

*mentis crexerunt Ecclesias*. Lo here how in those Halcyonian days Christians had not only Churches or Houses of worship, but such as might then be called τὰ πάλαι οἰκοδομήματα, ancient Edifices; which how far it may reach let others judge: Secondly, That the number of Christians being grown so great that those ancient *Fabrics* were no longer sufficient to contain them, they erected new and more spacious ones in every City from the foundations: And all this testified by one that himself lived and saw part of those times. These sacred Edifices *Diocletian* and those other surrogated Emperours (which continued that direful ten-years Persecution begun by him) commanded by their Edicts to be every where demolished, as we may read in the same *Eusebius* at large. The like whereunto seems never to have happened in any of the former Persecutions, in which they were only taken from the Christians, but again, when the persecution ceased, for the most part restored unto them: as in the former Persecution they were by *Galienus*, under the name of τόποι θρησκείσμων, *Worshipping Places*.

And thus I think I have proved by good and sufficient Testimonies, That Christians had Oratories or Churches, that is, appropriate Places for Christian worship, in every of the first three hundred years: I am well assured (whoever be judge) long before the days of *Constantine*. I will add to these Authorities two or three Reasons why they must, in all likelihood, have had such Places. First, Because it is certain that in their Sacred assemblies they used then to worship and pray towards the East: which how it could be done with any order and conveniencie, is not easie to be conceived, unless we suppose the Places wherein they worshipped to have been situated and accommodated accordingly, that is, chosen and appointed to that end. Secondly, Because of their Discipline, which required distinct and regular Places in their assemblies,

(c) The Penitents, the Hearers, the Catechumens or Learners and Probationers in Christianity, and the Believers,

already fitted and accommodated for that purpose. Lastly, Because they had before their eyes an example and pattern in *Prosencha's* and Synagogues of the Jews, from whom their Religion had its beginning; which though as contrary to the Religion of the Empire as theirs, yet had places appropriate for the exercise thereof, wheresoever they lived dispersed among the Gentiles. Who can believe that such a pattern should not invite the Christians to an imitation of the same,

Rome and Italy should send Letters of

communion: (a) *Sic demum Paulus* (saith

*Eusebius*) à seculari potestate summo cum

τῆς Ἐκκλησίας οἶκος. is here meant the Chri-

tians Oratorie or House of Sacred assembly at *Antioch*, (and not the Bishop's house, as

some would have it,) appears, both because *Eusebius* elsewhere so uses it, as namely *Lib.*

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*S. Cyprian* unto that most direful persecution of *Diocletian*, and how wonderfully the

number of Christians was advanced during that time, he speaketh on this manner:

(b) "*Quomodo quisquam infinita illos ho-*

*minum turbâ frequentatos conventus, ce-*

*tuumque in singulis urbibus congregato-*

*rum multitudinem, illustrésque in \* Ora-*

*toris concursus describere valeat? Quo-*

*rum causa, quum in \* Antiquis illis æ-*

*dificiis satis amplius loci non haberent,*

*(vel, antiquis illis ædificiis haudqua-*

*quam amplius contenti) \* amplas spati-*

*osâsque in omnibus urbibus ex funda-*

1 Cor. 11. 22.

though we should suppose there were no other reasons to induce them but that of ordinary convenience?

1 Cor. II. 22.

## Answers to the OBJECTIONS.

Object. 1.

**I** Come now to answer the Objections brought by such as maintain the contrary opinion, which are two. First, say they, It is not likely, no not possible, they should have any such Places, living under a Pagan and persecuting State and Empire.

Answer.

I answer, This Objection is already confuted by matter of Fact: For it is to be noted that the greatest and most cruel Persecutions, and the five last of the Ten, fall within the third or last Centurie; in which that Christians had Oratories or Houses of Christian worship, we have before proved by most indubitate and irrefragable Testimonies: But if in this, why not as well in the former Ages, wherein the Persecutions were, as no more in number, so far less bitter? For it is to be taken notice of, That these Persecutions were not continual, but as it were by fits; and those of the two first Centuries of no long durance; so as the Churches enjoyed long times of peace and quietness between them.

Besides, why should it seem to any one less credible that Christians should have their Oratories or Houses of worship under the *Roman* Empire, whilst the State thereof was yet Gentile and opposite to the Faith of Christ, than that they had them in the Kingdom of *Persia*, which never was Christian? For that they had them there as old as the days of *Constantine*, *Sozomen* testifieth, *Lib. 2. c. 8.* The occasion of the demolishing whereof by King *Isdigerdes*, and of that most barbarous persecution of the Christians of those Countries for thirty years together, about the year 400. *Theodoret* relates *Lib. 5. c. 38.* namely, that one *Audas*, out of an indiscreet and unseasonable zeal, (though otherwise a vertuous and godly Bishop) having demolished the Persians *Pyraum* or Temple where the Fire was worshipped, and refusing to build it up again as was enjoined him, the King thereupon mightily enraged, caused all the Christians Oratories or Churches in his dominions to be demolished likewise, and that horrible Persecution before mentioned to storm against them. Could the Christians find means and opportunity to erect Churches, that is, Houses for their Religion, under a Pagan government in *Persia*, and could they not under the *Roman* Empire?

Object. 2.

\* No Temples, Altars, Images.

The other Objection is from the Authors of Apologies against the Gentiles, *Origen* against *Celsus*, *Minutius Felix*, *Arnobius*, and *Lactantius*, who when the Gentiles object Atheism to the Christians, as having no \* *Templa*, no *Ara*, no *Simulachra*; these Authors are so far from pleading they had any such, that they answer by way of Concession, not only granting they had none, but (which is more,) affirming they ought not to have, and condemning the Gentiles which had.

\* *Lib. 8. contra Celsum.*

(a) *Celsus* (saith *Origen*) affirms that Christians decline the building or setting up of Altars, Images and Temples.

(b) We do indeed (saith *Origen*) decline the building of Temples, (not for the reason which the Gentiles suppose, but) because we having learnt by the doctrine of Jesus Christ How God is to be worshipped and served, we think our selves obliged in conscience to avoid and abstain from all such things as under a pretence and colour of Piety do make men really impious, namely those who have erred and gone astray from the true way of worshipping God by Jesus Christ, who alone is the way of worshipping God aright, according to that most true saying of his, *I am the Way, the Truth, and the Life.*

(c) Why do the Christians keep such ado to conceal and hide that, whatsoever it be, which they worship? — Why have they no Altars, no Temples, no Images? — unless that which they worship and keep so close were either worthy of punishment, or shameful.

(a) "*Celsus*, saith *Origen*, \*  
"ait nos *Ararum* & *Statuarum* *Templo-*  
"rumque *fundationes* fugere. *Origen* denies it not, but gives the reason;  
(b) "*Templorum* *fundationes* fugimus, quia  
"ubi per *Jesu* *Doctrinam* comperimus quem-  
"admodum colendus sit *Deus*, ea nos evi-  
"tamus quæ sub pietatis prætextu & opini-  
"one quadam impios reddant qui à vero  
"per *Jesum* cultu aberrando falluntur, qui  
"utique solus est veri cultus via, verèque  
"illud profatur, Ego sum *Via*, *Veritas*, &  
"Vita.

*Minutius Felix*, when *Cecilius* objects,  
(c) "*Cur occultare* & *abscondere* quic-  
"quid illud quod colunt magnopere ni-  
"tuntur? — *Cur nullas* *Aras* habent,  
"Templa nulla, nulla nota *Simulachra*?  
"— nisi illud quod colunt & interpre-  
"munt aut puniendum est, aut pudendum;  
brings



(a) Do you think that we conceal what we worship, because we have neither Temples nor Altars? But I beseech you, What Image should I make for God, whenas (if we well consider it) Man himself is the lively Image of God? What Temple should I build for him, whenas the whole world, made by him, is not able to contain him? And whenas I who am but a man have a large habitation and room enough to be in, shall I think to enclose and confine to Great a Majesty within one little House? Tell me, Is not God better sanctified in our Mind and Heart? and where can we better prepare an habitation and consecrate a place for God than in the bottom of our Souls, in the inmost of our inward man?

(b) Herein ye are wont to charge us with most hideous impiety and irreligion, viz. That we neither build Sacred Houses or Temples to perform the Offices of religious worship in, nor make any Image or Representation of any God, nor build any kind of Altars at all.

(c) For what use of the Gods should we desire to have Temples? for what necessary purposes do we affirm these present Temples to be built, or do ye think Temples should be built anew?

(d) Why do ye not lift up your eyes to Heaven? and invoking the Gods by name, sacrifice openly and in publick? Why do ye rather look to walls and wood and stone, than look up thither where ye believe the Gods to dwell? What then can Temples mean? what do Images or Altars signify?

Christians had any Churches or Houses of worship in these Authors days?

This Objection indeed looks very big at the first sight, but it is no more but a shew, and we shall deal well enough with it. For we are to take notice, that these Authors, all four of them, lived and wrote within and after the Third *seculum* was begun, and the eldest of them *Minutius Felix* after *Tertullian*; *Origen* after him: yea, why do I say after the Third *seculum* was begun or within it? whenas two of them, *Arnobius* and *Lactantius*, lived and wrote rather after it was ended, and in the beginning of the Fourth; *Arnobius* in the time of the Persecution of *Diocletian*, *Lactantius* somewhat after him; for he was his Scholar, and dedicates his Institutions *adversus Gentes* to *Constantine* the Great.

Now then remember what Authorities and Testimonies were even now produced for the Christians Oratories all that *seculum* throughout, not Probabilities only, but such as are altogether irrefragable and past contradiction. This they seem not to have considered, unless they dissembled it, who so securely urge these passages, to infer a Conclusion point-blank against evidence of Fact. As for example, (I will alledge no more but what is out of possibility to be denied or eluded) Had the Christians no Oratories or Churches in *Gregory Thaumaturgus* his time? Had they none in *S. Cyprian's*? Had they none in the days of *Dionysius Alexandrinus*? Had they none when *Galiennus* released their \* *ΤΟ ΠΟΙ Θρησκευοίμοι*? Had they none in those Halcyonian days whereof *Eusebius* speaks, when the multitude of Christians was grown so great, that *τὰ πάλας οἰκοδομήματα*, the ancient Edifices were no longer able to contain their Assemblies; but that they were fain to build new and spacious Churches in every City from the foundations? Had they none when the Edict of *Diocletian* came forth for demolishing them? For all these were before that either *Arnobius* or *Lactantius* wrote. Let those therefore, who put so much confidence in these passages, tell us, before they conclude, how to untie this knot, and then they shall say something.

What then, will you say, is the meaning of these passages? and how may they be satisfied, and this scruple taken off? I answer; The Gentiles in these Objections had a pecu-

brings in his *Octavius* answering thus,

(a) "*Putatis autem nos occultare quod colimus, si Delubra & Aras non habemus?*" <sup>1 Cor. 11. 22.</sup>

"*Quod enim Simulachrum Deo fingam,*"

"*cum, si rectè existimes, sit Dei homo ipse*"

"*Simulachrum? Templum quod ei exstru-*"

"*am, cum totus hic mundus, ejus operâ*"

"*fabricatus, eum capere non possit? &*"

"*cum homo \* latius maneam, intra unam*"

"*Aediculam vim tantæ Majestatis inclu-*"

"*dam? Nonne melius in nostra dedicandus*"

"*est mente, in nostro imo consecrandus est*"

"*pectore?*"

\* *Arnobius*: (b) "*In hac consuectis*" <sup>\* *Advers. Gent. l. 6.*</sup>

"*parte crimen nobis maximum impietatis*"

"*affigere, quod neque Aedes sacras venerati-*"

"*onis ad officia exstruamus, non Deorum*"

"*alicujus Simulachrum constituamus aut*"

"*formam, non \* Altaria fabricemus, non*"

"*\* Aras.*" He denies none of this, but

thus answers: (c) "*Templa querimus, in*"

"*Deorum quos usus? aut in cujus rei neces-*"

"*sitatem aut dicitis esse constructa, aut esse*"

"*rursus edificanda censetis? &c.*"

\* *Lactantius* condemns the Gentiles for

having them: (d) "*Cur (inquit) oculos*" <sup>\* *Institut. ad- versus Gentes, lib. 2. cap. 2.*</sup>

"*in celum non tollitis? &, advocatis*"

"*Deorum nominibus, in aperto sacrificia*"

"*celebratis? Cur ad parietes & ligna &*"

"*lapides potissimum, quàm illò spectatis ubi*"

"*Deos esse creditis? Quid sibi Tempia?*"

"*quid Aræ volunt? quid denique ipsa Si-*"

"*mulachra?*" Who would now think that

Answer.

\* Worship-  
ping Places.

1 Cor. 11. 22.

a peculiar notion of what they called a *Temple*: and these Fathers and Authors, in their disputes with them, answer them according unto it. For they defined a *Temple* by an *Idol* and the *inclosure of a Deity*; not of the Statue or Image only, but of the *Demon* himself: that is, They supposed their Gods by the power of Spells and Magical consecrations to be retained and shut up in their Temples, as Birds in a Cage, or the Devil within a circle, that so their suppliants might know where to have them when they had occasion to seek unto them; and that, for such retaining or circumscribing of them in a certain Place, an *Idol* was necessary, as the Centre of their collocation. Thus much *Origen* himself will inform us in those his disputes against *Celsus*, as in his 3. Book pag. 135. *Editionis Græco-lat.* where he describes Νεώς καὶ ἀγάλματα, *Temples and Idols*, to be places where *Demons* are ἰδρύμενοι, enthroned or seated, either having preoccupied such places of themselves, “ἢ διὰ τινῶν τελετῶν ἀχθέντες καὶ μαγισσείων ὡς περ οἰκῶσι, or brought thither by certain Ceremonies and Magical invocations, do as it were dwell there. And again, Lib. 7. pag. 385. in fin. telling us that *Demons* “ τοῖς οἷσδε παρακαθίζονται οἰμασί καὶ χωρίοις, *sate in those kind of Forms and Places*, ( viz. “ *Idols and Temples* ) ἢ τοὶ ὑπὸ τινῶν μαγισσείων κατακλιθέντες, ἢ καὶ ἄλλως δυνηθέντες “ προκαταλαβάν ἐν τοῖς τόποις, &c. either lodged and confined thither by Magical consecrations, or otherwise having preoccupied the places of themselves; where they are delightfully fed and refreshed ( for so the Gentiles thought ) with the nidor and savour of the sacrifices. I shall not need to produce the rest of his sayings to the same purpose; let him that will consult him further in the end of that 7. Book pag. 389. and a little before, pag. 387. in fin. To this confining of Gods in Temples ( that so those that had occasion to use their help might not be to seek, but know where to find them ) that also of *Menander* cited by *Justin Martyr*, in his *De Monarchia Dei*, hath reference.

Οὐδεὶς ( saith he ) μ' ἀρέσκει περιπατῶν ἔξω Θεός,  
Οὐδεὶς οἰκίαν παραλείπων ὅπῃ τὸ σανιδίον.  
——— ἢ δίκαιον δ' εἶ Θεὸν  
Οἱκοὶ μένειν σῶζοντα τὸς ἰδρυμένους.

No God pleaseth me that gads abroad,  
None that leaves his house shall come in my Book.  
——— A just and good God ought  
To tarry at home to save those that placed him.

According to this notion of a *Temple*, these Authors alledged grant that Christians neither had any *Temples*, no nor ought to have; forasmuch as the God whom they worshipped, was such a one as filled the Heaven and the Earth, and dwelt not in *Temples made with hands*. And because the Gentiles appropriated the name of a *Temple* to this notion of *encloistering a Deity by an Idol*; therefore the Christians of those first Ages, for the most part, abstained therefrom, especially when they had to deal with Gentiles, calling their Houses of worship *Ecclesia*, or Οἶκοι τῆς Ἐκκλησίας. Κυριακά, ( whence is the Dutch and our English *Kirk* and *Church* ) in Latine *Dominica*; Εὐκ-τήρια & Προσευκτήρια, that is, *Oratories*, or Οἶκοι εὐκτήριοι, or προσευκτήριοι, or the like: seldom Ναοί, or *Templa*; that \* appellation being grown, by the use of both sides, into a name of distinction of the Houses of Gentile Superstition from those of Christian Worship. Which that I affirm not upon bare conjecture, these Examples will make manifest. First, that of *Aurelian* the Emperor, before alledged, in his

Epistle to the Senate. *De Libris Sibyllinis inspicendis*: (a) “ *Miror vos, Patres sancti, tamdiu de aperiendis Sibyllinis dubitasse libris, perinde quasi in Christianorum ECCLESIA, non in TEMPLE Deorum omnium, tractaretis.* And that of *Zeno Veronensis*, in his Sermon de *Continentia*: (b) “ *Proponamus itaque, ut saepe contingit, in unum sibi convenire diversæ religionis diem, quot tibi ECCLESIA, illi adenda sint TEMPLA.* ( He speaks of a Christian woman married to a Gentile. ) That also of *S. Hierom*, in his Epistle ad *Riparium*, saying of *Julian*

Acts 7. 48.

\* According to this notion of *Templum*, Tertull. cap. 15. de Idololatria, Si Templis renuntiasti, ne feceris Templum januam tuam. Et de Corona mil. cap. 11. Exerabit ( nempe Christianus ) pro Templis quibus renuntiasti? Et cænas ibi Apostolo non places? id est, in Idolo. 1 Cor. 8. 10.

(a) I wonder ( sacred Fathers ) that ye demur so long about opening and consulting the *Sibyll's* books; as if ye were treating ( or debating this matter ) in the Christians CHURCH, and not in the TEMPLE of all the Gods.

(b) Let us propound the case, and suppose ( as it often comes to pass ) that the performance of these different Religions may fall out upon one and the same day, wherein thou ( being a Christian ) must go to the CHURCH, and he ( thy Husband, a Gentile ) must at the same time repair to the TEMPLES.



(a) That he either destroyed the Churches of the Saints, or else turned them into Temples.

an the Apostate, (a) "Quod Sanctorum  
"BASILICAS aut destruxerit, aut in  
"TEMPLA converterit. Thus they

Cor. 11. 22.

spake when they would distinguish: Otherwise, now and then, the Christian Fathers use the word *Nāds* or *Templum* for *Ecclesia*; but respecting the Temple of the true God at *Jerusalem*, not the notion of the Gentiles.

That this Answer is true and genuine, I prove, first, Because the Gentiles themselves, who objected this want to the Christians, neither were nor could be ignorant that they had *Oratories* where they performed their Christian service; when they were so notoriously known (as we saw before) to the Emperors *Galienus* and *Aurelian*, and a controversy about one of them referred unto the latter; when also the Emperor's Edicts flew about in every City for demolishing them. Why therefore do they object in this manner, but because, for the defect of something they thought thereto necessary, they esteemed not those *Oratories* for *Temples*?

Secondly, Because in that dispute between *Origen* and *Celsus* it is supposed by both that the *Persians* and *Jews* were, as concerning this matter, in like condition with the *Christians*, neither of both enduring to worship their Gods in *Temples*. Hear *Origen*

(b) Although the *Scythians*, the *Numidians* in *Africk*, and the irreligious or Atheistical *Seres* (as *Celsus* characterizes them) besides other Nations — yea and the *Persians* too cannot endure *TEMPLES*, *ALTARS* and *STATUES* or *IMAGES*; yet is not their and our averfeness from these things founded upon the same Grounds and Considerations. And a little after (saith *Origen*,) Among those that are averfe from worshipping the Deity in and by *ALTARS*, *TEMPLES* and *IMAGES*, the *Scythians*, *Numidians*, and the irreligious *Seres* and the *Persians* also go upon other Grounds and Principles, than the *Christians* and *Jews*, who hold it utterly unlawful to worship God after that manner. For none of those Nations is averfe from erecting and setting up *Temples*, *Altars* and *Images* upon this account, as being apprehensive of that unworthy Hypothesis and notion of the other Gentiles, who supposed that the Demons were enclosed and shut up fast in certain Places (viz.) *Temples* and *Images*, being either confined thither by Magical Spells, or else having preoccupied such places of themselves, where they did greedily feed and feast themselves with the Nidour and Savour of the Sacrifices. But now *Christians*, and also the *Jews*, are utterly averfe from such things, out of a conscientious respect to that in the Law, (*Deuter. 6. 13.*) *Thou shalt fear the Lord thy God, and him only shalt thou serve*; as also in obedience to that in the Decalogue, *Thou shalt have no other Gods but me*; and again, *Thou shalt not make to thy self any Image*, &c.

Lib. 7. p. 385, 386. (b) "Licet  
"Scythæ Afrique Numidæ, & \* impii Se-  
"res, ut Celsus ait, aliæque gentes, atque  
"etiam Persæ \* averfentur TEMPLA,  
"ARAS, STATVAS; non eandem  
"aversandi causam esse illis & nobis: and  
a little after; "Inter abhorrentes \* ab  
"ARARUM, TEMPLORUM,  
"STATUARUM ceremoniis, Scythæ,  
"Numidæ, impique Seres & Persæ aliis  
"moventur rationibus quàm Christiani &  
"Judæi, quibus religio est sic numen colere.  
"Illarum enim gentium nemo ab his alienus  
"est — quòd intelligat, Demones DE-  
"VINCTOS habere CERTIS LO-  
"CIS & STATUIS, sive incanta-  
"tos quibusdam magicis carminibus, sive  
"aliàs incubantes locis semel preoccupatis,  
"ubi lurconum more se oblectant victima-  
"rum nidoribus. — Ceterùm Christiani  
"homines & Judæi sibi temperant ab his,  
"propter illud Legis, Dominum Deum  
"tuum timebis, & ipsi soli servies; item  
"propter illud, Non erunt tibi alieni Dii  
"præter me; & Non facies tibi ipsi si-  
"mulacrum, &c. Lo here, it is all one  
with *Origen* to have *Templa*, as to wor-  
ship \* other Gods: as it was a little be-  
fore with *Minutius Felix* his *Octavius* (if

\* Σίφης (ὅς  
ἐστὶν ὁ Κέλσος)  
ἐκείνους ὁ Κέλσος  
ταῖς ἀνέρο-  
ται.  
\* παρὰ βα-  
ρύνει, καὶ βασί-  
ς, ὡς γὰρ ἡ μάχη  
σὺν τοῖς θεοῖς  
οὐκ ἐστὶν τοῖς θεοῖς  
οὐκ.

\* So with Ter-  
tullian, in the  
places before  
alleged in the  
margin, Re-  
nunciâsse Tem-  
plis dicitur, qui  
Idolis.

\* Strabo li. 15.  
in append. ad  
Herodot.  
Theodoret li. 3.  
c. 38. Yea see  
de Isqâ Na-  
naam in Elymai-  
de Persidis,  
1 Mac. 6. 2.  
2 Mac. 1. 13.  
11. 1. Legz, not  
Nasi.

you mark it) to have *Delubra* & *Simulacra*.

Yet certainly neither *Celsus* nor *Origen*, whatsoever they here say of the *Persians* and *Jews*, were ignorant that the *Persians* had their \* *Pyræa* or *Pyræia*, (Houses where the Fire was worshipped) though || without Images or Statues; also that the *Jews* had both then, and also formerly, their *Synagogues* and *Proscenæ* in the places and Countries where they were dispersed; and once a most glorious and magnificent Temple or Sanctuary: Ergo, by *Temples* they understand not Houses of prayer and religious rites in the general; but *Εἰδωλεῖα*, Places where Demons were incloistered by the position of an Idol or consecrated Statue. And here let me add (because it is not impertinent) what I have observed in reading the *Itinerarium* of *Benjamin Tudensis* the Jew; namely, that he expresses constantly after this manner the *Oratories* of *Jews*, *Turks* and *Christians* by differing names: those of the *Jews* he calls בית כנסת, i. Houses of assembly or *Synagogues*; the *Turkish* Mosques בית תפלה Houses of prayer; but the *Christian* Churches, because of Images, (yea that renowned Church of *S. Sophie* it self) he called always במות B A M O T H, the name of the Idol-Temples in the Old Testament, which we translate *High-places*: This I note for an example of that

1 Cor. 11. 22.

that proneness in Religions of a contrary Rite thus to distinguish, as other things, so their Places of worship, by diversity of names, though they communicate in the same common nature and use.

3.

Thirdly, That the Answer I have given to these objected passages is genuine, I prove, Because some of these Authors acknowledge elsewhere that Christians had Houses of Sacred worship in their time. As namely *Arnobius* (whose words were as pressing as any of the rest, yet) in the self-same Books acknowledges the Christian Oratories by the name of *CONVENTICULA* or *Meeting-places*; by that name endeavouring, I suppose, to express the Greek word *Ἐκκλησίαι*. The place is

(a) If there were in you any zeal for your Religion, (any just indignation against what doth manifestly dishonour, it) ye ought rather to burn those Books and Writings of your Poets so full of prophane fables and fictions of your Gods, and to throw down those Theatres wherein the Gods are every day openly dishonoured by your Poets shameful tales and contumelious fictions of them. But as for our Sacred Writings (i. the Books of Scripture,) how did they deserve to be burnt? and why were our *Meeting-Places* so furiously demolished? wherein the most High God was prayed unto, Peace and Mercy was prayed for in the behalf of all men, Magistrates, Armies, Kings, Friends, Enemies, those that are alive, and those that are loosed from the bonds of these gross earthly Bodies,

\* *Liturgia Christiana descripta.*

about the end of his fourth Book *adversus Gentes*: (a) "*Quod si haberet vos* (saith he) *aliqua vestris pro religionibus indignatio, has potius literas, (he means the Poets absurd and blasphemous fictions and tales of their Gods,) hos exurere debuistis olim libros; demoliri, dissolvere Theatra hæc potius, in quibus infamiae numinum propudiosis quotidie publicantur infabulis, (of this their scurrilous dishonouring of their Gods upon the Stage he had spoken much before.) Nam nostra quidem scripta cur ignibus mernerint dari? cur immaniter CONVENTICULA dirui? in quibus \* summus oratur Deus, pax cunctis & venia postulat, Magistratibus, Exercitibus, Regi-*

*bus, Familiaribus, Inimicis, adhuc vitam degentibus, & resolutis corporum vincione, &c.* He alludes unto the burning of the Books of Scripture and demolition of the Christians Oratories by *Diocletian*; of which see *Ensebius, Lib. 8. c. 2.* And know from hence when *Arnobius* wrote.

Nay *Origen* himself, one of the first brought to depose against us, (if *Rufinus* his Translator deserve my credit) will in his Homily upon the 9. chap. of *Josua* testify both for Churches and Altars among Christians in his time. For thus he allegorizeth there the story of the *Gibeonites*, whose lives *Josua* and the Elders spared, but gave them no better entertainment than to be hewers of wood and drawers of water for the

Congregation and for the Altar of the Lord: (b) "*Sunt quidam in Ecclesia* (saith he) *\* credentes quidem, & habentes fidem in Deum, & acquiescentes in omnibus divinis præceptis, quique etiam erga servos Dei religiosi sunt & servire eis cupiunt; sed & ad ornatum ECCLESIAE vel ministerium satis prompti paratique sunt: in actibus vero suis & conversatione propria, obscenitatibus & vitiis involuti; nec omnino deponentes veterem hominem cum actibus suis, sed involuti vetustis vitiis & obscenitatibus suis, sicut & isti (i. Gabaonites) pannis & calceamentis veteribus obtecti: præter hoc, quod in Deum credunt, & erga servos Dei vel ECCLESIAE cultum (i. ornatum) videntur esse devoti, nihil adhibent emendationis vel innovationis in mores, &c.* And a little after; *Veruntamen sciendum est, quantum ex hujusmodi figurarum adumbrationibus edocemur, quod si qui tales sunt in nobis, quorum fides hoc tantummodo habet, ut ad ECCLESIAM veniant, & inclinent caput suum sacerdotibus, (mark here a custom) officia exhibeant, servos Dei honorent,*

(b) There are a sort of men in the Church that believe and have faith in God, that assent to all Divine precepts, who are also very officious toward the servants of God, and are ready to serve them; yea and are exceeding ready and forward to the adorning of the CHURCH and the service thereof: But yet all this while, as to their actions and the course of their lives and conversations, they are altogether engaged and entangled in sin and filthiness; they care not at all to put off the old man with his deeds, [Col. 3. 9.] but keep on their old dress and habit, their old sins and filthinesses, just as these *Gibeonites* came to *Josua* with their old shoes on their feet and in their old garments. Now these men, (setting this aside, that they profess to believe in God, and seem to be devoutly affected towards the servants of God and the adorning of the CHURCH) what do they do? even nothing at all towards inward reformation and real amendment of their lives — And a little after (saith *Origen*.) But here we are to know, (that which we are taught from what is shadowed out by these and the like Figures and Types in the Old Testament, particularly from this History of the *Gibeonites*.) That if their be any such Christians among us, whose Faith signifies only thus much and goes no further than this, viz. That they come duly to the CHURCH, and bow their heads to the Priests, perform their duties, honour the servants of God, and withal contribute something

\* *Jam. 2. 18.*



to the adorning of the ALTAR or the CHURCH; and yet do not seriously endeavour to reform and amend their lives and actions, and leaving off their former vices, to follow after chastity and purity, nor labour in good earnest to subdue their anger, their covetousness, and that ravenous disposition in them, unsatisfiedly and greedily catching at more and more still; ——— If (I say) there be any such, let them know this and consider it, That as for all such Christians as these, who mind not to amend their ways, to reform themselves, but even to their old age continue in their sins, our Lord Jesus (of whom Josua was a Type) will give them their part and portion with the Gibeonites.

if any where *Rufinus* may be trusted, sure he may in this; forasmuch as in his *Peroration in Epist. ad Romanos* he hath given us his word, that in his translation of this and the next Book he took not his wonted liberty to insert or alter any thing, but

(a) As to what we have written upon *Josua* the son of *Nave* or *Nun*, as also upon the Book of *Judges*, and upon *Psal.* 36, and 37, and 38. we have simply expressed every thing therein as we found it in *Origen*, whose Comments upon these parts of Scripture we translated without any great labour.

considers the matter together with the brevity of this Homily, cannot see a possibility how these passages can be an addition or supplement of the Translator's, unless he made the whole Homily; because the contents of them are the only argument thereof, and being taken from it nothing would be remaining.

Lastly, Because the fore-alleged words of *Lactantius* are so usually brought against us, though they be nothing urgent, and his time be altogether repugnant to any such inference; yet absolutely to take away all scruple, let us hear him also, *Instit. Lib.*

(b) As I was teaching Oratory in *Bithynia*, (whither I was sent for and called to that end,) at which time also it fell out that the Temple of God was thrown down; there were two then upon the place that insulted, whether more proudly or importunately I know not, over the Christian Verity then in a low and afflicted condition.

“*importunius, insultarunt.* See the rest which follows. This was when the Edict of *Diocletian* came forth for the demolishing of the Christian Churches.

And thus having removed that stumbling-stone which hath been the main inducement to the contrary opinion, so prejudicial to those works of religious bounty and piety; I hope my Proofs will find the freer passage with those of understanding and judgment, to whose pious consideration I have devoted this my Discourse.

“*honorent, ad ornatum quoque ALTA-  
“RIS vel ECCLESIAE aliquid con-  
“ferant, non tamen adhibent studium ut  
“etiam mores suos excolant, actus emen-  
“dent, vitia deponant, castitatem colant,  
“iracundiam mitigent, avaritiam reprimant,  
“rapacitatem refrænent; — sciant,  
“sibi, qui tales sunt, qui emendare se non  
“lunt, sed in his usque in senectutem ultimam  
“perseverant, partem sortemque ab  
“Jesu Domino cum Gabionitis esse tribuen-  
“dam.*

1 Cor. 11. 22.

Thus *Origen* by his Interpreter. And it. Hear his words; (a) “*Ille (saith he) quæ in Jesu Nave & in Judicum librum & in 36, 37, & 38. Psalm. scripsimus, simpliciter expressimus ut invenimus, & non multo cum labore transulimus. Vide locum & Erasmi Censuram Lib. Origen.* Besides, he that but confi-

5. c. 2. expressly giving evidence for us, and that even by the name of *Templum*. (b) “*Ego (saith he) cum in Bithynia literas oratorias accitus docerem, contigissetque eodem tempore ut Dei Templum everteretur; duo exstiterunt ibidem, qui ja-*

“*centi atque abjectæ veritati, (the Christian verity) nescio utrùm superbius an*

THE  
R E V E R E N C E  
O F G O D S H O U S E.

ECCLESIASTES 5. 1.

*Look to thy foot [or feet] when thou comest to the House of God :  
and be more ready to obey, than to offer the sacrifice of fools ; for  
they know not that they do evil.*

[ This Sermon  
was preached  
at S. Marie's in  
Cambridge, on  
S. Matthias's  
day, Anno  
1635.]



SOLOMON, whom God chose to build that sacred and glorious Temple to his Name, it hath pleased his holy Spirit to make also our principal Instructor how we ought to demean our selves in such sacred places. This appears, as by that his solemn and famous Prayer made at the Dedication thereof, so also by this Scripture which I have now begun to read ; the first seven verses of this Chapter, if we will rightly understand them, being wholly spent upon that argument, and containing precepts and instructions fitted to the several duties of holy worship we are to perform, both at our coming thither, and whilest we remain there.

To unfold them all, were too much for the shortness of the time allotted me : May it please you therefore to vouchsafe me your Christian patience and charitable attention, whilest I utter my thoughts upon the words I have now read. For the better and more distinct explication whereof, consider in them these two parts ; An *Admonition*, and a *Caution*. 1. An *Admonition* of reverent and awful demeanour when we come to God's House ; *Look to thy foot, or feet, when thou comest to the House of God.* 2. A *Caution*, not to prefer the secondary Service of God before the first and principal ; *Be more ready to obey, than to offer the sacrifice of fools ; for they know not that they do evil.* In the first, or *Admonition*, I will consider two things : 1. The *Place, God's House ;* 2. The *Duty* of those who come thither, *Look to thy feet.* Of these in order, and first of the *Place, God's House.*

SECTION I.

THE *House of God* is the place set apart for his Worship and service, and so hath peculiar Relation unto him ; wherewith being invested it becomes sacred and holy ; not only whilest Divine duties are performed therein, as some erroneously affirm, but as long as it is for such use ; namely, according to the nature of other Sacred things, which continue their state of separateness and sanctity, so long as that relation they have unto God (wherein this *sanctity* consists) is not quite abolished.

To erect and set apart such Places as these for the exercise of the Rites of Religion, is derived from the Instinct of Nature, and approved of God from the beginning. It began not with that Tabernacle or ambulatory Temple which *Moses* caused to be made by God's appointment at Mount *Sinai*, but was much more ancient. *Noah* built an *Altar* as soon as he came out of the *Ark*. *Abraham*, *Isaac* and *Jacob*, (wheresoever they came to pitch their Tents,) erected Places for Divine worship, (that is, Altars with their septs and enclosures) without any special appointment from God. *Jacob* in particular vowed a place for Divine worship by the name of *God's House*, where he would pay the Tithes of all that God should give him, *Gen. 28. 19. &c.* Lo here a Church endowed. Yea *Moses* himself ( *Exod. 33. 7.* ) before the *Ark* and that



that glorious Tabernacle were yet made, pitched a Tabernacle for the same purpose without the Camp, *whither every one that sought the Lord was to go.* And all this was done *tanquam recepti moris*, as a thing of custom, and as mankind by Tradition had learned to accommodate the Worship of their God, by appropriating some Place to that use; Nature teaching them, that the work was honoured and dignified by the peculiarity of the place appointed for the same; and that if any work were so to be honoured, there was nothing it more becomed than the Worship and service of Almighty God, the most peculiar and incommunicable act of all other.

Nay more than this; It was believed in those elder times, That that Country or Territory, wherein no Place was set apart for the Worship of God, was unhallowed and unclean. Which, I think, I rightly gather from that Story in the Book of *Josua*, of the Altar built by *Reuben*, *Gad* and the half Tribe of *Manasseh* upon the bank of the River *Jordan*; which *Josua* and the Elders, as their words intimate, supposed they had done lest the land of their possession, being by the River *Jordan* cut off from the land of *Canaan*, (where the Lord's Tabernacle was) and so having no place therein consecrated to the worship of their God, might otherwise be an unclean and unhallowed habitation. Hear the words of *Phinehas* and the Princes sent to dissuade them (*Josua* 22. 19.) and judge whether they import not as I have said. *If the land* (say they) *of your possession be* \* unclean, *then pass ye over unto the land of the possession of the LORD, where the LORD'S Tabernacle dwelleth, and take possession amongst us: but rebel not against the LORD, nor against us, in building you an Altar besides the Altar of the LORD your God.*

\* Note that our Copies of the LXX. here corruptly read *μνησθ* for *μνησθ*.

Now concerning the condition and property of Places thus sanctified or hallowed, what it is; whence can we learn better than from that which the Lord spake unto *Moses*, *Exod.* 20. immediately after he had pronounced the Decalogue from Mount *Sinai*: where premising that they *should not make with him gods of gold and gods of silver*, but that they *should make him an Altar of earth* (as namely their ambulatory state then permitted, otherwise of stone) and thereon sacrifice their burnt-offerings and peace-offerings; he adds, *in all places where I record my Name, I will come unto thee, and bless thee*, *בְּכָל-הַמָּקוֹם אֲשֶׁר אֶזְכֹּר אֶת-שְׁמִי*, *In every place where the remembrance or memorial of my Name shall be, or, Wheresoever that is which I have or shall appoint to be the remembrance or memorial of my Name and presence, there I will come unto thee, and bless thee.* Lo here a description of the Place set apart for Divine worship: It is the Place where God records his Name, and comes unto men to bless them, Two things are here specified: The Monument, Record or Memorial of God's Name; secondly, His coming or meeting there with men. Of both let us enquire distinctly, what they mean.

Verf. 23, 24.

I know it would not be untrue to say in general, That God's Name is recorded or remembered in that place upon which his Name is called, or which is called by his Name, (as the Scripture speaks,) that is, which is dedicate to his worship and service: But there is some more special thing intended here; namely, the Memorial or Monument of God's Name is that token or Symbole whereby he testifieth his Covenant and commerce with men. Now although the *Ark*, called the *Ark of the Covenant* or *Testimony*, (wherein lay the \* two Tables, namely the Book or Articles of the Covenant, and *Manna*, the Bread of the Covenant) were afterwards made for this purpose, to be the standing Memorial of God's Name and Presence with his people: yet cannot that be here either only, or specially aimed at; because when these words were spoken, it had no being, nor was there yet any commandment given concerning the making thereof. Wherefore the Record here mentioned I understand with a more general reference to any Memorial whereby God's Covenant and commerce with men was testified: such as were the sacrifices immediately before spoken of, and the seat of them the Altar; which therefore may seem to be in some sort the more particularly here pointed unto. For that these were Rites of remembrance, whereby the Name of God was commemorated or recorded, and his Covenant with men renewed and testified, might be easily proved. Whence it is that that which was burned upon the Altar is so often called the Memorial; as in *Leviticus* the 2. 5. 6, and 24. chapters. Accordingly the son of *Sirach* tells us, chap. 45. 16. that *Aaron was chosen out of all men living, to offer sacrifices to the Lord, incense and a sweet savour, for a Memorial, to make reconciliation for his people.* Add also that (*Esay* 66. 3.) *Qui recordatur thure, quasi qui benedicat Idolo; He that (without true contrition and humiliation before the Lord) recordeth or maketh remembrance with incense, is as if he blessed an Idol.* But I must not stay too long upon this.

\* Heb. 9. 4.

Eccles. 5.1.  
Luke 22.19.  
1 Cor. 11.24.

You will say, What is all this to us now in the time of the Gospel? I answer, Yes: For did not Christ ordain the holy Eucharist to be the *Memorial* of his Name in the New Testament? *This* (saith he) *is my Body*, τὸτο ποιεῖτε εἰς τὴν ἐμὴν Ἀνάμνησιν, *Do this for my Commemoration, or in Memorial of me.* And what if I should affirm that Christ is as much present here as the Lord was upon the Mercy-seat between the Cherubims? Why should not then the Place of this *Memorial* under the Gospel have some semblable sanctity to that where the Name of God was recorded in the Law? And though we be not now tied to one only Place, as those under the Law were; and that God heareth the faithful prayers of his Servants wheresoever they are made unto him, (as also he did then:) yet should not the Places of his *Memorial* be promiscuous and common, but set apart to that sacred purpose. In a word, All those sacred *Memorials* of the Jewish Temple are both comprehended and excelled in this One of Christians; the *Sacrifices*, *Shew-bread*, and *Ark of the Covenant*; Christ's Body and Blood in the Eucharist being all these unto us in the New Testament, agreeable to that of the Apostle, Rom. 3. 25. *God hath set forth Jesus Christ to be our ἱλαστήριον through faith in his blood*, that is, our *Propitiatory* or *Mercy-seat*; for so it is called in the Greek both of the Old and New Testament; nor is the word, I think, ever used but in that sense, unless in *Ezekiel* 43. for the *Settle of the Altar*.

But you will say, This *Christian Memorial* is not always actually present in our Churches, as some one or other at least of those in the *Law* were in the Temple. I answer, It is enough, it is wont to be; as the Chair of State loses not its relation and due respect, though the King be not always there, And remember that the *Ark of the Covenant* was not in *Jerusalem* when *Daniel* opened his windows and prayed thitherward; yea, that it was wanting in the Holy Place (I mean that sacred Cabinet made by *Moses*) all the time of the second (or *Zorobabel's*) Temple; and yet the place esteemed notwithstanding as if it had been there.

You will yet except and say, That in the Old Testament those things were appointed by divine Law and Commandment, but in the New we find no such thing. I answer, In things for which we find no new Rule given in the New Testament, there we are referred and left to the *Analogy* of the Old. This the Apostle's proof taken from thence for the maintenance of the Ministers of the Gospel, 1 Cor. 9. 13, 14. [viz. Thus were they, Ergo, So God hath ordained that we] will give us to understand; likewise the practice of the Church in baptizing Infants, derived surely from the *Analogy* of Circumcision; the hallowing of every first day of the week, as one in every seven, from the *Analogy* of the Jewish Sabbath; and other the like. S. Hierome witnesseth the same in that saying of his, "*Ut sciamus traditiones Apostolicas sumptas ex Veteri Testamento; quod Aaron & filii ejus atque Levitæ in Templo fuerunt, hoc sibi Episcopi, Presbyteri atque Diaconi vendicant in Ecclesia: That we may know (saith he) that the Apostolick traditions were derived from the Old Testament; that which Aaron, his Sons and the Levites were in the Temple, the same do Bishops, Priests and Deacons claim in the Church.* For we are to consider, That the end of Christ's coming into the world was not properly to give new Laws unto men, but to accomplish the Law already given, and to publish the Gospel of Reconciliation, through his Name, to those who had transgressed it. Whence it is that we find not the style of the New Testament to carry a form of enacting Laws almost any where; but those which are there mentioned, to be brought in occasionally, only by way of proof, of interpretation, exhortation, application, or the like, and not as by way of constitution or re-enacting. Meanwhile, lest I should be mistaken, mark well that I said not, the Old Testament was to be our Rule simply in the case mentioned, but the *Analogy* thereof only; that is, this regulation is to be made according to that proportion which the difference of the two Covenants and the things in them admits, and no further: the more particular application and limitation of which *Analogy* is to be referred to the judgment and prudence of the Church.

There comes here very fitly into my mind a passage of *Clement*, (a man of the Apostolick age, he whose name S. Paul saith was written in the Book of life) in his genuine Epistle *Ad Corinthios*, lately set forth, pag. 52. "*Πάντα (saith he) τάξει ποιῶν ὁφείλομεν, ὅσα ὁ δεσπότης ἐπιτελεῖν ἐκέλευσε· κατὰ καιρὸν τεταγμέναις τὰς τε προσφύρας καὶ λειτουργίας ἐπιτελεῖσθαι. Καὶ [γδ] ἐκ ἐκῇ ἢ ἀτάκτως ἐκέλευσε γίνεσθαι, ἀλλ' ὡρισμένοις καιροῖς καὶ ὥραις· Ὡς οὖν τε καὶ διὰ τῶν ἐπιτελεῖσθαι θέλει, αὐτὸς ὡρίσας τῇ ὑπερτάτῃ αὐτῷ βουλήσει· that is, All those duties which the Lord hath commanded us to do, we ought to do them regularly and orderly; our Oblations and*  
"divine

Ad Evagrium.

Matt. 5.17, 18.

Phil. 4.3.



"divine Services to celebrate them on set and appointed times. For so he hath ordained, *Ecclef. 5. 1.*  
 "not that we should do them at hap-bazard and without order, but at certain determined  
 "days and times: WHERE also and BY WHOM he will have them executed,  
 "himself hath defined according to his supreme will. But where hath the Lord defined  
 these things, unless he hath left us to the *Analogy* of the Old Testament.

It follows in the Text alledged, *There I will come unto thee, and bless thee.* In the Place where the Lord's Memorial is, where his Colours, as I may so speak, are displayed and set up, there, in a special manner, he vouchsafes his presence with the sons of men to bless them: or, to speak *rotundè*, where his Memorial is, there His *שכינה* *SHECINAH* or *Δόξα* is, (as the Hebrew Masters term it,) that is, His \* *Hermes*  
 G L O R Y. \* The Gentiles ascribed the presence of their Gods to the places where *Trism. in As-*  
 Images and Statues were erected and consecrated for them: But such personal simili- *clepio. Athenag.*  
 tudes the God of *Israel* abhors, and forbids to be made unto Him; yet promiseth his *Legat. pro*  
 presence in every place where the Memorial or Record of his Name shall be; but of *Christ. Origen.*  
 his own appointment, not of man's devising. For thus, I suppose, is the Text there *contra Cal. l. 7.*  
 to be understood, and to be construed by way of Antithesis or opposition: *Thou shalt not lib. 5. c. 15.*  
*make with me gods of silver, nor gods of gold: An Altar only of earth, or of \* stone, shalt*  
*thou make unto me, to offer thy Sacrifices upon.* For in every place where I shall record my  
 Name, I will come unto thee, and bless thee. And here take notice, that for this reason  
 the Tabernacle of the Lord was called *אֹהֶל מוֹעֵד* The Tabernacle of meeting; not of  
 mens meeting together, as is commonly supposed, when we translate it, *Tabernacle of*  
*the Congregation*; but of God's meeting there with men. I have a good author for it;  
 for so the Lord himself gives the reason of the name in three several places of the  
 Law, *אֹהֶל מוֹעֵד אֲשֶׁר אֶעֱבֹד לָכֶם שָׁמָּה*, The Tabernacle of meeting, where I will  
 meet with you. See *Exod. 29. 42. 30. 36. Num. 17. 4. and Masius in Jos. c. 18.*

## SECTION II.

THUS we have seen *What is the condition and property of that Place which in my*  
*Text is called God's House.* But before I proceed to speak of the Duty of those  
*who come thither,* (which was the second thing I propounded) there is one thing yet  
 to be cleared concerning that which I last mentioned, namely, *How God is said to come*  
*unto, or to be present with, men in one place more than another;* seeing his Presence fills  
 every place; Heaven being his throne, and the whole Earth his footstool. For al-  
 though we read often in Holy Scripture of such a *SHECINAH*, or *speciality of*  
*the Divine presence,* and have it often in our mouths; yet what it is, and wherein the  
*Ratio* thereof consisteth, is seldom, if at all, enquired into. When we speak of  
*Churches,* we content our selves to say, That God's *special presence* there is in his *Word*  
*and Sacraments:* But though it be true that the Divine Majesty is there *specially present*  
 where his *Word* and *Sacraments* are; yet seems not this *speciality of presence* to be the  
 same with his *Word* and *Sacraments*, but a diverse relation from them. This may be  
 gathered, in some sort, out of those words of *Exodus* whereupon we have so long  
 dwelt, as where the recording of God's Name and his coming thither are spoken of as  
 two: but is more strongly evinced by such instances of Scripture, where the Lord is  
 said to have been specially present in places where this Record of his *Word* and *sacra-*  
*ments* was not; as for example, to *Moses* in the *Bush*, to *Jacob* at *Bethel*, and the like.  
 The true *Ratio* therefore of this *SHECINAH* or *speciality of Divine Presence*  
 must be fought and defined by something which is common to all these, and not by that  
 which is proper to some only.

Well then, to hold you no longer in suspense, This *specification of the Divine pre-*  
*sence,* whereby God is said to be in one place more than another, I suppose (un-  
 der correction) to consist in his *train* or *retinue.* A King is there where his Court  
 is, where his *train* and *retinue* are: So God the Lord of Hosts is there *specially pre-*  
*sent* where the Heavenly Guard, the blessed Angels, keep their sacred station and ren-  
 dezvous.

That this is consonant to the revelation of holy Scripture, I shew, first, from  
 the collection or inference which the Patriarch *Jacob* makes upon that Divine vi-  
 sion of his at *Bethel*: where having seen a ladder reaching from heaven to earth,  
 and the Angels of God ascending and descending upon it; Surely, (saith he) the  
 Lord is in this place, and I knew it not. How dreadful is this place! It is no other but

Gen. 28. 16, 17.

Ecclef. 5. 1.

the House of God, even the gate of Heaven, that is, Heaven's Guild-hall, Heaven's Court; namely, because of the Angels: For the Gate was wont to be the Judgment-Hall, and the Place where Kings and Senators used to sit, attended by their guard and ministers.

Exod. 19. 16, 18.

Secondly, I prove it from that interpretative expression used in the New Testament of the Lord's descent upon Mount Sinai when the Law was given; intimating, that the specification of the presence of the Divine Majesty there also consisted in the Angelical retinue there encamping. For so S. Steven, Acts 7. 53. *You who have received the Law by the disposition of Angels, and have not kept it.* S. Paul twice; first, Gal. 3. 19. *The Law was added because of transgressions, διαταγὰς διὰ τῶν Ἀγγέλων ἐν χειρὶ μεσίτου, ordained by Angels in the hand of a Mediator:* and again, Heb. 2. 2. he calls the Law, λόγος λαληθεὶς δι' Ἀγγέλων, *the word spoken by Angels.* Howbeit in the story it self we find no such thing expressed, but only that the Lord descended upon the Mount in a fiery and smoking cloud, accompanied with thunders and lightnings, with an earthquake, and the voice of a trumpet. Whence then should this expression of S. Steven and the Apostle proceed, but from a supposition, that the special presence of the Divine Majesty, wheresoever it is said to be, consisted in the encamping of his sacred retinue the Angels? for that of himself, He, who filleth the Heaven and the Earth, could not descend, nor be in one place more than another.

Marth. 16. 27.  
Mark 8. 38.

Yea all the Apparitions of the Divine Majesty in Scripture are described by this retinue. That of the Ancient of days coming to judgment, Dan. 7. 10. *Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; to wit, of Angels.* Whence we read in the Gospel, that Christ our Saviour shall come in the glory of his Father, that is, with an Host of Angels, as the Holy Ghost himself in the same places expounds it: for Δόξα or *Glory* here signifies the Presence of the Divine Majesty.

\* That is, came unto them resting upon Sinai. Compare Psal. 68. vers. 17. or 18.

In the same style, of the same Appearing, prophesied Enoch, the seventh from Adam, Jude verse 14. Ἴδε, ἦλθε Κύριος ἐν ταῖς ἀγίαις μυριάσιν αὐτοῦ, *Behold, the Lord cometh with his holy Myriads, or ten thousands;* for so it ought to be rendred, and not, as we have it, *with ten thousand of his Saints.* Wherefore here the vulgar Latine comes nearer, which hath, *Ecce, venit Dominus in sanctis millibus suis.* A like expression whereunto of the Divine presence we shall find in Moses Blessing, Dent. 33. 2. *The Lord (saith he) came\* from Sinai unto them, (i. unto Israel) and rose up from Seir unto them; he shined forth from mount Paran, he came with his holy ten thousands, or holy Myriads, (for so it should be translated: then it follows,) from his right hand went a fiery law for them.* From whence perhaps that notion of the Jewish Doctors, followed by S. Steven and the Apostle [That the Law was given by Angels] had its beginning. And thus you have heard out of Scripture What that is whereby the special presence of the Divine Majesty is (as I suppose) defined, that is, wherein it consists; namely, such as is applicable to all places wherein he is said to be thus present, even to Heaven it self his Throne and Seat of glory, the proper place (as every one knows) of Angelical residence.

Now, according to this manner of presence is the Divine Majesty to be acknowledged present in the Places where his Name is recorded, as in his Temple under the Law, and in our Christian Oratories or Churches under the Gospel; namely, that the heavenly Guard there attend and keep their rendezvous, as in their Master's House: according to that vision which the Prophet Esay had thereof, Esay 6. 1. *I saw the Lord (saith he) sitting upon a Throne, high and lifted up, and his train filled the Temple, [Septuagint, and John 12. 41. Δόξα αὐτοῦ] that is, the Angels and Seraphims his Skiptores; as may be gathered from that which immediately follows, verse 3. where it is said, The Seraphims cried one unto another, Holy, Holy, Holy is the Lord God of hosts; the whole earth is full of his Glory.*

\* De Bello Jud. lib. 2. cap. 16.

This King Agrippa in \* Josephus intimates, in that Oration he is said to have made unto the Jews a little before that fatal siege, deborting them from rebelling against the Romans: where speaking to the people hard by, and in view of that sacred Temple, he hath these words; *Μαρτύρομαι ὃ ἐγὼ μὲν ὑμῶν τὰ Ἁγία καὶ τὰ ἱερὰ ἀγαγέμενος τῷ Θεῷ, I call to witness your sacred Temple and \* the holy Angels of God; namely, which encamp there.*

\* To whom some think that voice may be referred before the destruction of the Temple, Migremus hinc, Let us depart hence.

The same is implied in that of the 138. Psalm, ver. 1, 2. according to the translation of the Septuagint and Vulgar; *Ἐναντίον ἀγγέλων, In conspectu Angelorum psallam tibi; Adorabo ad Templum sanctum tuum, & confitebor Nomini tuo: Before the Angels I will sing praise unto thee; I will worship towards thy holy Temple, and praise thy Name.*

And



And according to this sense I understand that of *Solomon* in this Book of *Ecclesiastes* within two or three verses of my Text, concerning vows to be made in God's House: *Ecclef. 5. 1. When thou vowest a vow, defer not to pay it — Better it is thou shouldest not vow, than vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou BEFORE THE ANGEL, It was an error; —* that is, Let not such a foolish excuse come from thee in the house of God, before the holy Angels. For note that the word *Angel* may be taken\* collectively, for more than one.

*Ecclef. 5. 1.*  
*Vet. 4, 5, 6.*

For this cause all the curtains of the \* *Tabernacle* were filled with the pictures of Cherubims, and the \* walls of *Solomon's Temple* within with carved Cherubims; \* the Ark of the Testimony overspread and covered with two mighty Cherubims, having their faces looking towards it and the Mercy-seat, (*μαρτυριον*) with their wings stretched forth on high, called *Heb. 9. 5. The Cherubims of glory*, that is, of the Divine Presence: All to signify, that where God's sacred Memorial is, the ensign of his Covenant and commerce with men, there the blessed Angels out of duty give their attendance.

\* As tree for  
trees, leaf for  
leaves,  
Gen. 3. 2, 7, &c.  
\* Exod. 26.  
36, 37. chap.  
1 Kings 6.

Nor is it to be over-passed, that the *Jews* at this day continue the like opinion of their modern Places of worship; namely, that the blessed Angels frequent their assemblies, and praise and laud God with them in their Synagogues: notwithstanding they have no other Memorial of his there than an imitative one only, to wit, a Chest with a Volume or Roll of the Law therein, in stead of the Ark with the two Tables. For thus speaks the *Seder Tephilloth*, or Form of prayer used by the *Jews* of *Portugal*; O Lord our God, the Angels, that supernal company, gathered together with thy people *Israel* here below, do crown thee with praises, and altogether do thrice redouble and cry that spoken of by the Prophet, Holy, Holy, Holy Lord God of hosts; the whole earth is full of his glory. They allude to *Esay's* Vision of the *Glory of God*, above mentioned.

You will say, Such a presence of Angels perhaps there was in that Temple under the Law; but there is no such thing in the Gospel. No? why? Are the Memorials of God's Covenant, his *Insignia* in the Gospel, less worthy of their attendance than those of the Law? or have the Angels, since the nature of man, *Jesus Christ* our Lord, became their Head and King, gotten an exemption from this service? Surely not. *S. Paul*, if we will understand and believe him, supposes the contrary, in his first Epistle to the *Corinthians*, chap. 11. verse 10. where treating of a comely and decent accommodation to be observed in Church-assemblies, and in particular of womens being covered or veiled there, he enforces it from this presence of Angels; For this cause (saith he) ought the woman to have a covering on her head, *δια τῶν Ἀγγέλων*, because of the Angels; namely, which are there present. For otherwise the reason holds not, that she should more be covered in the Place of Prayer than any where else, unless the Angels be more there than elsewhere. This place much troubleth the Expositors: but see what it is to admit a truth; for now there is no difficulty in it.

And that the ancient Fathers conceived no less venerably of their Christian Oratories in this particular than the *Jews* did of their Temple, appears by *S. Chrysostom*, who is very frequent in urging an awful and reverent behaviour in God's house from this motive of Angelical presence. As in his Homily\* 36. in 1 *Corinth.* where reproving the irreverent behaviour of his Auditory in that Church, in talking, walking, saluting, and the like, (which he saith was peculiar unto them, and such as no Christians elsewhere in the world presumed to do,) he enforces his reproof with words that come home to our purpose: "Non tonsrina, (inquit,) neque unguentaria officina, neque ulla alia opificum qui sunt in foro taberna, est Ecclesia; sed Locus Angelorum, Locus Archangelorum, Regia Dei, ipsum Cælum: The Church (saith he) is no Barber's or Drug-seller's shop, nor any other crafts-mans or merchants workhouse or warehouse in the market-place; but the place of Angels, the place of Archangels, the Palace of God, Heaven it self."

\* In Moral.

And in his 4. Homily *De incomprehensibili Dei natura*, towards the end; "Cogita apud quem proximè stas, quibuscum invoces Deum; scil. cum Cherubim, cum Seraphim, cum omnibus cæli Virtutibus: animadvertite quos habeas socios: satis hoc tibi sit ad sobrietatem, cum recorderis te corpore constantem & carne coagmentatum, admitti cum Virtutibus incorporeis celebrare omnium Dominum: Think near whom thou standest, with whom thou invocatest God; namely, with Cherubims and Seraphims, and all the Powers of Heaven: consider but what companions thou hast: let it be sufficient to persuade thee to sobriety, when thou remembrest that thou, who art compounded of flesh and blood, art admitted with the incorporeal Powers to celebrate the common Lord of all. But all this, you will say, the Angels may do in Heaven. Well, let it be so, yet is it

Ecclef. 3.1.

if not altogether out of our way : but the next places I shall bring will not be so eluded.

Namely, that in his 15. Homily upon the Epistle to the Hebrews, against those that laughed in the Church : "*Regiam quidem ingrediens, & habitu, & aspectu, & incessu, & omnibus aliis te ornas & componis : Hic autem verè est Regia, & planè hic talia qualia cœlestia ; & rides ? Atque scio quidem quòd tu non vides. Audi autem, quòd ubique adjunt Angeli, & maxime in Domo Dei adstant Regi, & omnia sunt impleta incorporeis illis Potestatibus : When thou goest into a King's Palace, thou composest thy self to a comeliness in thy habit, in thy look, in thy gate, and in all thy whole guise : But here is indeed the Palace of a King, and the like attendance to that in Heaven ; and dost thou laugh ? I know well enough thou seest it not. But hear thou me, and know that Angels are every where, and that chiefly in the House of God they attend upon their King, where all is filled with these incorporeal Powers.*"

The like unto this you shall find in his 24. Homily upon the Acts of the Apostles ; "*Knowest thou not that thou standest here with Angels, that with them thou singest, with them thou laudest God with Hymns ? and dost thou laugh ? See the rest.*"

I will alledge but one passage more of his, lest I should grow tedious, and that is out of his 6. Book de sacerdotio, not very far from the beginning ; where speaking of the time when the holy Eucharist is celebrated, "*τότε (saith he) ὁ ἄγγελος παρῆναι κασι τῷ ἱερεὶ, καὶ ἑρανίων δυνάμεων ἀπαντὸς ὁ ἅμα βοᾷ, καὶ ὁ περὶ τὸ θυσιαστήριον πληρεῖται τόπος, εἰς τιμὴν τὴν καμμένην.*" Then the Angels stand by the Priest, and the whole Quire resounds with celestial Powers, and the place about the Altar is filled with them, in honour of him who is laid thereon, that is, of his Memorial. Compare with it a like passage in his 3. Hom. De incomprehensibili Dei natura ; Item Hom. 1. De verbis Isaie.

Οὐκ οἶδας ὅτι μετὰ Ἀγγέλων ἑστῶτες, μετ' ἐκείνων αἰδέσῃς, μετ' ἐκείνων ἐμνεῖς ; καὶ ἐστῶτες γελῶν ;

[That it was the sense of the Ancient Church (That Christ is offered in the Eucharist by way of Commemoration only) see it proved in the following Treatise of The Christian Sacrifice, Chap. 9.]

(a) Doubt not but an Angel is present, when Christ is present, when Christ is offered.

S. Ambrose acknowledgeth the same in c. 1. Luc. (a) "*Non dubites assistere Angelum, quando Christus assistit, Christus immolatur.*"

Yea Tertullian, ( in whose time, which was within two hundred years after Christ, some will scarcely believe that Christians had any such Places as Churches at all, ) if I understand him, intimates as much in his Lib. de Oratione c. 12. where reprehending the irreverent gesture of some in sitting at the time of Prayer in the Church ; "*Si quidem (saith he) irreverens est assidere sub conspectu contraque conspectum ejus quem cum maxime reverearis ac venereris ; quanto magis sub conspectu Dei vivi, ANGELO adhuc ORATIONIS adstante, factum illud irreligiosissimum est ; nisi exprobramus Deo, quòd nos oratio fatigaverit ? If it be an irreverent thing to sit in the sight and before him whom thou in a special manner honourest and reverencest ; how much more is it an act most irreligious to do it in the presence of the living God, the ANGEL OF PRAYER, yet standing by ; unless we upbraid God, that we have wearied our selves with praying ? Mark [ In the presence of the living God, the Angel of Prayer standing by ] that is, in the presence of the living God specified by his Angel ; the latter being an explanation of the former. It is like unto that in this chapter of my Text, say not thou before the Angel, It was an error : yet I believe not borrowed thence ; forasmuch as the Septuagint, whose translation Tertullian was only acquainted with and every where follows, have no mention of Angel in that place, but of God ; rendring it, Μὴ εἴπῃς πρὸ προσώπου τοῦ Θεοῦ, say not before the presence of God. Which shews how they understood it.*"

I cite the passage of these Fathers thus at large, lest I might to some seem to broach a Novelty. And though some of those of S. Chrysostome be Hyperbolically expressed ; yet for the main and substance of what he intended, I believe it to be true, and ground my belief upon the authority of S. Paul before alledged, Διὰ τῶν Ἀγγέλων, Because of the Angels. If any shall say, whatsoever were then, they will not believe there is any such kind of presence in our Churches now : I must tell them, If it be so, it is because of our irreverent and unseemly behaviour in them, which makes those blessed Spirits loath our company. For though they be invisible and incorporeal creatures, yet can they not look into our hearts, ( that is God their Master's prerogative ) but are witnesses of our outward behaviour and actions only ; and it was a case of external decorum, wherein the Apostle mentions this presence of theirs for a motive or reason ; For this cause ought the woman to have a covering on her head, because of the Angels. For they love not to behold any thing that is uncomely and unbecoming, but fly from it : and if we lose their company, the best members of our congregation are wanting.

Thus



Thus you have heard what is the dignity and prerogative of God's House. Who now that considers and believes this, (and there was a time when it was believed,) will not say with the Patriarch *Jacob*, when he saw the Angels ascending and descending at *Bethel*, *Quàm reverenda sunt hæc loca ! How reverend are these places !* For every Place where the name of God is recorded, is *Bethel*, where the Angels of God are ascending and descending, that is, God in a special manner present and meeting with men. How seemly therefore, orderly and awfully should we compose our selves in them? how reverent should our manner be at our coming into them? which is the second thing I propounded to speak of. Thus much therefore of *God's House*: I come now to the *Duty* of those who come thither; *Look to thy feet when thou comest to the House of God.*

Eccles. 5. 1.

## SECTION III.

**L**OOK to thy feet, שמר רגליך; for so the *Cethib* or Textual reading hath it: the *Masorites* in the margin note another reading, רגלך in the singular number. But which way soever of the two it be read, the sense is still the same; *Look to thy foot* being to be expounded plurally *Look to thy feet*, as in other places of Scripture. The *Symbolical* application of this Precept to the purifying and ridding the *Mind* of corrupt and fleshly thoughts, though it be useful, and the thing it self true, yet I will let pass, as being not argumentative; and betake my self wholly to the *παραματικόν* or *Literal* meaning, which the *Symbolical* or *Tropological* signification destroyeth not, but presupposeth. The meaning therefore in general is; *Have a care that thy feet be as they should be, when thou goest (or comest) to the House of God.* But what is that? Most of the Interpreters (saith *Aben Ezra*) compare it with that which is said of *Mephibosheth*, 2 *Sam.* 19. 24. לא-עשרו רגליו He dressed not his feet, that is, He washed them not: So here, *Look to thy feet when thou goest to the House of God*, is as much as to say, Come not into God's House *illotis pedibus, with unwashed feet*. This is true, but goes not far enough. For I suppose here is an allusion in particular to that Rite of *Discalceation* used by the *Jews* and other Nations of the Orient at their coming into Sacred places; namely, that whereof the Lord spake to *Moses*, *Exod.* 3. 5. and again to *Josua*, *Jos.* 5. 15. *Exue calceamenta tua de pedibus tuis; locus enim in quo stas terra sancta est: Put thy shoes from thy feet; for the place whereon thou standest is holy ground.*

For although the verb *לך* here used signifies properly *motum à loco*, that is, *to go*; and not *in locum, to come*, (in which respect the Rite of *washing the feet* perhaps, being a preparatory act, might agree better with it;) yet is it not always so used: besides, it is an unusual Trope in Scripture, *ex antecedente intelligere consequens*, by the antecedent to understand the consequent; which hath place here. That whereby I gather it is, because the Precepts following my Text, whereunto this word of *motion* belongs *ἀπὸ κοινοῦ*, (that is, *in common*) are not of things to be done when we are going to the House of God, but when we are comethither: as, *When thou comest to the House of God, be not rash nor hasty to utter any thing before God, &c. When thou comest to the House of God, and makest a vow before him, defer not to pay it, — neither say thou before the Angel, &c.* — To which may be added the latter part of my Text, *When thou comest to the house of God, be more ready to hear, or obey, than to offer the sacrifice of fools.* All, as you see are of things to be done when we are come into God's house. Therefore *כאשר תלך* which is common to them, should rather note *motum*

*in termino ad quem*; not *when thou goest*, but *when thou comest* to the house of God; and accordingly this admonition of care to be had of the feet, to intend something to be observed when we come there, rather than when we are going thither: Which was, (as I have said) among the *Jews* and other Nations, of the Orient especially, that Rite of *Discalceation*, or putting off their shoes, still used and continued amongst them unto this day, when they come into their Temples and Sacred places.

Which that I affirm not without good warrant, in case any one shall doubt thereof, these Testimonies following will sufficiently evidence. First, That Symbol of *Pythagoras*, Ἀντιπρόσθετος δὲ πρὸς αὐτὸν προσκύνει, OFFER SACRIFICE AND WORSHIP WITH THY SHOES OFF. What mystical or symbolical sense he intended, I enquire not; but it is plain, his expression alludes to some such custom then used by those who came to worship in the Temples of their Gods.

Accordingly the Vulgar Latin hath ingrediens Domum Dei, Entering into the House of God.

Apud Iamblich. Protrept. 21.

Wherein

Ecclef. 5. I.

Edit. Paris.  
pag. 95.

Exod. 2. 5.

Wherein that my collection fails me not, *Justin Martyr* will bear me witness in his second Apology, where he tells us, That those who came to worship in the Sanctuaries and Temples of the Gentiles were commanded by their Priests ἀπολυσθαι, that is, to put off their shoes : which their Gods learned (saith he) by way of Imitation, from that which the Lord spake to *Moses* out of the flaming Bush, *Loose thy shoes from off thy feet, for the place whereon thou standest is holy ground.* This Testimony for the antiquity of the practice is without exception. Yet by the Father's good leave, I am prone to think that those words unto *Moses* gave not the first beginning unto it, but were an admonition only of the Divine presence, thereby commanding the Rite then accustomed in places so hallowed : and that therefore it was rather, as other Religious Rites, derived unto the Gentiles by Tradition from the Patriarchs before *Moses* ; of whom both the Jews and those Nations of the Orient which agreed with them in this custom were descended. Concerning whose present custom *Druſius* in his Notes upon *Josua* affirmeth, "*Quod etiam nunc apud plerasque Orientis Nationes placitum sit, calceato pede Templorum pavimenta calcasse : That even to this day among most of the Nations of the Orient it is reputed a piacular crime, to tread upon the pavements of their Temples with their shoes on their feet.*"

For the Jews in particular, that this Rite of Veneration was anciently used by them in Places sanctified by the Divine Presence ; *Maimonides* puts us out of doubt, telling us in his *Beth Habbechirah*, chap. 7. "*That it was not lawful for a man to come in to the Mountain of God's House with HIS SHOES ON HIS FEET, or with his staffe, or in his working garment, or with dust on his feet, and the like.* The same hath *Rabbi Solomon* upon the 19. of *Levit.* ver. 30.

It is further confirmed by their modern practice in their Synagogues ; even here in these Western and colder parts of the world : where though no such custome be in use as in the Orient, nor our manners with conveniencie capable thereof, yet they still observe it, as far as the guise of the West will permit them ; an argument it descends unto them by a strong and rooted Tradition from their forefathers. My Author is *Buxtorf. Synagog. Judaic. lib. 5. c. 5.* where he hath these words ; "*Ante Synagogam vel Scholam ipsorum ferrum quoddam habent immuratum, ad quod quilibet calceos immundos aut cœnosos abstergere tenetur ; idque Solomonis autoritate, qui, Custodi, ait, pedem tuum — Quisquis crepidis indutus est, is eas immundas de pedibus suis detrahere tenetur — prout scriptum est, Solve calceamenta tua de pedibus tuis, &c.*" that is, *Before their Synagogues they have a certain iron fastned in a wall, whereat every one is bound to make clean his foul or dirty shoes ; and that by the authority of Solomon, who saith, Look to thy foot, &c. Whosoever hath slippers on, is bound they being foul to put them quite off, ( viz. before he enters into the Synagogue ) according as it is written, Loose thy shoes from off thy feet, &c.*

And for the *Mahumetans*, what they do in their Mosques, *Bartlemew Georgiovez*, who was a long time a captive amongst them, can best inform us, in his Book *De ritu & ceremoniis Turcarum.* "*Quicumque (saith he) veniunt ad orationem, debent abluer manus, pedes, &c. postremo ter spargunt aquam super capita, recitando hæc verba, ELHEMDU LILLAHI, ( i. gloria Deo meo : ) Deinde exutis calceamentis Patismagh dictis, iisque ante januam Templi relictis, introeunt, alii NUDIS PEDIBUS, alii habentes munda calceamenta Mesth dicta. That is, Such as come to pray, their duty is first to wash their hands feet, &c. at last they sprinkle water over their heads thrice, repeating these words, ELHEMDU LILLAHI, ( that is, Glory be to my God : ) Then putting off their shoes, called Patismagh, and leaving them before the door of the Temple, they enter, some barefooted, others having a clean kind of sandal, which they call Mesth ; namely as the custom is with us, when we pull off our hats, to wear a cap.*

Lastly, That we may not want an instance among Christians, *Zaga Zabo*, an *Æthiopian* Bishop, sent Ambassador from *David* King of the *Abyssines* to *John* the third King of *Portugal*, above an hundred years since, in his description of the Religion and Rites of the *Abyssine* Christians, thus informs us : \* "*Prohibitum est apud nos (saith he) nè aut gentes, aut canes, aut alia hujusmodi animalia, in Tempia nostra intrent. Item non datur potestas nobis adeundi Templum, nisi NUDIS PEDIBUS ; neque licet nobis in ipso Templo ridere, obambulare, aut de rebus prophanis loqui, neque spuer aut screare in ipso Templo. Quia Ecclesiæ Æthiopum non sunt similes terræ illi ubi populus Israel comedit Agnum Paschalem decedens ab Ægypto, ( in quo loco, propter terræ pollutionem, jussit eos Deus comedere indutos calceamentis & zonis accinctos ; ) sed similes sunt monti Sinai, ubi Dominus locutus est Moſi, dicens, Exue calceamenta tua*

\* Vide *Damianum a Goes*  
*De Æthiopum*  
*moribus.*



"*tua de pedibus tuis, quoniam terra quam pedes tui premunt sancta est.* That is, *It is prohibited amongst us that either Pagans, or dogs, or any other beasts should come into our Churches.* Moreover, it is not permitted to us to go into the Church, but **BARE-FOOTED**; nor is it lawful for us in the Church to \* laugh, or to walk up and down, or to speak of secular matters, no not to spit, hawk or hem in the Church. Because the Churches of Ethiopia are not like unto that Land where the people of Israel, ready to depart out of Egypt, ate the Paschal Lamb, (where, because of the pollution of the countrey, God commanded them to eat it with their shoes on their feet and their loins girded;) but they are like unto Mount Sinai, where God spake unto Moses, saying, *put off thy shoes from thy feet, for the ground whereon thy feet tread is holy.* Thus Zaga Zabo of the Abyssine Christians, whereof he was a Bishop. And till the contrary be shewed me, I am prone to believe that some other Christians of the Jacobite sect may have the like custom, as it is certain that in most of their Rites they agree with them.

Now the religious guise of the Jews and other Nations of the Orient having anciently been (and still being) such as you have heard, when they entered into their Temples, or remained in them; the words of my Text, *Look to thy Foot or Feet*, being taken for an expression borrowed from and alluding thereto, will have the same sense, as if we, inflecting them to our manners, should say, *Look unto thy Head*, (that is, have a care thy Head be fitted as it ought to be) *when thou comest into the House of God*; meaning that he should put off his hat, or be uncovered, when he comes thither, and use such other reverence as is wont to accompany it. For know that the Holy Ghost, mentioning or specifying but one Rite, is yet so to be understood as implying therewith the rest of the same order accustomed to go with it; according to that usual Trope of Scripture, by a part, or that which is more notable or obvious in any kind or rank of things, to imply the rest; the rule whereby we interpret the Decalogue, and is the more fitly applicable here, because this guise of *Discalceation* was a leading Ceremonie to the other gestures of Sacred veneration then used, as that of *putting off the hat* (in civil use at least) is wont to be with us. Not as if Solomon or the Holy Ghost in this Admonition intended the outward Ceremonie only, and no more; (that were ridiculous to imagine;) but the whole act of Sacred reverence commenced in the heart and affection, whereof this was the accustomed and leading gesture: to wit, the very same and all that which the Lord commandeth in that original law, *Lev. 19.30. Sanctuarium meum reveremini, Reverence my Sanctuary*; which Jonathan's Targum explaineth, *לביית מקדשי יהוה אוליך בהחלטה, Te shall go to the House of my Sanctuary with reverence*; Solomon paralleleth here with, *Look to thy foot when thou goest to the House of God.* For so is the manner of Scripture almost every where, under the name of the Gesture only to understand and imply the whole dutie of Veneration which such Gesture representeth and importeth.

But as this is most true, so is it on the other side as false, if any shall from hence collect, That therefore the *Outward worship* may securely be neglected, (in Time, and Place where and when it may be done,) so the *Inward* be performed. Nay the contrary follows: For if the *Inward worship* be chiefly intended when the *Outward* or *Bodily* is only named, as it is granted; is it not then absurd to imagine, that where that which is not expressly named is meant, there that which is only mentioned should be excluded? Nay surely, where the *Outward* is mentioned, (as here in my Text,) there no doubt but the *Outward*, in one kind or other, is a part of the dutie commanded, whatsoever besides it be intended. And because it is a disease almost proper to our time, (for our forefathers were mostly sick of the other extreme,) so far to slight and disesteem (that I may not say disdain) the worship of God by the *Body*, as to think it may be omitted and neglected even in Time and Place convenient, as in God's House and publick service, without all guilt of sin; give me therefore leave to propound a few Considerations for the Cure of such as are sick of that maladie. For as that which seems but some lighter Symptome at the first, if the cure thereof be neglected and contemned, oftentimes proves fatal, and destroys life it self; so may this. I would have them therefore consider,

1. That we all look not only for the *Glorification* of our *Souls*, but of our *Bodies* in the life to come: Now a Reward presupposeth a Work. It is meet and right therefore we should worship and glorifie God here in this life with the *Body* as well as the *Soul*, if we look that God should one day glorifie both.

2. That

\* Eadem plane Judaeorum magistri prohibent à suis in Synagogis fieri, apud Maimonidem, At sua Part. 1. l. 2. Trac. 7. De benedictionibus & consecr. per prece: qua & in Templo olim observari solita. Et Greg. Nazian. in Orat. fun. pro patre lundat matrem suam Nonnam, quod in Templo Dei ne vocem quidem emitteret nisi de rebus mysticis & divinis, neque unquam tergum altari obverteret, aut sacrum pavimentum conspueretur. De quibus Lector pro prudentia sua statuat, an & quousque nobis imitari conducatur.

Ecclef. 5. 1.

Ecclef. 5. 1.

2. That as the *Outward* worship without the *Inward* is dead, so the *Inward* without the *Outward* is not complete; even as the Glorification of the Soul separate from the Bodie is not, nor shall be consummate, till the Body be again united unto it.

3. That those who derogate so much from *Bodily worship* in the service of the true God, as kneeling, bowing, and the like, make by consequent *Idolatrie* a sin far less hainous in degree than it is. For is not *Idolatrie* to communicate that honour with a creature which is due unto the Creator alone? By how much therefore the worship of gesture and posture is less due unto God when we do our homage unto him, by so much is the sin the less hainous and grievous when the same is given unto an Idol. For I believe, they will not deny but part of the sin of *Idolatrie* consists even in the *outward* worship given unto an Idol, as kneeling, bowing, and falling down before it, and the like.

Epist. 92.

4. Lastly, That although *Bodily worship*, being considered in it self, be one of the *minora Legis*, of the lesser things of the Law, and the honour done unto God thereby of no great value (though not of none) in his sight; yet may a voluntary and presumptuous neglect even of so small a duty be a great and hainous sin, because such a neglect proceeds from a prophane disposition and election of the heart. For a sin is not always to be esteemed according to the value of the duty omitted, but from the heart's election in omitting it. *Non est bonum per se* (saith *Seneca*) *munda vestis, sed munda vestis electio*; *quia non in re bonum est, sed in electione*: that is, A clean garment hath no goodness of it self, but it is the election of a clean garment which is commended; because the goodness consists not in the thing, but in the election thereof. So say I here; It is not the value or merit of the work which aggravates the sin in omitting the doing thereof, but the Election not to do it.

Now therefore to return to my Hypothesis; By that which hath been delivered it appears, That it is not only lawful to use some Reverential gesture when we come into God's House, (which yet some think they are very liberal if they grant,) but that it is a duty commanded by God himself, and so no Will-worship; as namely in that Divine admonition given first to *Moses*, and afterward to *Josua*, *Put thy shoes from off thy feet, &c.* in that Law, *Reverence my sanctuary*; in this Instruction by *Solomon*, *Look to thy feet when thou comest to the house of God*: That the Saints and people of God in the Old Testament, and Christians in the New, have used such Reverence: That the neglect thereof is condemned of Prophaneness by the practice of *Jews*, \* *Gentiles*, *Pagans*, *Mahumetans*, all Religions whatsoever: if any be to be excepted (*proh pudor & dolor!*) it is our selves.

\* *Seneca lib 7. Nat. 79. c. 30. Intramus Tem. pla composui, ad*

*sacrificium accessuri vultum submitimus, togam adducimus, in omne argumentum modestie fingimus.* We enter our Temples with a composed gesture, coming to sacrifice we let fall our Countenance, draw in our Gown, are framed to all shew of Humility.

But without doubt, in this we are not in the right, nor was it so from the beginning. Whatsoever is dedicated unto God in general, or (to speak in the phrase of Scripture) whatsoever is called by his Name, that is, is His by peculiar relation, ought to be used with a different respect from things common: and God's House (as you have heard) hath something singular from the rest. Should we then come into it as into a Barn or Stable? It was not (once) good manners so to come into a mans house: For our Blessed Saviour, when he sent forth his Disciples to preach the Gospel, *Matt. 10. 12.* said, *εἰσερχόμενοι εἰς τὴν οἰκίαν, ἀσπάζεσθε αὐτήν, when ye enter into an house, salute it.* Why should we not think it a part of religious manners to do something answerable when we come into the House of God? that is, to bless the Master thereof, (you know how far that word extendeth;) and if not to say, *God be here*, (which hath been the form, and is somewhere still, when we enter into a mans House) yet to say with \* *Jacob at Bethel*, *God is here*; and to testify in some manner or other, as the Saints of God were wont to do, that we acknowledge it; and that both at our first coming thither, and while we continue there; for the one follows from the other. And because I paralleled before that Oriental rite of *Disalceation* (whereunto I supposed the words of my Text to have reference) with ours of *Uncovering the Head*, by the name of a leading ceremonie; if any shall therefore ask me, what other Gesture I implied thereby as fitting to accompany this in the case we speak of, I answer, That belongs to the discretion of our Superiours and the authority of the Church to appoint, not to me to determine. For here as in other Ceremonies, the Church is not tied, but hath liberty to ordain (having respect to the Analogy of the Old Testament) what she shall judge most suitable and agreeable to the time, place, and manners of the people where she lives. But if I may without offence or presumption

\* Gen. 28. 16.



tion speak what I think, then I say, That *Adoration*, or Bowing of the body, with some short ejaculation, ( which the Church of *Israel* used in their Temple together with *Discealcation*, and which the Christians of the Orient use at this day, and time out of mind have done, at their ingress into their Churches, ) is of all other the most seemly, ready and fitting to our manners; which yet I submit: namely, according to that of the 132. *Psal.* v. 7. *Introibimus in Tabernacula ejus, incurvabimus nos scabello pedum ejus: We will go into his Tabernacles, and worship before ( or toward ) his Footstool*, that is, the Ark of the Covenant or Mercy-seat, which you shall find thus styled, 1 *Chron.* 28. 2. and according to that, *Psal.* 5. 7. *I will enter into thine House in the multitude of thy mercies; in thy fear will I worship toward thy holy Temple*, ( i. *Nadab*, for they stood in the Courts when they worshipped ) which is the Form the *Jews* use at this day when they come first into their Places of worship; and so might we too, for any thing I know. The ordinary form among the *Greeks* is that of the *Publican*, *God be merciful to me a sinner*; yet sometimes they premise this of the *Psalms* before it.

Ecclef. 5. 1.

## SECTION IV.

AND thus have I done with the First part of my Text, which for distinction sake I called *The Admonition*: I come now to the Second, which I termed *A Caution*; *Be more ready to obey, than to offer the Sacrifice of fools*: as much as to say, Prefer not the Secondary service of God before the First and Principal. Our Translation hath, *Be more ready to hear, than, &c.* whereby some have taken occasion childishly to apply this Scripture against that custom of a short and private Prayer at our first coming into the Church, before we joyn with the Congregation. For we should ( say they ) rather hear and listen to what the Minister is reading or speaking, ( as *Solomon* here bids us; ) than at such a time to betake our selves to any private devotion; which ( say they ) is but *the Sacrifice of fools*. But I would themselves who thus argue were as wise as they should be: For if they were, they would consider both that *Solomon* ( according to the time wherein he spake ) must needs mean of another kind of Sacrifice than what so loose a notion importeth, namely of such as were then used in the Temple he had built; and besides, that this sense of theirs directly thwarts the purport and meaning of the words going before, which is, that we ought to use some sign of reverence when we come into the house of God, such as according to the custom of the West is this. But though none of these things were, yet would this Text be nothing to their purpose: Forasmuch as by *Hearing* in this place is not meant *auricular* hearing, but *practical*, that is, Obedience to God's commandments, according as the Vulgar hath, \* *Melior est obedientia quam victimæ stultorum*. For it is the same with that Proverbial sentence of Scripture, *Obedience is better than Sacrifice*, which *Samuel* used in that bitter reproof of King *Saul*, for sparing *Agag* and the best of the spoil of the *Amalekites*, upon a pretence of sacrificing to the Lord in *Gilgal*. Hath the Lord ( saith he ) as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice; and to hearken, than the fat of rams. The word here twice rendered *obey*, is עָמַל the same which is in my Text, and it is an ordinary signification thereof in Scripture. The case is clear.

\* Obedience is better than the Sacrifices of fools. 1 Sam. 15. 22.

But was not the offering of Sacrifice, will some man say, part of the obedience due unto the divine Law? How come they then to be thus opposed one to the other? Give me leave therefore, before I give my full explication of this passage, to enquire and consider of some others, of much more difficulty in this respect, yet their meaning conducing to the understanding of this.

There are divers places in Scripture disparaging and villifying *Sacrifices*, yea so far, as if *Sacrifice* were a service which God neither appointed nor approved. As *Psal.* 51. 16, 17. *Thou desirest not Sacrifice, (saith David,) else would I have given it thee; but thou delightest not in burnt-offerings. The sacrifice of God is a troubled spirit; a broken and contrite heart, O God thou wilt not despise.* *Hosea* 6. 6. *I will have mercy, and not sacrifice.* *Micah* 6. 6. *Wherewith shall I come before the Lord, and bow my self before the most High? shall I come before him with burnt-offerings, with calves of a year old? 7. Will the Lord be pleased with thousands of rams, and with ten thousands of rivers of oyl? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?*

Ecclef. 5. 1.

soul? 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Nay, Jer. 7. 21, 22, 23. he seems to say expressly, that he never commanded them: Put (saith he) your burnt-offerings unto your sacrifices, and eat flesh. For I spake not unto your Fathers nor commanded them, in the day that I brought them out of the Land of Egypt, concerning burnt-offerings and sacrifices: But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in the ways that I have commanded you, that it may be well with you.

Exod. 20.  
23, 24.Exod. 3. 18.  
& 5. 1, 3, 8.

Exod. 8: 27.

Yet nothing is more plain than that God ordained sacrifices at Mount Sinai. How then shall this difficulty be resolved? Some, and those of the Ancients too, have affirmed, that these Ordinances of sacrifice were not given to Israel at first, nor *prima intentione Dei*; but were (as they call them) *ἐπεσπαστα*, *superinducta*, afterwards imposed upon them, when they had committed Idolatry in making and worshipping the golden Calf. But the contrary to this is also apparent. For to pass by Cain and Abel's sacrifices and the sacrifices of Noah and Abraham; when the Lord pronounced the Decalogue from Mount Sinai, he added this, as it were an Appendix thereto, *Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold: Only an Altar thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep and thine Oxen, &c.* and this before Moses came down from the Mount, or the Calf was yet made. Nay, more than all this, when Moses and Aaron were sent unto Pharaoh, the effect of their Embassy was, *The God of the Hebrews saith, Let my people go, that they may sacrifice unto me, three dayes journey in the wilderness.* And when Pharaoh would have given them leave to have sacrificed to their God in the Land; No, (saith Moses) *we will go three days journey into the wilderness, and there sacrifice to the Lord our God, as he hath commanded us.* What shall we answer then to those passages of Scripture where God disclaimeth sacrifice, saying, he required no such Service at his peoples hands; yea, that he commanded them no such thing when he brought them out of the Land of Egypt?

For the assailing this difficulty, according to the differing quality of the passages which are or may be produced to this purpose, I lay down these three Propositions.

Joel 2. 13.

Matt. 19. 20.

1. That according to the propriety and *genius* of the Hebrew tongue, a Comparative sense is often expressed after the form of an *Antithesis*: As in that of Joel, *Rent your hearts, and not your garments*; that is, more or rather than your garments: Prov. 8. 10. *Receive my instruction, and not silver*; that is, rather than silver, (as the words following teach us to construe it) *and knowledge rather than choice gold.* Likewise in the New Testament, *Lay not up treasures for your selves on earth, but lay up for your selves treasures in heaven*; that is, Treasures in Heaven rather than treasures on earth; have more care to lay up the one than the other.

According to this construction only, without more ado, some of the aforesaid passages will be discharged of their difficulty: as namely that of Hosea, *I desired mercy, and not sacrifice*, that is, more or rather than sacrifice; as the following words give us to understand, which are, *and the knowledge of God more than burnt-offerings*; and according as the same sense is elsewhere expressed, as Prov. 21. 3. *To do justice and judgment, is more acceptable to the Lord than sacrifice.* But all will not be thus salved.

2. Wherefore I lay down this second Proposition; That antecedenter, antecedently, it is true, that God commanded not Sacrifice should be offered unto him, neither when the Law was given, nor before; but consequenter, consequently only. For the understanding whereof we must know, That sacrifice was a Rite whereby men renewed a Covenant with God, by making atonement for their sin; therefore it presupposed a breach and transgression of the Law. But the will of God was not, that men should transgress his Law, and violate the Covenant he had made with them, but that they should observe and keep it; which if they did, sacrifice would have no place. This is that I mean, when I say that God required not nor commanded Sacrifice antecedenter, but that men should keep his Commandments. But in case sin were committed, and the articles of his Covenant violated, then and in such a state God ordained and admitted of sacrifice for a Rite of atonement and reintegration of his Covenant with men: that is, he commanded Sacrifice only consequenter, consequently, as a remedy, if sin were committed. And if those Ancients could be thus understood who say that sacrifice was not ordained when the Law was first given, but after it was transgressed; namely, if their meaning were only, that the ordinance of Sacrifice presupposed a transgression of the Law; then their Assertion were true: but otherwise historically taken, it cannot be defended. Now according to this proposition



proposition is of that of *Jeremy* 7. 22, 23. to be understood, (or if there be any other like it) *I spake not unto your Fathers, nor commanded them, in the day that I brought them out of the Land of Egypt, concerning burnt-offerings and sacrifices: But this thing commanded I them; Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the wayes that I have commanded you, that it may be well with you.*

Eccles. 5.1.

3. My third Proposition is this; That when *sacrifice* was to be offered in case of sin, yet even then God accepted not thereof *primariò*, primarily and for it self, as though any refreshment or emolument accrued to him thereby, (as the Gentiles fondly supposed of their gods;) but *secundariò* only, as a testimony of the conscience of the offerer, desiring with humble repentance to glorifie him with a Present, and by that Rite to renew a covenant with him. For *sacrifice* (as I have said) was *oblatio federalis a federal oblation*. Now Almighty God renews a Covenant with, or receiveth again into his favour, none but the repentant sinner; and therefore accepts of *sacrifice* in no other regard, but as a token and effect of this. Otherwise it is an abomination unto him, as whereby men professed a desire of being reconciled unto God, when they had offended him, and yet had no such meaning. Hence God rejects all Sacrifices wherein there is no Contrition, nor Purpose to forsake sin and keep his commandments, which are the parts of Repentance. So is to be taken that in the first of *Esay*: *To what purpose is the multitude of your sacrifices? — Bring no more vain oblations; incense is an abomination unto me. — Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil: — then (if you offer sacrifice unto me) though your sins be as scarlet, they shall be as white as snow, &c.* and that in *Esay* the last: *To this man will I look, to him that is poor and of a contrite spirit. He that killeth an ox, (namely otherwise,) is as if he slew a man; he that sacrificeth a lamb, (unless he comes with this disposition) as if he cut off a dog's neck; he that offereth an oblation, as if he offered bloud; he that burneth incense, as if he blessed an Idol.* And surely, he that *blest* an Idol is so far from renewing a Covenant with the Lord his God, that he breaks it: So did they who without conscience of Repentance presumed to come before him with a *sacrifice*; not procure atonement, but aggravate their breach.

Ver. 11-18.

Ver. 2, 3.

According to one of these three senses are all passages in the Old Testament disparaging and rejecting *sacrifices* literally to be understood: namely, when men preferred them before the greater things of the Law; valued them out of their degree, as an *antecedent* duty; or placed their efficacy in the naked Rite, as if ought accrued to God thereby; God would no longer own them for any ordinance of his: nor indeed in that disguise put upon them were they.

I will except only one Passage out of the number, which I suppose to have a singular meaning; to wit, that of *David* in the 51. *Psalms*, v. 16, 17. which the ancient translations thus express: *Quoniam si voluisses sacrificium, dedissem utique; sed holocaustis non oblectaberis, (vel, holocaustum non acceptabis.) sacrificium Deo spiritus contribulatus, &c.* — *If thou wouldst have had a sacrifice, I would have offered it; but thou wilt accept no burnt-offering, &c.* — For this seems to be meant of that special case of *Adulterie* and *Murder* which *David* here deplores: for which Sins the Lord had provided no Sacrifice in his Law. Wherefore *David* in this his Penitential confession tells him, That if he had appointed any Sacrifice for expiation of this kind of sin, he would have given it him; but he had ordained none, save only a *broken spirit* and a *contrite heart*: which thou, O God, (saith he) wilt not despise, but accept that alone for a Sacrifice in this case, without which Sacrifice in no case is accepted.

Now out of this Discourse we are sufficiently furnished for the understanding of this Caution of *Solomon* in my Text, *Be more ready to obey, than to offer the sacrifice of fools*; or, as the words in the Original import, *Be more approaching God with a purpose and resolution of obedience to his Commandments, than with the sacrifice of fools*; that is, Have a care rather to approach the Divine Majesty with an offering of an obediential disposition, than with the bare and naked Rite. But the sense is still the same; namely, The House of God at *Jerusalem* was an House of sacrifice, which they, who came thither to worship, offered unto the Divine Majesty, to make way for their prayers and supplications unto him, or to find favour in his sight. *Solomon* therefore gives them here a caveat, not to place their Religion either only or chiefly in the external Rite, but in their readiness to hear and keep the Commandments of God; without which that Rite alone would avail them nothing, but be no better than the *sacrifice of fools*, who when they do evil, think they do well. For without this readiness to

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Ecclel. 5.1.

obey, this purpose of heart to live according to his Commandments, God accepts of no Sacrifice from those who approach him, nor will pardon their transgressions when they come before him. He therefore that makes no conscience of sinning against God, and yet thinks to be expiate by Sacrifice, is an ignorant fool, how wise and religious soever he may think himself to be, or appear unto men, by the multitude or greatness of his Sacrifices. The reason, Because the Lord requires *Obedience* antecedently and absolutely, but *sacrifice* consequently only; and then too not *primariò*, or chiefly and for it self, but secondarily only, as a testimony of Contrition and a ready desire and purpose in the offerer to continue in his favour by Obedience.

This is *solomon's* the Preacher's meaning: Wherein behold, as in a glass, the condition of all *external service* of God in general, as that which he accepteth no other-wise than secondarily; namely, as issuing from a Heart respectively affected with that devotion it importeth. For God, as he is a living God, so he requires a living worship: But as the Body without the Soul is but a carcass: so is all external and bodily worship wherein the pulse of the Heart's devotion beats not.

Matt. 23.23.  
& Luke 11.42.

But if this be so, you will say, it were better to use no *external* worship at all of course, as we do the worship of the Body in the gestures of bowing, kneeling, standing, and the like, than to incur this danger of serving God with a dead and hypocritical service; because it is not like the Heart will be always duly affected when the outward worship shall be required. I answer; Where there is a true and real intent to honour God with outward and bodily worship, there the act is not Hypocrisie, though accompanied with many defects and imperfections. Here therefore that Rule of our Saviour touching the greater and lesser things of the Law must have place: ταῦτα ἴδε ποιεῖσαι, καὶ κείνα μὴ ἀφαιρεῖναι, *These things* (that is, the greater things of the Law) *we ought to do, and not to leave the other* (though the lesser) *undone*. For otherwise, if this reasoning were admitted, a man might upon the same ground absent himself from coming to Church upon the days and times appointed, or come thither but now and then; alledging the indisposition of his Heart to joyn with the Church in her publick worship at other times: or if he came thither, act a mute; and when others sing and praise God, be altogether silent, and not open his mouth, nor say *Amen* when others do. For all these are external services; and the service of the voice and gesture are in this respect all one, there is no difference. But who would not think this to be very absurd? We should rather upon every such occasion rouse and stir up our Affections with fit and seasonable meditations, that what the order and decency of a Church-assembly requires to be done of every member outwardly, we may likewise do devoutly and acceptably. *These things we ought to do, and not leave the other undone*.

But you will say, What if I cannot bring my Heart unto that religious fear and devotion which the outward worship I should perform requireth? I could say that some of the outward worship which a man performs in a Church-assembly, he does not as a singular man, but as a member of the Congregation. But howsoever, I answer; Let the worship of thy Body, in such a case, be at least a confession and acknowledgment before God of that love, fear and esteem of his Divine Majesty thou oughtest to have, but hast not. For though to come before God without that inward devotion requisite, be a sin; yet to confess and acknowledge, by what our outward gesture importeth, the duty we owe unto him, but are defective in, I hope is not; no more than the confession of any other sin. For our worship, in such a case, if we will so intend it, is an act of Repentance: and as the modern Greeks are wont to call their *Adorations*, *Μετανοίας*, *Repentances*; so may we in this case make ours to be: namely, as if we said, Lord, I ought to come before thee with that religious fear, humble reverence, and lifting up of Heart, which the gesture, the posture I here present, importeth; but, *Lord, be merciful to me a sinner*. If a mans Heart be so prophane and irreligious as not to acknowledge thus much, I yield that such a one might better spare his labour, and not come into the presence of God at all. Otherwise I conclude still with our Blessed Saviour's determination in the like case, *Those greater things we ought to do, and not to leave the other undone*.





Mal. i. 11.

is a point, though most needful to be known, yet beyond belief obscure, intricate and perplext. He that shall make trial, will find I say true. A reverend and learned Prelate of ours acknowledges as much: *Apud veteres Patres (saith he) (ut quod res est libere fateamur) de sacrificio corporis Christi in Eucharistia incruento frequens est mentio: que dictum vix potest quantopere quorundam, alioqui doctorem hominum, ingenia exercuerit, torserit, vexaverit: To speak the plain truth, In the Writings of the ancient Fathers there is frequent mention of The unbloody Sacrifice of the Body of Christ in the Eucharist; a point which hath beyond expression puzzled and vexed the minds of several men otherwise not unlearned.* The reason of this obscurity hath grown partly from the changing of the Notion of the Church thereabout in following times; partly by the violence of the Controversies of this last Age, whilst each part finding the knot, and studying not so much the right way of untying it, as how to give the least advantage to the adverse party, have infinitely intangled the same, and made it more indissoluble than before.

I have acquainted my self long with this Argument, and spent many a thought thereabout, using the best means I could conceive to be inform'd; namely, Not so much to rely upon the opinions of modern Writers, as to peruse and compare the passages of the Ancients themselves, and their Forms and Liturgies, out of which I was assur'd the Truth might be learned, if I were but able to understand them.

What I have found and learned, I desire to give an account of in this place, as I shall have occasion; the Argument being such as befits no other Auditorie but the Schools of the Prophets. Nor will the Discourse be unprofitable for such as mean to be acquainted with the Writings of the Fathers and Antiquities of the Church: there being nothing in them so like to stumble the Reader as this.

To come then to the matter: where I will chalk out my Discourse in this order.

First, I shall premise, as the ground thereof, A Definition of The Christian Sacrifice as the ancient Church meant it.

Secondly, Explain the meaning of my Text, by application thereto.

Thirdly, Prove each part of the Definition I shall give, by the Testimonies of the Fathers, Councils and Liturgies of the first and best Ages; interlacing therewith such passages as may make for the better understanding either of the Testimonies I bring, or of the matter it self for which they are brought.

## CHAP. II.

*The Christian Sacrifice defined, and briefly explained. The two parts or double Object of this Sacrifice. What meant by Sacrificium Quod, what by Sacrificium Quo.*

1.

**T**O begin with the First, The Definition of the Christian sacrifice: Under which name first know, That the ancient Church understood not, as many suppose, the mere Sacrament of the Body and Blood of Christ; but the whole Sacred Action or Solemn Service of the Church assembled, whereof this Sacred Myserie was then a prime and principal part, and as it were the Pearl or Jewel of that Ring, no publick Service of the Church being without it. This observed and remembred, I define the Christian Sacrifice, *ex mente antiquæ Ecclesiæ*, according to the meaning of the ancient Church, in this manner:

\* or, Through the Sacrifice of Jesus Christ upon the Cross. \* or, first offered to God to agnize him.

An Oblation of Thanksgiving and Prayer to God the Father \* through Jesus Christ and his Sacrifice commemorated in the Creatures of Bread and Wine, \* wherewith God had first been agniz'd. So that this Sacrifice as you see hath a double object or matter: first, Praise and Prayer, which you may call *sacrificium Quod*; secondly, The commemoration of Christ's Sacrifice on the Cross, which is *sacrificium Quo*, the Sacrifice whereby the other is accepted. For all the Prayers, Thanksgivings and Devotions of a Christian, are tendred up unto God in the name of Jesus Christ crucified. According whereunto we are wont to conclude our Prayers with *Through Jesus Christ our Lord*. And this is the specification whereby the Worship of a Christian is distinguished from that of the Jew. Now that which we in all our Prayers and Thanksgivings do vocally, when we say, *Through Jesus Christ our Lord*; the ancient Church

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in her publick and solemn Service did *visibly*, by representing him, according as he commanded, in the Symbols of his Body and Bloud: For there he is commemorated and received by us for the same end for which he was given and suffered for us; that through him we receiving forgiveness of our sins, God our Father might accept our service and hear our prayers we make unto him? What time then so fit and seasonable to commend our devotions unto God, as when the Lamb of God lies slain upon the holy Table; and we receive visibly, though mystically, those gracious Pledges of his blessed Body and Bloud? This was that *sacrifice* of the ancient Church the Fathers so much ring in our ears; *The Sacrifice of Praise and Prayer through Jesus Christ mystically represented in the Creatures of Bread and Wine.*

Mal. i. 11.

But yet we have not all, there is one thing more my Definition intimates, when I say, *Through the Sacrifice of Jesus Christ commemorated in the Creatures of Bread and Wine, wherewith God had first been agnized.* The Body and Bloud of Christ were not made of *common Bread* and *common Wine*, but of *Bread and Wine first sanctified*, by being offered and set before God as a Present to agnize him the Lord and Giver of all: according to that, \* *The earth is the Lord's, and the fulness thereof*; and \* *Let no man appear before the Lord empty.* Therefore as this *sacrifice* consisted of two parts, as I told you, of *Praise and Prayer*, (which in respect of the other I call *sacrificium Quod*;) and of the *Commemoration of Christ Crucified*, (which I call *sacrificium Quo*;) so the Symbols of *Bread and Wine* traversed both; being first presented as Symbols of *Praise and Thanksgiving* to agnize God the Lord of the Creature, in the *sacrificium Quod*; then, by invocation of the Holy Ghost, made the Symbols of the Body and Bloud of Christ, in the *sacrificium Quo*. So that the whole Service throughout consisted of a *reasonable* part, and of a *material* part, as of a Soul and a Body: of which I shall speak more fully hereafter, when I come to prove this I have said by the Testimonies of the Ancients.

\* psal. 24. 1.  
\* Deut. 16. 16.

### CHAP. III.

*The words of the Text explained, and applied to the foregoing Definition of the Christian Sacrifice. Incense denotes the rational part of this Sacrifice, Mincha the material part thereof. What meant by Mincha purum. Two Interpretations of the Purity of the Christian Mincha given by the Fathers; a third propounded by the Author.*

AND this is that Sacrifice which *Malachi* foretold the Gentiles should one day offer unto God; *In every place Incense shall be offered unto my Name, and a pure Mincha: for my Name shall be great among the Heathen, saith the Lord of hosts.* Which Words I am now, according to the order I propounded, to explicate, and apply to my *Definition*.

II.

Know therefore that the Prophet in the foregoing words upbraids the *Jews* with despising and disesteeming their God; forasmuch as they offered unto him for sacrifice not of the best, but the lame, the torn and the sick; as though he had not been the great King, Creator and Lord of the whole World, but some petty God, and of an inferiour rank, for whom any thing were good enough. *Verf. 6, 7. If I be a Father, where is mine honour? If I be Dominus, where is my fear? saith the Lord of Hosts unto you, O Priests that despise my name; and ye say, Wherein have we despised it? Ye offer polluted bread upon mine Altar; and ye say, Wherein have we polluted thee? [I'll tell you] In that ye say, The Table of the Lord is contemptible, or, not so much to be regarded; that is, you think so, as appears by the baseness of your Offering: for the Present shews what esteem the giver hath of him he honoureth therewith. But you offer that to me which ye would not think fit to offer to your Prorex or Governour under the King of Persia; which shews you have but a mean esteem of me in your hearts, and that you believe not I am He that I am. It may be, because you see me acknowledged of no other Nation but yours, and that ye have been subdued by the Gentiles, and brought into this miserable and despicable condition wherein you now are, you imagine me to be some Topical God, and as of small jurisdiction, so of little power. But know, that howsoever I now seem to be but the Lord of a poor Nation, yet the days are coming, when from the rising of the sun to the going down*

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of

Mal. 1. 11.

of the same, my Name shall be great among the Gentiles; and in every place Incense shall be offered to my Name, and a pure Offering: for my Name shall be great among the Heathen, saith the Lord of Hosts: it follows, though you have prophaned it, in that ye say, The Table of the Lord is contemptible; whereas I am a great King, and my Name shall be dreadful among the Heathen.

\* Revel. 8.3.  
\* Esay 66. 3.  
Qui recorda-  
tur thure.  
Levit. 24.7.  
Eccius. 45.16.

This is the coherence and dependence of the Words. Now to apply them. Incense (as the Scripture it self tells) notes the \* Prayers of the saints. It was also that wherewith the \* remembrance was made in the Sacrifices, or God put in mind. Mincha, which we turn *Munus*, a Gift or Offering, is Oblatio farrea, an Offering made of meal or flower baked or fried, or dried or parched corn. We in our English, when we make distinction, call it a Meat-offering; but might call it a Bread-offering, of which the Libamen or the Drink-offering being an indivisible concomitant, both are implied under the name Mincha, where it alone is named.

The Application then is easy: Incense here notes the rational part of our Christian sacrifice, which is Prayer, Thanksgiving, and Commemoration; Mincha the material part thereof, which is Oblatio farrea a Present of Bread and Wine.

BUT this Mincha is characterised in the Text with an attribute not to be over-past, Minchapurum; In omni loco offeretur incensum Nomini meo, & Mincha purum, In every place Incense shall be offered to my Name, and a pure Mincha: The Meat-offering which the Gentiles should one day present the God of Israel with should be *Munus purum*, a pure Offering, or, as the Septuagint, θυσία καθαρά, a pure sacrifice. Let us learn, if we can, what this Purity is, and wherein it consisteth, or in what respect the Gentiles Oblation is so styled.

1. Some of the Fathers take this Pure Offering, to be an Offering that is purely or spiritually offered: The old Sacrifices both of the Jew and Gentile were offered modo corporali, in a corporeal manner, by slaughter, fire, and incense; but this of Christians should be offered only λόγῳ ὑψῆς καὶ ὑπακουσίᾳ, by way of Prayer and Thanksgiving, as \* Justin Martyr expresses it; whence it is usually called λογικὴ καὶ ἀναιμακτος θυσία, a reasonable and unbloody sacrifice; namely, of the \* manner of offering it: not that there was no material thing used therein, as some mistake, (for we know there was Bread and Wine;) but because it is offered unto God immaterially or λογικῶς only; which the Fathers in the first Council of Nice call ἀθύρωσιν θύεσθαι, to be sacrificed without sacrificing rites. This sense of Pure Sacrifice is followed by Tertullian, as may appear by his words ad Scapulam, where speaking of the Christian Liturgy, Sacrificamus (saith he) pro salute Imperatoris; — sed, quomodo præcepit Deus, pura prece: Non enim eget Deus, Conditor Universitatis, odoris aut sanguinis alicujus; hæc enim Daemoniorum pabula sunt: We offer sacrifice for the health and welfare of the Emperor; but it is (according as God hath commanded) the sacrifice of \* pure prayer: For God, the maker of the World, stands not in need of the smell or savour or of the blood of any creature: These indeed are the food and diet which the Devils love. Also in his third Book against Marcion cap. 22. In omni loco offertur Sacrificium Nomini meo — In every place sacrifice shall be offered to my Name — & sacrificium mundum, and a pure sacrifice; that is, (saith he) gloriæ relatio, benedictio, laus & hymni, giving glory to God, blessing, praise and hymns: which he presently calls munditia sacrificiorum, the purities of sacrifices. The same way go some others. But this sense, though it fitly serves to difference our Christian sacrifice from the old sacrifices of the Jews and Gentiles, and the thing it self be most true; yet I cannot see how it can agree with the context of our Prophet, where the word Incense (though I confess mystically understood) is expressed together with Munus purum a pure offering. For it would make the Literal sense of our Prophet to be absurd, and to say, In every place Incense is offered to thy Name, and an Offering without Incense. And yet this would be the Literal meaning, if Pure here signified without Incense.

2. Let us hear therefore a second Interpretation of this Puritie of the Christian Mincha, more agreeable to the dependence of the words; and that is à conscientia offerentis, from the disposition and affection of the offerer; according to that of the Apostle, Tit. 1. 15, 16. To the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled; They profess they know God, but in works they deny him. The Jews offering was prophane and polluted, because it proceeded not out of a due belief, and a conscience thoroughly perswaded of the Greatness of their God, that he was the Creator and Lord of the whole earth, but rather some petty and particular God, like the Gods of other Nations: But the Gentiles, who should see him not only the God of one Nation, but universally acknow-

\* Apol. 2.  
\* Καὶ πᾶσι  
τοῖς ὑποτα-  
κτοῖς θυσίαν  
ἀνδρῶν ἀπο-  
τελεῖται, ὡς  
ἐν ἀγαθῷ,  
ἀγνῶν ὁ πῶς  
βίαις ἐστὶν  
ὁ σὺν ἀνθρώ-  
ποις θύειν  
ἐπιτρέπεται.  
ἐστὶν πύργος  
καθαρῶν δὲ  
πᾶσι, &c. Con-  
stant. in Orat.  
ad Sander.  
cap. 6. 12. ἀπὸ  
Εὐσεβ.  
\* Pure prayer,  
that is, Prayer  
not defiled with  
shedding of  
blood & smoke  
of Incense, ac-  
cording to the  
manner of the  
Gentiles. This  
to be the mea-  
ning of pura  
prece, the words  
immediately  
following will  
tell us, Non e-  
nim eget Deus,  
&c. [Thus the  
Author in ano-  
ther paper  
where this pas-  
sage of Tertul-  
lian was set  
down,]



acknowledged over all the earth, should have no such reason to doubt, but firmly believe him to be the Great God, Creator of heaven and earth, and worship him as such; and so their Offering be a *Pure Offering*, not polluted with unbelief. And it is to be observed, that all the ancient Christian Liturgies begin with this acknowledgment: For the Summe of the *Eucharistical Doxology*, when the *Bread and Wine* is first presented before God, is comprehended in that of the Apocalyps, *Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.* Mal. i. 11.  
Chap. 4. 11.

And to this way of interpreting the *Purity of the Christian Sacrifice*, to wit, from the conscience and affection of the offerers, the Fathers mostly bend. Irenæus lib. 4. cap. 34. *Sacrificia non sanctificant hominem, (non enim indiget Deus sacrificio) sed conscientia ejus qui offert sanctificat sacrificium, pura existens — Quoniam igitur cum simplicitate Ecclesia offert, justè munus ejus purum sacrificium apud Deum deputatum est: Sacrifices do not sanctifie a man, (for God stands not in need of any of our Sacrifices;) but the Conscience of him that offers, being pure, sanctifies the Sacrifice — And because the Church offereth with simplicity, (with a Conscience purified from all malice and hypocrisie) rightly therefore is her Oblation accounted by God a Pure Sacrifice.* And a little after, *Oportet enim nos oblationem Deo facere, & in omnibus gratos inveniri fabricatori Deo, in sententia pura & fide sine hypocrisi, &c.* For it behoveth us to present God with our Oblations, and in all things to be found thankful unto God our maker; with pure minds and faith unfeigned, with stedfast hope and fervent love offering unto him the First-fruits, or a Present, of his Creatures. Neither is Tertullian, whom I alledged before for the other interpretation, averse from this; for in his fourth Book *Cont. Marc. c. 1.* *Sacrificium mundum, a pure Sacrifice, that is, saith he, simplex oratio de conscientia pura, sincere Prayer proceeding from a pure Conscience.* But this conscientious purity they seem to restrain, at least chiefly, to freedom from malice, as that singular purity whereby this *Christian Sacrifice* is differenced from that of the Jew, because none can offer it but he that is in charity with his brother; according to that in the Gospel, *When thou bringest thy gift unto the Altar, and remembrest thy brother hath ought against thee — Go first and be reconciled to thy brother, &c.* Matt. 5. 23, 24. And therefore in the beginning of this Christian Service, the Deacon was anciently wont to cry, *Μή τις κατά τινος, Let no man have ought against his brother;* and then followed *osculum sanctum*, the kiss of reconciliation. Thus the Fathers of the first Council of Nice took *sacrificium purum*, as appears *Can. 5.* where they expound *δωρον καθαρόν* the pure Gift or Oblation, to be that which is offered *πάσης μετὰ ψυχίας ἀναίμακταις, omni similitate deposita, all malice and hypocrisie, and the like instances of an unworthy and ignoble spirit, being laid aside.*

But according to this Exposition, the *Purity of the Christian Sacrifice* will not be opposite to the *pollution of the Jewish* in the same kind, as it would if more generally taken, but in another kind; and so the sense stands thus; *You will not offer me a pure offering, but the Gentiles one day shall, and that with a purity of another manner of stamp than that my Law requires of you.* And thus I have told you the two ways according to which the Ancients understood this *Purity*; and I prefer the latter, as I think they did.

3. But there is a third Interpretation, were it back'd by their Authority, (which I confess it is not) which I would prefer before them both; and, I think, you will wonder with me they should be so silent therein: namely, that this title of *Purity* is given to the Christian *Mincha* in respect of Christ whom it signifies and represents, who is a Sacrifice without all spot, blemish and imperfection. This the *Antithesis* of this Sacrifice to that of the Jews might seem to imply: For the Jews are charged with offering polluted Bread upon God's Altar; whereby what is meant the words following tell us, *If you offer the blind for sacrifice, is it not evil? and if you offer the lame and sick, is it not evil?* and in the end of the Chapter, *Cursed be the deceiver, who hath in his flock a male, and voweth and sacrificeth to the Lord a corrupt thing.* Verse 14. Now, if the Sacrifice of the Gentiles be called *Pure* in opposition to this; is it not so called in respect of that most perfect, unblemish'd and unvaluable Sacrifice it represents, *Jesus Christ the Lamb of God*? I leave it to your consideration.

Mal. i. ii.

# CHAP. IV.

Six Particulars contained in the Definition of the Christian Sacrifice. The First, viz. That this Christian Service is an Oblation, proved out of Antiquity. How long the Apostles Age lasted, or when it ended. Proofs out of the Epistles of Clemens and Ignatius. Προσφορὰ, Θυσία and Δοχὴ how distinguished in Ignatius. The Christian Service is properly Προσφορὰ, but improperly Θυσία according to the strict and prime sense of the word.

III.

**T**HUS having absolved the Two first things I propounded; given you a Definition of the Christian sacrifice, and explained the words of my Text: I come now to the Third and longest part of my task, To prove each particular contained in my Definition by the Testimonies and Authorities of the ancient Fathers and Writers of the first and purest Ages of the Church. The Particulars I am to prove are in number Six.

1. That this Christian Service is an Oblation, and expressed under that Notion by the utmost Antiquity.

2. That it is an Oblation of Thanksgiving and Prayer.

3. An Oblation through Jesus Christ commemorated in the creatures of Bread and Wine.

4. That this Commemoration of Christ, according to the style of the ancient Church, is also a sacrifice.

5. That the Body and Bloud of Christ, in this Mystical Service, was made of Bread and Wine which had first been offered unto God, to agnize him the Lord of the Creature.

6. That this Sacrifice was placed in Commemoration only of Christ's sacrifice upon the Cross, and not in a real offering of his Body and Bloud anew.

When I shall have proved all these by sufficient Authority, I hope you will give me leave to conclude my Definition for true, That the Christian sacrifice (*ex mente antiquæ Ecclesiæ*, according to the meaning of the ancient Church) was An Oblation of Thanksgiving and Prayer to God the Father, through the sacrifice of Jesus Christ commemorated in the Creatures of Bread and Wine, wherewith God had first been agnized.

I.

Let us begin then with the first, That this Christian Service is an Oblation, and under that notion expressed by all Antiquity. The names whereby the Ancient Church called this Service are, Προσφορὰ, Θυσία, Oblation, Sacrifice; Ευχαριστία, Eucharist, (a word, if rightly understood, of equipollent sense;) Θυσία αἰνέσεως, Θυσία λογικῆς ἀναμνήσεως, a Sacrifice of Praise, a reasonable and unbloody sacrifice; Sacrificium Mediatoris, Sacrificium Altaris, Sacrificium pretii nostri, Sacrificium Corporis & Sanguinis Christi, the Sacrifice of our Mediator, the Sacrifice of the Altar, the Sacrifice of our Ransome, the Sacrifice of the Body and Bloud of Christ. It would be infinite to note all the Places and Authors where and by whom it is thus called. The four last are

\* In Enchirid. ad Lauren. cap. 109. & Confess. l. 9. c. 12.

\* S. Augustine's; Προσφορὰ and Θυσία are to be found with Justin Martyr and Irenæus, whose antiquity is the Age next the Apostles. But, you will say, the Fathers even so early had swerved from the style of the Apostolick Age, during which these kind of terms were not used; as appears, by that we find them not any where in their Epistles and Writings. But what if the contrary may be evinced, That this language was used even while the Apostles yet lived? For grant they are neither found in the Acts of the Apostles, nor in S. Paul's and S. Peter's Writings; yet this proves not they were not used in the Apostles times, no more than that Ευχαριστία was not, whose case in this point is the same with the other. But know, that to confine the Apostles Age within the limits of S. Paul's and S. Peter's lives, is a general mistake: For the Apostles Age ended not till S. John's death, Anno Christi 99. and so lasted as long, within a year or thereabouts, after S. Paul's and S. Peter's suffering, as it was from our Saviour's Ascension to their Deaths, that is, one and thirty years. And this too for the most part was after the Excidium or Destruction of Jerusalem, in which time it is likely the Church received no little improvement in Ecclesiastical Rites and Expressions; both because it was the time of her greatest increase; and because, whilst the Jews Polity stood, her Polity, for its full establishment, stood in some sort suspended. This appears by S. John's Writings, which are the only Scripture written after that time, and in which we find two Ecclesiastick terms of Λόγος, The Word, for the Deity of Christ, and Κυριακὴ ἡμέρα, The Lord's day, for the first day of the week; neither of both seeming to have been in use in S. Paul's and S. Peter's times: and why may





Mal. i. 11.

## CHAP. V.

*The Second Particular, That the Christian Sacrifice is an Oblation of Thanksgiving and Prayer; proved from Justin Martyr, Tertullian, Clemens Alexand. &c. The Altar, or Holy Table, anciently the place of the publick Prayers of the Church. Prayer, Oblation and Sacrifice promiscuously used by the Fathers when they speak of the Christian Sacrifice. The Conjunction of Prayer and the Eucharist argued from Acts 2. 42. and from Ignatius ad Ephes. The three parts of which the Christian Synaxis consisted.*

II. **N**OW I come to the Second particular contained in my Definition; To prove that the *Christian Sacrifice*, according to the meaning of the ancient Church, is an Oblation of Thanksgiving and Prayer.

My first Author shall be *Justin Martyr*, in his Dialogue with *Trypho* the Jew; where, to the Evasion of the Jews, labouring to bereave the Christians of this Text (by saying it was meant of the Prayers which the dispersed Jews at that time offered unto God in all places where they lived among the Gentiles; which Sacrifices, though they wanted the material Rite, yet were more acceptable unto God in regard of their sincerity than those prophaned ones at *Jerusalem*; and not that here was meant any Sacrifice which the Gentiles should offer to the God of *Israel*: to this Evasion.) *Justin* replies, Ὅτι μὴ καὶ εὐχαὶ καὶ εὐχαριστίαι ὑπὸ τῶν ἀγίων γινώσκονται τέλειαι μόναι καὶ οὐκ ἀρεστοὶ εἰσι τῷ Θεῷ θυσίαι, καὶ αὐτὸς φημι· ταῦτα ἡμῶν καὶ Χριστιανῶν παράλαβον ποιεῖν. That Prayers and Thanksgivings made by those that are worthy are the only Sacrifices that are perfect and acceptable unto God, I do also affirm; for these are the only Sacrifices which Christians have been taught they should perform. If you ask where, and how; he tells you, ἐπ' ἀναμνήσει τῆς περὶ ἡμᾶς ἀνθρώπου ἡμεῶν τε καὶ ὑμεῶν, ὅτι καὶ τὸ πάθος ὃ πάσιν οὖν δι' αὐτοῦ ὁ Θεὸς τῷ Θεῷ [leg. ὁ υἱὸς τῷ Θεῷ] μέμνηται· in that thankful remembrance of their food both dry and liquid, wherein also is commemorated the Passion which the Son of God suffered by himself. It is a description of the Eucharist, wherein, as I have already told you, the Bread and Wine were first presented unto God, as the *Primitiae* or a kind of First-fruit-Offering, to agnize him the Giver of our Food both dry and liquid; and then consecrated to be the Symbols of the Body and Blood of Christ.

\* [See Chap. 3. of this Treatise, pag. 358. where these two passages are translated.]

My next Author shall be *Tertullian ad Scap.* in the \* place before alledged: *sacrificamus* (saith he) *pro salute Imperatoris*; — sed, *quomodo praecepit Deus, pura prece: Non enim eget Deus, Conditor Universitatis, odoris & sanguinis alicujus; haec enim Demoniorum pabula sunt.* The Gentiles so thought, that their Gods were refreshed and nourisht with the smell and savour of their Sacrifices. Besides, in his third Book *contra Marcionem* cap. 22. *In omni loco sacrificium nomini meo offertur, & sacrificium mundum, (to wit, saith he) Gloriae relatio, benedictio, laus & hymni; and Lib. 4. cap. 1. Sacrificium mundum, scilicet simplex oratio de conscientia pura.*

Thirdly, *Clemens Alexandrinus Lib. 7. Stromat.* ἡμεῖς δὲ εὐχῆς τιμῶμεν τὸν Θεόν, *We (Christians) honour God by Prayer; καὶ ταύτην τὴν Θυσίαν ἀρίστην καὶ ἁγιωτάτην ἀναπέμπομεν, τῷ ἁγιωτάτῳ λόγῳ γεραίοντες, δι' ἧς παραλαμβάνομεν τὴν γνῶσιν, And this we send up unto him as the best and holiest sacrifice, honouring him by that most sacred Word, whereby we receive knowledge; that is, by Christ. Again, ἡ Θυσία τῆς Ἐκκλησίας λόγῳ, ἔστιν ἀπὸ τῶν ἁγίων ψυχῶν ἀναθυμιάμενη, The sacrifice of the Church is an oration exhaled from sanctified souls. He speaks not of the private Prayer of every Christian, but of the publick Prayer of the Church as a Body; as will be evident to him that reads the place, and appears by the words quoted, *Θυσία τῆς Ἐκκλησίας, The sacrifice of the Church; and ἀπὸ τῶν ἁγίων ψυχῶν ἀναθυμιάμενη, exhaled (not from a sanctified soul, but) from sanctified souls. For to private Prayer was not given this title of the Christian Sacrifice, but unto the publick, which the Church offered unto God when she presented her self before him, as one Body in Christ, by the mystical Communication of his Body and Blood.**

This my next Author, *Cyprian*, will make plain in his 16, *Epist. ad Mosen & Maximum.* *Nos quidem (saith he) vestri diebus & noctibus memores, & quando in sacrificiis precem cum pluribus facimus, & cum in secessu privatis precibus oramus: We indeed are mindful of you day and night; both when we in our sacrifices pray publickly with others, and when we pray privately in our retirements: where we see the sacrifice of Prayer to be, cum precem cum pluribus facimus, and distinguish it from that we do cum in secessu privatis precibus oramus.* These



These Authorities are all within the first three hundred years : to which I will add one of the fourth ; *Optatus Milevitannus Lib. 6. contra Parmenianum*, where he thus expostulates with the *Donatists* for breaking and defacing the Altars of the Catholics : *Quid est enim tam sacrilegum* (saith he) *quàm Altaria Dei* (in quibus & vos aliquando obtulistis) *frangere, radere, remove* ? in quibus *Vota Populi & Membra Christi* \* *portata sunt* ; quò *Deus omnipotens invocatus sit* : For what is there so sacrilegious as to break and deface, nay and quite take away, the Altars of God, whereon ye your selves have sometimes offered ; those Altars which did bear both the Prayers of the People and the Body and Bloud of Christ, that so Almighty God might be invocated ? Mark here *Altaria in quibus Vota populi & Membra Christi portata sunt*, and gather hence what parts the Christian Sacrifice consisted of : *Vota populi* are the Prayers of the Church, *Membra Christi* the Body and Bloud of Christ, which the Prayers were offered with ; both of them upon the Altar. For it is worthy your notice, That the ancient Church had no other Place whereat she offered her publick Prayers and Orisons but that whereon the memory of the Body and Bloud of Christ was celebrated ; that as they were joyned in their Use, so they might not be severed in their Place.

Mal. 1. 11.

[ \* Vide infra — Fregistis etiam Calices, Dominici Sanguinis portatores. ]

According to which use, and agreeable to this passage of *Optatus*, speaks the Council of *Rhemes*, commanding the Table of Christ ( that is, the Altar ) to be revered and honoured, *Quia Corpus Domini ibi consecratur, & sanguis ejus hauritur ; Preces quoque & Vota populi in conspectu Dei à Sacerdote offeruntur* : Because there the Body of Christ is consecrated, and his Bloud is drunk ; there also the Prayers and Desires of the People are offered up by the Priest before God.

Furthermore, That the Christian Sacrifice was an Oblation of Prayer, and consisted in *Invocation*, is also another way to be evinc'd ; namely, Because the Fathers, when they speak thereof, use the terms of Prayer, Oblation and Sacrifice promiscuously and interchangeably one for the other, as words importing the same thing.

*Tertullian Exhort. ad Cast.* dissuading a Widower from marrying again, because it would be uncomely in the Sacrifice of the Church to make mention ( as the manner then was ) of more Wives than one, and that too by the mouth of an once-married Priest, speaks thus ; *Neque enim pristinam poteris odisse, cui etiam religiosiorem reservas affectionem, ut jam receptæ apud Dominum, pro cujus spiritu postulas, pro qua oblationes annuas reddis. Stabis ergo ad Dominum cum tot uxoribus quos in oratione commemoras ? & offeres pro duabus ? & commendabis illas duas per sacerdotem de monogamia ordinatum ? circumdatum virginibus & univiris ? & ascendet sacrificium tuum cum liberâ fronte ?* For thou canst not hate thy former wife, for whom thou reservest a more religious affection, as being received already with the Lord, for whose spirit thou makest request, for whom thou rendrest yearly Oblations. Wilt thou then stand before the Lord with as many wives as in thy prayers thou makest mention of ? and wilt thou offer for two ? and commend those two by a Priest ordained after his having been but once-married ? encompassed with virgins and with women but once married ? and shall thy Sacrifice ascend freely and confidently ? Here *postulatio* and *oblatio*, *oratio* and *offerre*, *oratio* and *sacrificium* are interchangeably put one for the other. So also, in his Book *De Oratione* are *Oratio* and *sacrificium* ; where he speaks of the kiss of Peace and Reconcilement, used at the Eucharist : *Quæ oratio* (saith he) *cum divortio sancti osculi integra ? quale sacrificium, à quo sine pace receditur ?* What Prayer can be complete that is without the holy kiss ? what a kind of Sacrifice is that, from which Christians come away without the kiss of Peace ?

*Augustine De Civit. Dei Lib. 8. cap. 27.* speaking of the honour of Martyrs ; *Nec Martyribus* (saith he) *sacrificia constituimus* — *quis audivit aliquando fidelium, stantem Sacerdotem ad Altare (etiam super sanctum corpus Martyris) ad Dei honorem cultumque constructum, dicere in Precibus Offero tibi sacrificium, Petre, vel Paule ? &c.* We do not sacrifice to Martyrs — Who among the faithful, while the Priest was standing at the Altar built for the honour and worship of God, ( nay though it were over the holy body of the Martyr, ) I say, who ever heard the Priest to say thus in Prayer, To thee, O Peter, or O Paul, do I offer Sacrifice ? Here *sacrificium* is expounded by *Preces*, and *Preces* put for *sacrificium*.

And *Lib. 22. cap. 8.* concerning one *Hesperius*, a man of quality in the City whereof *Austin* was Bishop, who, by the affliction of his cattel and servants, perceiving his Country-Grange liable to some malignant power of evil spirits, *Rogavit nostros*, (saith *S. Austin*) *me absente, Presbyteros, ut aliquis eorum illò pergeret, cujus orationibus cederent. Perrexit unus, obtulit ibi sacrificium corporis Christi, orans, quantum potuit, ut cessaret illa vexatio. Deo protinus miserante cessavit.* He entreated our Presbyters, in my absence, that some one of them would go to the place, through the prevalency of whose

Prayers

Mal. i. 11.

Prayers he hoped the evil spirits would be forced away. Accordingly one of them went thither, and offered there the Sacrifice of Christ's Body, praying earnestly with all his might for the ceasing of that sore affliction: and it ceased forthwith through God's mercy. The Priest was entreated to pray there; he went, and offered sacrifice, and so prayed.

For this reason the Christian Sacrifice is among the Fathers, by way of distinction, called *Θυσία αἰνέσεως*, *Sacrificium laudis*, that is, of Confession and Invocation of God; namely, to difference it from those of Blood and Incense. *Augustine Lib. 1. contra Adversarium Legis & Prophetarum cap. 20. Ecclesia immolat Deo in corpore Christi sacrificium laudis, ex quo Deus Deorum locutus vocavit terram à Solis ortu usque ad occasum: The Church offereth to God the Sacrifice of praise, ever since the fulfilling of that in Psalm 50. The God of Gods hath spoken, and called the earth from the rising of the Sun to the going down thereof. Again, Epist. 86. Sacrificium laudis ab Ecclesia toto orbe diffusa diebus omnibus immolatur: The Sacrifice of Praise is continually offered by the Christian Church dispersed all the world over. And elsewhere. And amongst the Greek Fathers this term is so frequent as I shall not need to quote any of them.*

Now this joyning of the Prayers of the Church with the mystical commemoration of Christ in the Sacrament of his Body and Bloud, was no after-Invention of the Fathers, but took its original from the Apostles times, and the very beginning of Christianity: For so we read of the first believers *Acts 2. 42. that they were περισκατερόντες τῇ διδασκῇ τῶν Ἀποστόλων, καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἁγίου, καὶ ταῖς προσευχαῖς*: which the Vulgar Latine turns, *Erant autem perseverantes in doctrina Apostolorum, & communicatione fractionis panis, & orationibus; And they persevered in the doctrine of the Apostles, and in the communication of the breaking of bread, and Prayers: but the Syriack, Perseverantes erant in doctrina Apostolorum, ומשתתפים הו כצלוחא ובקציא, ראוכלר מטא; & communicabant in oratione, & fractione Eucharistiae: They persevered in the doctrine of the Apostles, and communicated in Prayer and in breaking of the Eucharist; that is, They were assiduous and constant in hearing the Apostles, and in celebrating the Christian Sacrifice. Both which Translations teach us, κλάσις τοῦ ἁγίου and προσευχαί, Breaking of Bread and Prayers, are to be referred to κοινωνία Communion, as the Exegesis thereof; namely, that this Communion of the Church consisted in the Breaking of Bread and Prayers; and so the conjunction καὶ to be Exegetically taken, as if the Greek were rendred thus, *Erant perseverantes in (audienda) doctrina Apostolorum, & in communicatione, videlicet, fractione panis, & orationibus. And who knows not that the Synaxis of the ancient Christians consisted of these three parts, Of hearing the Word of God, of Prayers, and Commemoration of Christ in the Eucharist? Our Translation therefore here is not so right, which refers κοινωνία to Ἀποστόλων, and translates it, The fellowship of the Apostles.**

The Antiquity also of this conjunction we speak of appears out of *Ignatius*, in his Epistle to the *Ephesians*, where speaking of the damage which Schismatics incur by dividing themselves from the communion of the Church, he utters it in this manner; *Μηδεις πλανᾶτω. εἰν μή τις ἐντός ἡ τοῦ θυσιαστηρίου, ὑπερεῖται τοῦ ἁγίου τοῦ Θεοῦ. Εἰ γὰρ ἴνός καὶ δευτέρη προσευχὴ ποσαύτην ἰσχυὴν ἔχει, ὥς ἐ καὶ Χριστὸν ἐν αὐτοῖς ἐσθῆναι, πόσῳ μάλλον ἡ τε τοῦ Ἐπισκόπου καὶ πάσης τῆς Ἐκκλησίας προσευχὴ, σύμφωνον ἀνίστα πρὸς Θεόν, πείσει παραχρησθῆναι αὐτοῖς πάντα τὰ ἐν Χριστῷ αἰτήματα; Let no man (saith he) deceive himself: unless a man be within the Altar, he is deprived of the Bread of God. And if the prayer of one or two be of that force as to set Christ in the midst of them, how much more shall the joynt-prayer of the Bishop and whole Church, sent up unto God, prevail with him to grant us all our requests in Christ? These words of Ignatius directly imply that the Altar was the place as of the Bread of God, so of the Publick Prayers of the Church; and that they were so nearly linked together, that he that was not within the Altar, (that is, who should be divided therefrom) had no benefit of either.*



## CHAP. VI.

Mal. I. 11.

*The Third Particular, That the Christian Sacrifice is an Oblation of Thanksgiving and Prayer through Jesus Christ Commemorated in the Creatures of Bread and Wine. Sacrifices under the Law were Rites to invoke God by. That the Eucharist is a Rite to give thanks and invoke God by, proved from several Testimonies of the Fathers and the Greek Liturgies. A passage out of Mr. Perkins agreeable to this notion. What meant by that usual expression of the Ancients speaking of the Eucharist, [Through Jesus Christ the great High-Priest.] By Nomen Dei in Mal. 1. Justin Martyr and Irenæus understood Christ. Why in the Eucharist Prayers were to be directed to God the Father.*

THE second Particular thus proved, the Third comes next in place, which is, *That this Oblation of Thanksgiving and Prayer was made through Jesus Christ commemorated in the creatures of Bread and Wine: Namely, they believed that our Blessed Saviour ordained this Sacrament of his Body and Blood as a Rite to bless and invoke his Father by, in stead of the manifold and bloody Sacrifices of the Law. For, \* That those bloody Sacrifices of the Law were Rites to invoke God by, is a Truth, though not so vulgarly known, yet undeniable; and may, on the Gentiles behalf, be proved out of Homer and other Authors; \* on the Jews, by that speech of Saul, 1 Sam. 13. 12. when Samuel expostulated with him for having offered a burnt-offering: I said, saith he, The Philistines will come down upon me to Gilgal, and I have not made supplication to the Lord; I forced my self therefore, and offered a burnt-offering: upon which place Kimchi notes, that על ירי העולות היתה הפלות כרוב, Sacrifice was a Rite or Medium, whereby Prayer was usually presented unto God. The same is likewise true of their Hymns and Doxologies, as is to be seen 2 Chron. 29. 27. and by the words of the Chaldee Paraphrast Jonathan, upon Exod. 38. 8. concerning the women that assembled at the door of the Tabernacle: The Women (saith he) which came לעזרה to pray, stood at the door of the Tabernacle \* by their Oblation, ומשבחן ומורן and they praised and confessed; afterwards they returning to their husbands, brought forth righteous children.*

III.

\* [See this more fully proved in the following Discourse.]  
\* See 1 Sam. 7. 9.  
Ezra 6. 10.  
Psalm 116. 13.  
Prov. 15. 8.  
Baruch 1. 10.  
11. 1 Mac. 12.  
11. 2 Chron. 7. 12.

\* Ab. Ezra upon this place observes, נתנו

מראותיהם נרבה that these religious women despising the vain delights of this world, gave, as a Free-will-offering for the making of the Laver, their Looking-glasses, by which they were wont to dress and adorn themselves; not caring to use them any longer for such purposes.

It is further confirmed for *Invocation* in general, by that which the Scripture so often reports of Abraham and Isaac, \* That they built Altars where they came, and there they called upon the name of the Lord: But the Altar was a place for Sacrifice.

\* Gen. 12. 7.  
13. 4. 26. 25.  
33. 20.

In stead therefore of the slaying of Beasts and burning of Incense, whereby they called upon the Name of God in the Old Testament; the Fathers, I say, believed our Saviour ordained this Sacrament of Bread and Wine, as a Rite whereby to give thanks and make supplication to his Father in his Name.

The mystery of which Rite they took to be this: That as Christ, by presenting his Death and Satisfaction to his Father, continually intercedes for us in Heaven; so the Church on Earth semblably approaches the Throne of Grace, by representing Christ unto his Father in these holy Mysteries of his Death and Passion. *Veteres enim, (saith Cassander) in hoc mystico sacrificio, non tam peracta semel in Cruce oblationis, cujus hic memoria celebratur, quam perpetui sacerdotii & jugis sacrificii, quod quotidie in Cælis sempiternus sacerdos offert, rationem habuerunt; cujus hic Imago per solennes Ministrorum preces exprimitur. The Ancients did not in this mystical Sacrifice so much consider and respect the Oblation once made upon the Cross, (the memory whereof is here celebrated,) as the everlasting Priesthood of Christ and the perpetual Sacrifice which he, our High-Priest for ever, doth continually offer in Heaven; the resemblance whereof is here on earth expressed by the solemn prayers of God's Ministers.*

This a Reverend and famous Divine of blessed memory, once of this Society, and interr'd in this place, saw more clearly, or expressed more plainly, than any other Reformed Writer I have yet seen, in his *Demonstratio Problematis*, and Title *de sacrificio Missæ*; where he speaks thus: *Veteres Cenam Domini, seu totam cene actionem, vocarunt sacrificium, variis de causis: — quia est commemoratio, adeoque representatio Deo Patri, sacrificii Christi in cruce immolati: The ancient Fathers used to call the Supper of the Lord, or the whole action of the Supper, a sacrifice; and that for divers reasons —*

I i

Because

Mal. i. i.

Because it is a Commemoration, and also a Representation unto God the Father, of the Sacrifice of Christ offered upon the Cross. He goes on, *Hoc modo fideles etiam inter orandum Christum offerunt Deo Patri victimam pro suis peccatis, dum scilicet mente affectuque ad sacrificium ejus unicum feruntur, ut Deum sibi habeant faciuntque propitium*: In this sense the Faithful in their prayers do offer Christ as a Sacrifice unto God the Father for their sins, in being wholly carried away in their minds and affections unto that only and true Sacrifice, thereby to procure and obtain God's favour to them. That which every Christian doth mentally and vocally, when he commends his prayers to God the Father through Jesus Christ, making mention of his death and satisfaction; that in the publick service of the Church was done by that Rite which our Saviour commanded to be used in Commemoration of him.

These things thus explained, Let us now see by what Testimonies and Authorities it may be proved the ancient Church had this meaning. I will begin with S. Ambrose, because his Testimony is punctual to our explication. *Offic. lib. 1. cap. 48. Antè (saith he) Agnus offerebatur, offerebatur & Vitulus: nunc Christus offertur; sed offertur quasi homo, quasi recipiens passionem; & offert seipsum quasi sacerdos, ut peccata nostra dimittat: hic in imagine, ibi in veritate, ubi apud Patrem pro nobis quasi advocatus intervenit.* Heretofore (under the Law) was wont to be offered a Lamb, and a Bullock: (Exod. 29.) But now (under the Gospel) Christ is offered; but he is offered as a man, and as one that suffered; and he also as a Priest offers himself, for the forgiveness of our sins. Here (on earth) this is done in a resemblance and representation; there (in Heaven) in

\* In Lit. Chry. folt. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

\* In Missa seu Liturg. Ambrosiana, post Confractorum Sacerdos sic orat. *Issus praeceptum est, Domine, quod agimus, in cuius nunc te praesentia representamus: Da Sacrificio Authorem suum, ut impleatur fides rei in sublimitate mysterii; ut sicuti veritatem caelestis sacrificii exequimur, sic veritatem Domini corporis & sanguinis hauriamus.*

truth, where he as our Advocate intercedes for us with his Father. \* An Author which Cassander in his Consultations quotes without name, expresses this mystery fully; *Non impiè à nobis (saith he) Christus occiditur, sed piè sacrificatur; & hoc modo mortem Domini annunciamus donec veniat: hoc enim hic per eum humiliter agimus in terris, quod pro nobis ipse potenter (sicut filius pro sua reverentia exaudiendus) agit in Caelis; ubi apud Patrem pro nobis quasi advocatus intervenit; cui est pro nobis intervenire, carnem quam pro nobis & de nobis sumit, Deo Patri quodammodo pro nobis ingerere.* Christ is not wickedly slain by us, but piously sacrificed; and thus we shew the Lord's death till he come: For we by him do that here on earth in a meaner way, which he (as a \* Son to be heard for his reverence or piety) doth for us in heaven powerfully and prevailingly, where he as our Advocate mediates for us with the Father, whose office it is to intercede for us, and to present that flesh which he took for us and of us, to God the Father in our behalf.

\* So the Vulg. Lat. Hebr. 5. 7. renders εὐχαριστία, which (according to

Grotius and others) should be rendered, *Exauditus* (i. liberatus) à metu. The like phrase in Psal. 22. 22.

My next Author shall be Eusebius, *Demonstrat. Evangel. lib. 1. cap. 10.* where mentioning that of the 23. Psalm, *Thou hast prepared a Table before me, &c. Thou anointedst my head with oyl; Herein, saith he, are plainly signified the Mystical unction, καὶ τὰ σεμνὰ τῆ Χερσὶν τετραπέζης θυμᾶτα, and the venerable sacrifices of Christ's table; (he means the Symbols of the Body and Bloud of Christ) δι' ὧν καλλιεργήσας, τὰς ἀναίμας καὶ λογικὰς αὐτῷ τε προσήκεις θυσίας διὰ παντός βίῃ τῷ ὅπῃ πάντων προσφέρειν Θεῷ, διὰ τῶ πάντων ἀνωτάτῃ Ἀρχιερέως αὐτοῦ, δειδύμεθα, whereby propitiating God, we are taught to offer up all our life long unto the Lord of all, unbloudy and reasonable sacrifices, most acceptable to him, by his most glorious High-Priest, Jesus Christ. Here Eusebius affirms that Christians are taught to offer unto God reasonable and unbloudy sacrifices, that is, Prayer and Thanksgiving, διὰ σεμνῶν τῆ Χερσὶν τετραπέζης θυμᾶτων καλλιεργήσας, propitiating, or finding favour with God, through the venerable mysteries of Christ's Table. For καλλιεργεῖν is, *litare*, i. e. *propitiare*, or *placare Numen*, *votum impetrare*, *εὐαρεστεῖν*, *gratum facere*.*

Next I produce Cyril of Jerusalem (or more likely John his successor) Author of those five *Catecheses Mystagogicae*: In the last of which, relating and expounding the meaning of that which was said or done in the celebration of the Eucharist, according to the use of his time, amongst other things he says thus; *Μετὰ τὸ ἀπαρτιθῆναι τὴν πνευματικὴν θυσίαν, ἢ ἀναίμακτον λατρείαν, after that spiritual sacrifice, that unbloudy service, that is, After the Thanksgiving and Invocation of the Holy Ghost upon the Bread and the Wine, to make it the Body and Bloud of Christ, (of which he was speaking before) was done, \* ὅπῃ τῇ θυσίας ὁκείνης τῇ ἰλασμῷ παρεχόμενον τῷ Θεῷ ὑπὲρ κοινῆς τῆς Ἐκκλησιῶν εἰρήνης, ὑπὲρ τῆ τοῦ κόσμου σωτηρίας, ὑπὲρ βασιλείων,*

\* 1 Mac. 12. 11. ἐπ' ὧν προσφέρειν θυσίαν, Super his quae offerimus Sa-

cificiis.



Βασιλέων, &c. We do over that Propitiatory Sacrifice beseech God for the common peace of the Churches, for the good estate of the World, for Kings, their Armies and Confederates, for the sick and the afflicted, and in fine for all that are in an helpless condition. And this is the manner of the Greek Liturgies, immediately upon the Consecration of the *Dona* (viz. the Bread and Wine) to be the Symbols of the Body and Bloud of Christ, and the Commemoration thereon of his Passion, Resurrection and Ascension, \* to offer to the Divine Majesty, as it were over the Lamb of God then lying upon the Table, their Supplications and Prayers, \* for the whole state of Christ's Church and all sorts and degrees therein, together with all other their suits and requests; and that ever and anon interposing the word *προσφέρωμεν*, we offer unto thee, for these and these, that is, we commemorate Christ in this mystical Rite for them. This Prayer therefore our Author Cyrill

in the place afore-quoted calls *Δέησιν τῆς ἁγίας καὶ φοβερῆς αὐτῆς προσκευῆς θυσίας*, the prayer of the holy and most worthily dreaded Sacrifice lying then upon the Table: and saith, that it is a most powerful Prayer, as that wherein we offer unto the Divine Majesty *Χριστὸν ἑσφαγιασμένον ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων*, Christ that was once slain for our sins, *ἐξιλεῶμενοι ὑπὲρ αὐτῶν καὶ ἡμῶν τὸν φιλόνηρον*, propitiating the merciful God for our selves and others we pray for.

And this is that, if I mistake not, which Tertullian means lib. de Oratione cap. 11. where he says of the Christians, that they did *Dominicā passione orare*. Nos vero (inquit) non attollimus tantum [ manus, ] sed etiam expandimus; & Dominicā passione orantes confitemur Christo, id est, Christum; We do not only lift up, but spread forth our hands, and praying with the Lord's passion, (that is, by the Commemoration thereof in the Eucharist) confess unto Christ, that is, confess and acknowledge Christ; according to the Dialect of the Scripture, *Confitemur Domino* for *Confitemur Dominum*: For by commemorating Christ and offering our Prayers to the Father in his Name, we confess and acknowledge him to be our Mediator. So Eusebius de Laude Const. calls it *ἐπικλησιν Χριστοῦ*. *ὡς καὶ δι' αὐτοῦ πρὸς τὸν ὅλων Θεὸν ἀναπέμπειν*, To send up Prayers in his Name to the God of all.

The same with Tertullian means S. Austin, describing the Christian Sacrifice to be, *immolare Deo in Corpore Christi sacrificium Laudis*, lib. 1. contra Adversarium Legis & Prophetarum, cap. 20. Ecclesia (saith he) *immolat Deo, in Corpore Christi, sacrificium Laudis, ex quo Deus Deorum locutus vocavit terram à Solis ortu usque ad occasum*, Psalm 50. 1. The Church offereth unto God the Sacrifice of Praise in the Body of Christ, ever since the fulfilling of that in Psalm 50. The God of Gods hath spoken, and called the earth from the rising of the Sun to the going down thereof.

Lastly, That the representation of the Body and Bloud of Christ in this Christian Service was intended and used as a Rite whereby to find grace and favour with God, when the Church addressed her self unto him, (which is that I undertook to prove,) is apparent by a saying of Origen Hom. 13. in Levit. where treating of the *shew-bread*, which was continually set before the Lord with *Incense*, for a memorial of the children of Israel, that is, to put God in mind of them, he makes it in this respect to have been a lively figure of the Christians Eucharist; for, saith he, *Ista est commemoratio sola quæ propitium facit Deum hominibus*; That's the only Commemoration which renders God propitious to men.

All these Testimonies have been express for our purpose, That the Thanksgivings and Prayers of the Church in the Christian Sacrifice were offered unto the Divine Majesty through Christ commemorated in the Symbols of Bread and Wine, as by a Medium whereby to find acceptance.

There is, besides these, an usual expression of the Fathers, when they speak of the Eucharist; which though it be not direct and punctual, as the former, yet I verily believe it aimed at the same Mystery: namely, when they say that in this Sacrifice they offer Praise and Prayer to God the Father, through Jesus Christ the great High Priest. I will quote an Example or two. Clemens, or the Author of the Constitutions, lib. 2. cap. 29. al. 25. *Τρεῖς σήμερον, ὧς Ἐπίσκοποι, ἐς τὸ λαὸν ὑμῶν ἱερεῖς Λευῖται — παρῆσθε τῷ θυσιαστηρίῳ Κυρίου τοῦ Θεοῦ ἡμῶν, Τον*, (saith he) O Bishops, are now unto your people as Priests and Levites, — *standing at the Altar of the Lord our God, καὶ προσάγοντες αὐτῷ τὰς λογικὰς καὶ ἀναιμάκτους θυσίας, διὰ Ἰησοῦ τοῦ μεγάλου Ἀρχιερέως*, and offering unto him reasonable and unbloody Sacrifices through Jesus Christ the great High-Priest.

Mal. i. 11.

\* Περιστάς ἐστι τὰ θεῖα σύμβολα χειριδὺς ἐπιλάγειν, Dionys. Areop. Ep. ad Demoph. Therapeutam.

\* Θυσίας ἀναιμάκας καὶ λογικὰς ἱερουργίας τὸ θεῖον ἱλάσκοντο ὑπὲρ τῆς κοινῆς εἰρήνης, ὑπὲρ τῆς Ἐκκλησίας τοῦ Θεοῦ, αὐτῶν τε Βασιλέως, ὑπὲρ τῶν τοσούτων αἰώνων, παίδων τ' αὐτοῦ θοροῶν, ἡκατέρας οὐχὰς τῶν Θεῶν προσαναφέροντες. Euseb. de Vita Constant. lib. 4. c. 45.

Mal. i. ii.

The same *Clemens*, in a more undoubted writing of his, to wit his *Epist. ad Corinthios*, quoting that of the 50. *Psalm* after the Septuagint, Θυσία αἰνέσεως δοξάσει με, *The sacrifice of Praise shall glorifie me*; καὶ ἐκεῖ ὁδὸς ἣ δειξω αὐτῷ τὸ σωτήριον τῷ Θεῷ, — *and there is the way wherein I shall shew to him that sacrificeth the salvation of God*; Αὐτὴ ἡ ὁδός, *This is the way*, saith *Clemens*, that is, *the sacrifice of Praise is the way*, ἐν ᾗ εὐεργησάμενοι τὸ σωτήριον ἡμῶν, Ἰησοῦν Χριστόν, τὸν ἀρχιερέα τῶν προσφορῶν ἡμῶν, *wherein we have found our salvation, Jesus Christ, the High-Priest of all our offerings*. The Fathers are wont to expound this place of the *Eucharist*; and therefore I doubt not but *Clemens* means of the same, and tells us that in this Sacrifice Christ, the High-Priest of our offerings, is found, that is, represented and commemorated.

In the same style speaks *Iust. Mar. Dial. cum Tryphone*. Οὐδὲ ἐν ὅλῳς ἐστὶ τὸ γένος αἰθρώπων, εἴτε βαρβάρων, εἴτε Ἑλλήνων, εἴτε ἀπλῶς ὀνιμίῳ ὀνόματι προσαγορευομένων — ἐν οἷς μὴ διὰ τοῦ ὀνόματος τοῦ σταυρωθέντος Ἰησοῦ οὐχαὶ καὶ οὐχαρισταὶ τῷ Πατρὶ καὶ ποιότητι τῶν ὅλων γίνονται. *There is not any sort of men in the world, whether Barbarians, or Greeks, or of what denomination soever — amongst whom Prayers and Thanksgivings are not made to the Father and Maker of all through the name of the crucified Jesus*. He is speaking of the Christian sacrifice, and our Text in *Malachi*, *In omni loco offeretur Incensum Nomini meo*: where note that by *Nomen Dei* the Name of God he understands Christ, through whom in this Sacrifice our devotions are offered. So doth *Irenæus*

*Quemadmodum si quis Rex ipse filii sui pingat imaginem, jussu suam illam dicit imaginem secundum utrumque; quoniam & filii ejus est, & quoniam ipse fecit eam: Sic & Jesus Christi nomen, quod per universam mundum glorificatur in Ecclesia, suum esse constituitur Pater; & quoniam Filii ejus est, & quoniam ipse scribens id, ad salutem dedit hominum.*  
*Iren. ibid.*

and others, *Iren. lib. 4. cap. 33. Quod est aliud Nomen quod in Gentibus glorificatur, quam quod est Domini nostri, per quem glorificatur Pater, & glorificatur homo — quoniam ergo Nomen Filii proprium Patris est, & in Deo omnipotente, per Jesum Christum offert Ecclesia; bene ait secundum utraque, Et in omni loco offeretur Incensum Nomini meo, & Sacrificium purum. What other Name is there that*

*is glorified among the Gentiles, than the Name of our Lord, by whom the Father is glorified, and man also is glorified? — And because the Name of the Son is the Father's, and in Almighty God, the Church offers through Jesus Christ; well saith the Prophet in respect of both, And in every place Incense shall be offered to my Name, and a pure Sacrifice.*

Now how this *Incense* and *sacrifice*, which the Prophet saith the Gentiles should offer to the Name of God, may be expounded, Offered by the Name of God, to wit, by Christ, *Origen lib. 8. contra Cels.* will inform us; τὸν εἷνα Θεόν, καὶ τὸν εἷνα υἱόν αὐτοῦ καὶ λόγον καὶ εἰκόνα, ταῖς κατὰ τὸ δυνατόν ἡμῖν ἰκεσίαις καὶ ἀξιώσεσι σέβωμεν, προσάγοντες τῷ Θεῷ τῶν ὅλων τὰς οὐχὰς διὰ τοῦ μονογενοῦς αὐτοῦ, Ὁ ΠΡΩΤΟΝ ΠΡΟΣΦΕΡΟΜΕΝ ἈΤΤΑ' Σ, ἀξιῶντες αὐτόν, ἱλασμοὶν ὄντα [περὶ] τῶν ἁμαρτιῶν ἡμῶν, προσάγαγεῖν ὡς Ἀρχιερέα καὶ οὐχὰς καὶ τὰς θυσίας καὶ τὰς ἐντεύξεις ἡμῶν τῷ ὁπῶσι Θεῷ. *We worship, (saith he) as we are able, with our Prayers and Supplications the one God and his only Son, the Word and Image of God, Jesus Christ; offering to the God of the Universe our Prayers by his only-begotten Son, TO WHOM WE FIRST OFFER THEM; beseeching him, that he, being the Propitiation (i. Propitiator) for our sins, would vouchsafe, as our High-Priest, to present our PRAYERS and SACRIFICES and INTERCESSIONS to God most High.* The summe whereof is this, That which we offer to the Father by Christ, we offer first to Christ; that he, as our High-Priest, might present it to his Father. More passages hath *Origen* in the same Books of this kind.

But I will not weary you too much in this rugged way; Only I will add, that out of this which we have hitherto discoursed and proved, may be understood the meaning and reason of that Decree of the third Council of *Carthage* and *Hippo*, namely, *Ut nemo in Precibus, vel Patrem pro Filio, vel Filium pro Patre, nominet: Et cum Altari assistitur [N. B.] semper ad Patrem dirigatur oratio*: That none in their Prayers should name either the Son for the Father, or the Father for the Son: And that, when they stand at the Altar, they ought always to direct their Prayer to the Father. The reason, Because the Father is properly the Object εἰς ὃν, to whom; the Son only δι' οὗ, by whom, in this Mystical service; and therefore to direct here our Prayers and Thanksgivings to the Son, were to pervert the order of the Mystery, which is, as hath been proved, *An Oblation of Praise and Prayer to God the Father through the Intercession of Jesus Christ, represented in the Symbols of Bread and Wine.*

1 Cor. 8. 6.



## CHAP. VII.

Mal. i. ii.

*The Fourth Particular, That the Commemoration of Christ in the Creatures of Bread and Wine ( in the Eucharist ) is a Sacrifice, according to the style of the ancient Church. How Sacrifices are distinguished from all other Offerings. A Sacrifice defined. The universal Custom of mankind to contract or confirm Covenants and Friendship by eating and drinking together : This illustrated from Testimonies of Scripture and humane Authors. Sacrifices were Federal Feasts, wherein God and men did feast together in token of amity and friendship. What was God's Messe or portion in the Sacrifices. The different Laws of Burnt-offerings, Sin and Trespass-offerings, and the Peace-offerings. Burnt-offerings had Meat and Drink-offerings annexed to them, and were regularly accompanied with Peace-offerings. That Sacrifices were Feasts of amity between God and men, proved by four Arguments. The reason of those phrases, Secare foedus and Icere foedus. That in those Sacrificial Feasts ( and also in the Eucharist ) God is to be considered as the Convivator, and Man as the Conviva. This cleared by several passages in this ( as also in the ) following Chapter.*

THE Fourth Particular propounded was this, *That the Sacrament of the Body and Bloud of Christ, or Lord's Supper, or the Commemoration of Christ in the Creatures of Bread and Wine, is also a Sacrifice, according to the style of the ancient Church.*

IV.

It is one thing to say, *That the Lord's Supper is a Sacrifice*, and another to say, *That Christ is properly sacrificed therein*. These are not the same : For there may be a Sacrifice which is a representation of another Sacrifice, and yet a Sacrifice too. And such a Sacrifice is this of the New Testament, a Sacrifice wherein another Sacrifice, that of Christ's death upon the Cross, is commemorated. Thus the *Papists* gain nothing by this Notion of Antiquity, and our asserting the same : For their Tenet is, *That Christ in this Sacrifice is really and properly sacrificed* ; which we shall shew in due time that the Ancients never meant.

To begin with this, *That the Lord's Supper or Mystical Rite of the Body and Bloud of Christ is a Sacrifice* : As in the Old Testament the name of *Sacrifice* was otherwhile given to the whole Action in which the Rite was used, sometimes to the Rite alone : so in the Notion and Language of the ancient Church, sometimes the whole Action or Christian Service ( wherein the *Lord's Supper* was a part ) is comprehended under that name ; sometimes the Rite of the Sacred Supper it self is so termed, and truly, as ye shall now hear.

The resolution of this Point depends altogether upon the true *Definition* of a *Sacrifice*, as it is distinguished from all other *Offerings*. Which, though it be so necessary that all disputation without it is vain ; yet shall we not find that either party interested in this question hath been so exact therein as were to be wished. This appears by the differing *Definitions* given and confuted by *Divines* on both sides : The reason of which defect is, because neither are deduced from the Notion of Scripture, but built upon other conceptions. Let us see therefore if it may be learned out of Scripture what that is which the Scripture, in a strict and special sense, calls a *Sacrifice*.

Every *Sacrifice* is an *Oblation* or *Offering* : but every *Offering* is not a *Sacrifice*, in that strict and proper acception we seek. For *Tithes*, *First-fruits*, and all other called *Heave-offerings* in the Law, and whatsoever indeed is consecrated unto God, are *Oblations* or *Offerings* ; but none of them *Sacrifices*, nor ever so called in the Old Testament. What *Offerings* are then called *Sacrifices* ? I answer, *Burnt-Offerings*, *Sin-offerings*, *Trespass-offerings* and *Peace-offerings*. These, and no other, are called by that name.

Out of these therefore must we pick the true and proper *ratio* and nature of a *Sacrifice*. It is true, indeed, that these *Sacrifices* were *Offerings* of beasts, of beeves, of sheep, of goats, of fowls : but the *ratio* or essence of any thing consists not in the *matter* thereof ; as the Gowns we wear are still the same kind of apparel, though made of differing stuffs. These *Sacrifices* also were slain, and offered by Fire and Incense : but neither is the *modus* of any thing the *ratio* or essential Form thereof. That therefore may have the nature and *formale* of a *Sacrifice*, which consists of *another matter*, and is offered after *another* and differing *manner*. Those we call *Sacraments* of the Old Testament, *Circumcision* and the *Passover*, were by effusion of blood ; ours are not ; and yet we esteem them nevertheless true *Sacraments* : So it may be here.

Mal. i. ii.

To hold you therefore no longer in suspense : *A sacrifice*, I think, should be defined thus ; *An Offering whereby the offerer is made partaker of his God's Table, in token of Covenant and Friendship with him, &c.* or more explicately thus ; *An Offering unto the Divine Majesty of that which is given for the Food of man ; that the offerer partaking thereof might, as by way of pledge, be certified of his acceptation into Covenant and fellowship with his God, by eating and drinking at his Table.* S. Augustine comes toward this Notion, when he defines a *Sacrifice* ( though in a larger sense ) *Quod Deo nuncupamus, reddimus & dedicamus, hoc sine, ut sanctâ societate ipsi adhareamus ; That which we devote, dedicate and render unto God, for this end, that we may have an holy society and fellowship with him.* For to have society and fellowship with God, what is it else but to be in league and covenant with him ?

In a word, a *Sacrifice* is *Oblatio federalis*. For the true and right understanding whereof, we must know, *That it was the universal custom of mankind, and still remains in use, to contract covenants and make leagues and friendship by eating and drinking together.* When Isaac made a covenant with Abimelech the King of Gerar, the Text saith, *He made him and those that were with him a Feast, and they did eat and drink, and rose up betimes in the morning, and swore one to another,* Gen. 26. 30, 31. When Jacob made a covenant with Laban, after they had sworn together, he made him a Feast, and called his brethren to eat Bread, Gen. 31. 54. When David made a league with Abner, upon his promise to bring all Israel unto him, *David made Abner and the men that came with him a Feast,* 2 Sam. 3. 20. \* Hence in the Hebrew tongue a *Covenant* is called ברית of ברה *To eat* ; as if they should say *An eating* : which derivation is so natural, that it deserves to be preferred before that from the \* other signification of the same Verb, which is *To chuse*. And this will suffice for the custom of the Hebrews.

Now for the *Gentiles*, Herodotus tells us, the *Persians* were wont to contract leagues and friendship *inter Vinum & Epulas*, in a full Feast, whereat their wives, children and friends were present. The like Tacitus reports of the *Germans*. Amongst the *Greeks* and other Nations, the *Covenantees* ate Bread and Salt together. Unto which comes near that Ceremony some-where used at Weddings, that the Bridegroom, when he comes home from Church, takes a piece of Cake, tastes it, then gives it to his Bride to taste it likewise ; as a token of a *Covenant* made between them. The Emperor of *Russia* at this day, when he would shew extraordinary grace and favour unto any, sends him Bread and Salt from his Table : And when he invited Baron Sigismund, the Emperor Ferdinand's Ambassador, he did it in this form ; *Sigismunde, comedes sal & panem nostrum nobiscum, Sigismund, you shall eat our Bread and Salt with us.* Hence that Symbol of *Pythagoras*, Ἀπὸν μὴ καταγύναν, *Break no bread*, is interpreted by Erasmus and others to mean *Break no friendship*. Moreover the *Egyptians*, *Thracians*, and *Libyans* in special, are said to have used to make leagues and contract friendship by presenting a cup of Wine one to another ; which custom we find still in use amongst our *Western Nations*. And what is our *I'll pledge you*, but I take it as a pledge of league and friendship from you ? Yea it is a rule in Law, that if a man drink to him against whom he hath an accusation of slander or other verbal injury, he loses his Action, because it is supposed he is reconciled with him.

Such now as were these *Covenant-feastings* and eatings and drinkings in token of league and amity between men and men, such are *sacrifices* between Man and his God ; *Epule federales*, *Federal feasts*, wherein God deigneth to entertain Man to eat and drink with or before him, in token of favour and reconciliation. For so it becomes the condition of the parties, that he which hath offended the other, and seeks for favour and forgiveness, should be entertained by him to whom he is obnoxious ; and not *à contrâ* : that is, that God should be the *Convivator*, the *entertainer* or *maker of the Feast*, and man the *Conviva*, or *Guest*. Towhich end the Viands for this sacred *Epulum* were first to be offered unto God, and so made his ; that he might entertain the offerer, and not the offerer him. For we are to observe, that what the Fire consumed was accounted as God's own *Mess*, and called by himself *the meat of his Fire-offerings* : the rest was for his guests, which they were partakers of either by themselves, as in all the *Peace-offerings* ; or by their proxies the Priests, as in the rest, to wit, the *Holocausts*, the *Sin* and *Trespass-offerings*. The reason of which difference was, I suppose, because the one was *ad impetrandum* or *renovandum fœdus*, for the making or renewing the *Covenant with God*, where therefore a Mediator was needful ; the other, to wit, the *Peace-offerings*, *ad confirmandum & consignandum*, for the confirming the *Covenant* only, wherein therefore they addressed themselves before

\* Vide etiam  
Jof. 9. 14, 15.  
Psal. 41. 10.  
Vir pacis mea,  
in quo fidebam,  
qui comedit  
panem meum.  
\* ברית  
ברית eligere,  
quia fœdus  
pangitur con-  
ditionibus cer-  
tis quæ duæ  
partes eligunt.

Vide Turcicum  
ritum apud  
Busbequium,  
Epist. l. iii.

Levit. 3. 11, &  
16. Numb. 28.  
2, & 24.



fore the Divine Majesty with greater confidence. If any shall object, That the *Holocaust* was wholly burnt and consumed, and so no body partaker thereof; I answer, It is true, the Beast which was slain was wholly burnt, and so all of it as it were God's Meats: But there was \* a *Meat-offering* and *Drink-offering* annexed thereunto, as a part of the holy Feast; of which a handful only was burnt for a memorial, the remainder was for the \* Priests to eat in the holy place. Besides *Burnt-offerings* were regularly accompanied with *Peace-offerings* (as you shall find them in Scripture ordinarily joyned together;) now in these the people that offered had the greatest share. In a word, *That those who offered sacrifice*, both among *Jews* and *Gentiles*, were partakers of the same, is a thing to be taken for granted; as appears by the warning God gave the *Israelites*, *Exod.* 34. 12, 15. That they should make no covenants with the inhabitants of the land; Lest, when they went a whoring after their Gods, and offered a sacrifice unto them, they might call them, and they also eat of their sacrifice. Also by that *Psal.* 106. 28. They joyned themselves to *Baal-Peor*, and ate the sacrifices of the dead. By that of *S. Paul*, *Heb.* 13. 10. We have an Altar, whereof they have no right to eat which serve at the Tabernacle. So that of this there need be no question.

It remains only that we prove, That these sacred *Epulæ* were *Epulæ fæderales*, *Federal Feasts*, and so our Definition will stand good. Now this will appear first in general, by that expression of Scripture, wherein the *Covenant* which God makes with Man is expressed by eating and drinking at his Table, *Luke* 13. 26. Those to whom the Lord opens not, plead for themselves, *We have eaten and drunk in thy presence, and thou hast taught in our streets, &c.* *Chap.* 22. 29, 30. Our Saviour tells his Disciples, *I appoint you a Kingdom, as my Father hath appointed unto me; That ye may eat and drink at my Table in my Kingdom.* *Apocal.* 3. 20. Behold, I stand at the door, and knock; If any man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me. But these passages, you will say, shew rather how *sacrifices* might be *Feasts of amity between God and men*, than prove they were so indeed: Hear therefore such proofs as I think come home to the point.

First, Every sacrifice, saith our Saviour, *Mark* 9. 49. is salted with salt. This salt is called *Levit.* 2. 13. The salt of the Covenant of God; that is, a Symbol of the perpetuity thereof. Now if the salt which seasoned the Sacrifice were *salsæderis Dei*, the salt of the Covenant of God, what was the Sacrifice it self but *Epulum fæderis*, the Feast of the Covenant?

Secondly, *Moses* calls the Bloud of the Burnt-offerings and Peace-offerings, wherewith he sprinkled the children of *Israel* when they received the Law, *The Bloud of the Covenant which the Lord had made with them; This is*, saith he, *the Bloud of the Covenant which the Lord hath made with you*, *Exod.* 24. 8.

Thirdly, But above all, this may most evidently be evinced out of the 50. *Psal.*, the whole Argument whereof is concerning sacrifices: There God saith, *vers.* 5. Gather my Saints together unto me, which make covenant with me by sacrifice, כִּרְחֵי בְרִיתִי עֲלֵי-יֹדְבָה. And *vers.* 16. of the Sacrifices of the wicked and such as amend not their lives, Unto the wicked God saith, What hast thou to do to declare my Statutes קִי, and take my Covenant in thy mouth? seeing thou hatest instruction, &c. Statutes here are Rites and Ordinances, and particularly those of sacrifice, which whoſo bringeth unto God, and thereby supplicates and calls upon his Name, is said to take the Covenant of God in his mouth; forasmuch as to invoke God with this Rite, was to do it by way of commemoration of his Covenant, and to say, Remember, Lord, thy covenant, and, For thy covenant's sake, Lord, hear my prayer and supplication. For what hath man to do with God, to beg any favour at his hands, unless he be in covenant with him? Whereby appears the reason why mankind, from the beginning of the world, used to approach their God by this Rite of sacrificing, that is, *ritu fæderali*, by a *fæderal Rite*.

Fourthly, I add in this last place, for a further confirmation yet, That when God was to make a Covenant with *Abram*, *Gen.* 15. he commanded him to offer him a Sacrifice, *vers.* 9. Offer unto me (saith he, \* so it should be turned) a heifer, a she-goat, \* And so the Chaldeæ Par. for the Hebrew קֶחָה לִי קָרִיב קָרָמִי offer before me, and a ram, each of three years old, a turtle dove, and a young pigeon. All which he offered accordingly, and divided them in the midst, laying each piece or moiety one against the other; and when the Sun went down, God in the likeness of a smoaking furnace and burning lamp past between the pieces, and so (as the Text says) made a covenant with *Abram*, saying, unto thy seed will I give this land, &c. By which Rite of passing between the parts, God condescended to the manner of men. And note here, that the *Gentiles*, and *Jews* likewise, in their more solemn Covenants between men and men,

Mal. i. 11.

See Jerem. ch.  
34. ver. 18. 19.

men, (which were made under pain of curse or execration) used this Rite of *Sacrifice*, whereby men covenanted with their God, as it were to make their God both a witness and party with them. And here the *Jews* cut the Sacrifice in sunder, and *pass* between the parts thereof; as God did here with *Abram*: which was as much as if they had said, *Thus let me be divided and cut in pieces, if I violate the oath I have now made in the presence of my God.* The *Gentiles*, besides other ceremonies, used not to eat at all of these Sacrifices, but to fling them into the Sea, or bury them in the Earth; as if they had said, *If I break a Covenant, thus let me be excluded from all amity and favour with my God, as I am now from eating of his Sacrifice.* Hence came those phrases of *לכרות ברית*, in the Hebrew; of *ferire, percutere & icere fœdus*, in Latin; of *ὄρχια τέμνειν*, in Homer, *To cut or to strike a Covenant*; à *ferendis, percutiendis, & secandis sacrificiis in fœderibus sanciendis*, from the custome of striking and cutting the Sacrifices asunder at the making of Covenants between man and man. Though this manner of speech may be also derived from their ordinary *Epulæ fœderales*, wherein they killed Beasts, which the ancients in their ordinary diet did not.

Having thus seen what is the nature of a *Sacrifice*, and wherein the *ratio* or essential Form thereof consisteth; it will not be hard to judge, whether the ancient Christians did rightly in giving the *Eucharist* that name, or not: For that the *Lord's Supper* is *Epulum fœderale* a *Federal Feast* we all grant, and our Saviour expressly affirms it of the *Cup* in the institution, *τὸ το ποτήριον ἡ καινὴ ΔΙΑΘΗΚΗ ἐν τῷ αἵματι μου, τὸ περὶ πολλῶν ἐκχυρόμενον εἰς ἄφεσιν ἁμαρτιῶν*, *This Cup is the Rite of the new Covenant in my Blood, which is poured out for many for the remission of sins*; evidently implying, That the bloody Sacrifices of the Law, with their Meat and Drink-offerings, were Rites of an *old Covenant*, and that this succeeded them as the Rite of the *\* New*: That that was contracted with the blood of beeves, sheep and goats; but this founded in the blood of Christ. This parallel is so plain, as I think none will deny it. There is nothing then remains to make this sacred *Epulum* a full Sacrifice, but that the Viands thereof should be first offered unto God, that he may be the *Convivator*, we the *Convivæ* or the Guests.

\* Eusebius  
(Demonst. E-  
wang. lib. 5.  
unum mysti-  
cum sacrifici-  
um. Et Eucharistia  
vocatur καὶ  
καὶ τὸ καὶ  
τὸ διαθήκη.  
Cassaub. exere.  
ad Ann. 32.  
N. 26.

## CHAP. VIII.

*The Fifth Particular, That the Body and Blood of Christ in the Eucharist was made of Bread and Wine which had first been offered to God, to agnize him the Lord of the Creature. This proved from the Testimonies of Antiquity next to the Apostles times, and from ancient Liturgies; as also from the Fathers arguing from this oblation of the Creature in the Eucharist to God, that the Father of Christ was the Creator of the world, in confutation of some Hereticks in their days; and lastly from S. Paul's parallel of the Lord's Supper and the Sacrifices of the Gentiles. Two Questions answered. 1. Whence may it appear that our Saviour at the Institution of the Eucharist did first offer the Bread and Wine to God, to agnize him the Lord of the Creature? 2. Is not the celebration of the Eucharist in the Western Churches (whether the Reformed or the Roman) therefore defective, because no such Oblation is there in use?*

**M**Y last task was to prove, That not only the whole Action of the celebration of the Eucharist, according to the Definition I gave thereof, but even the Rite of the Lord's Supper is indeed a *Sacrifice*, not in a Metaphorical, but a proper sense; and this, if the nature of *Sacrifice* be truly defined, no whit repugnant to the Principles of the Reformed Religion.

To evidence which I shewed, That a *Sacrifice* was nothing else but a Sacred Feast, namely *Epulum fœderale*, wherein God mystically entertained Man at his own Table, in token of amity and friendship with him: Which that he might do, the Viands of that Feast were first made God's by oblation, and so eaten of, not as of Man's, but God's provision.

There is nothing then wanting to make this sacred *Epulum*, of which we speak full out a *Sacrifice*; but that we shew, That the Viands thereof were in like manner first offered unto God; that so being his, he might be the *Convivator*, Man the *Convivæ* or the Guest. And this the ancient Church was wont to do; this they believed our Blessed Saviour himself did, when, at the institution of this holy Rite, he took the Bread and the Cup into his sacred hands, and looking up to Heaven gave thanks and blessed.

And,



And, after his example, they first offered the Bread and Wine unto God, to agnize him the Lord of the Creature; and then received them from him again in a Banquet, as the Symbols of the Body and Blood of his Son. This is that I am now to prove out of the Testimonies of Antiquity, not long after, but next unto the Apostles times, when it is not likely the Church had altered the form they left her for the celebration of this Mystery.

Mal. 1. 11.

I will begin with *Irenæus* as the most full and copious in this point. He in his fourth Book cap. 32. speaks thus; *Dominus Discipulis suis dans consilium Primitias Deo offerre ex suis Creaturis, non quasi indigenti, sed ut ipsi nec infructuosi nec ingrati sint; eum qui ex Creatura panis est accepit, & gratias egit, dicens, Hoc est corpus meum; & Calicem similiter, qui est ex ea Creatura quæ est secundum nos, suum sanguinem confessus est: & Novi Testamenti novam docuit oblationem, quam Ecclesia ab Apostolis accipiens, in universo mundo offert Deo, ei qui alimenta nobis præstat, primitias suorum munusculorum in Novo Testamento: Our Lord counselling his Disciples to offer unto God the First-fruits (or a Present) of his Creatures, not for that God hath any need thereof, but that they might shew themselves neither unfruitful nor ungrateful; He took that Bread which was made of his Creature, and gave Thanks, saying, This is my Body; and he likewise acknowledged the Cup, consisting of the Creature which we use, to be his Blood: And thus taught the new oblation of the New Testament, which the Church receiving from the Apostles, offers throughout the world unto God, that feeds and nourisheth us, being the First-fruits of his own gifts in the New Testament.*

And Cap. 34. *Igitur Ecclesiæ oblatio, quam Dominus docuit offerri in universo mundo, purum sacrificium reputatum est apud Deum, & acceptum est ei; non quod indigeat à nobis sacrificium, sed quoniam is qui offert, glorificatur ipse in eo quod offert, si acceptetur. munus ejus: Per munus enim erga Regem honos & affectio ostenditur. Therefore the Oblation of the Church, which our Lord taught and appointed to be offered through all the world, is accounted a pure Sacrifice with God, and is acceptable unto him; not because God stands in need of our Sacrifice, but because the offerer is himself honoured in that he offers, if his Present be accepted: For by the Present it appears what affection and esteem the Giver hath for the King he honoureth therewith. He alludes to that in *Malachi* 1. 14. I am a great King, saith the Lord of Hosts.*

*Ibid.* *Oportet nos oblationem Deo facere, & in omnibus gratos inveniri Fabricatori Deo — Primitias earum quæ sunt ejus Creaturarum offerentes: & hanc oblationem Ecclesia sola puram offert Fabricatori, offerens ei cum gratiarum actione ex Creatura ejus: It becometh us to present God with our Oblations, and in all things to be found thankful unto God our Maker — offering unto him the First-fruits of his Creatures: and it is the Church only that offers this Pure Oblation unto the Creator of the world, while it offers unto him a Present out of his Creatures with thanksgiving.*

In the same place, *Offerimus autem ei, non quasi indigenti, sed gratias agentes Dominationi ejus, & sanctificantes creaturam: But we offer unto him, not as if he needed, but as giving thanks to his Sovereignty, and sanctifying the Creature.* He alludes again to that in this Chapter of *Malachi*, v. 6. *If I be Dominus, where is my fear, saith the Lord of hosts unto you, O Priests that offer polluted Bread upon mine Altar?*

My next witness shall be *Justin Martyr*, in time elder than *Irenæus*, though I reserved him for the second place. He in his Dialogue with *Tryphon*, (the place before alledged) telling the Jew, *That the sacrifices of Christians are Εὐχαὶ καὶ Εὐχαριστίαι, supplications and giving of Thanks; ταῦτα γὰρ μόνα καὶ Χριστιανοὶ παρέλαβον ποιεῖν, ἐπ' ἀναμνήσει δὲ τῆς τροφῆς αὐτῶν ἐνεῶς τε καὶ ὑγρᾶς, and that these are the only sacrifices which Christians have been taught they should perform, in that thankful remembrance of their food both dry and liquid; ἐν ᾗ καὶ τῷ πάθους ὁ πέπονθε δι' αὐτὸν ὁ υἱὸς τοῦ Θεοῦ μνησθῆναι, wherein also is commemorated the Passion which the Son of God suffered by himself.* Here is a twofold commemoration witnessed to be made in the Eucharist: The first, as he speaks, of our food dry and liquid, that is, of our meat and drink, by agnizing God, and recording him the Creator and giver thereof; the second, of the Passion of Christ the Son of God, in one and the same food. And again, in the same Dialogue, *Panem Eucharistiæ \* in commemorationem passionis suæ Christus \* εὐχαριστῶντα τῷ πατρί, fieri tradidit, Christ hath taught us that the Eucharistical Bread should be consecrated for the Commemoration of his Passion; ἵνα ἅμα τε εὐχαριστῶμεν τῷ Θεῷ, ὑπὲρ τε τῆς τὸν κόσμον ἐκτικῆναι σὺν πᾶσι τοῖς ἐν αὐτῷ δια τὸν ἄνθρωπον, καὶ ὑπὲρ τῆς ἀπὸ τῆς κακίας ἐν ᾗ γεγόναμεν ἐλευθερωθῆναι ἡμᾶς, καὶ τὰς ἀρχαὶς καὶ τὰς ἐξουσίαις καταλελυθῆναι τελείαν καταλυσιν, διὰ τῆς παθητῆς γενομένης κατὰ τὴν βουλὴν αὐτοῦ, that withall we may give thanks to God for having made the world with all things therein for man, and for having freed us*  
from

Mal. I. II.

[\* So the evil Angels are called, Coloss. 2. 15. Eph. 6. 12.]  
\* Acts 2. 23.  
& c. 4. 28.  
\* Thank offerings, or Grateful acknowledgments.

from that evil and misery wherein we were, and having utterly overthrown \* Principalities and Powers, by him that became passible according to his \* counsel and will. To which he immediately subjoins the Text, and applies it to the Eucharist, Thus *Justin Martyr*.

My third witness is *Origen* in his 8. Book *Contra Cels.* *Celsus* (saith he) *thinks it seemly we should be thankful to Demons, and to offer them* \* Χαιρετήρια *but we think him to live most comelie, τὸν μεμνημένον τῆς ὁ Δημιουργήσας, that remembers who is the Creator: unto whom we Christians are careful not to be unthankful, with whose benefits we are filled, and whose Creatures we are. Εἰ δὲ καὶ σύμβολον ἡμῖν τῆς πρὸς Θεὸν εὐχαριστίας, ἄρτος Εὐχαριστία καλούμενος.* that is, *And we have also a Symbol of our Thanksgiving unto God, the Bread which is called 'Ευχαριστία.* Where note that the Eucharistical Bread is said to be a Symbol not only of the Body and Bloud of Christ, but a Symbol of that Thanksgiving which we render to the Creator through him.

Again, in the same Book, where *Celsus* likewise would have mankind thankful unto Demons, as those to whom the charge of things here upon earth is committed, and to offer unto them Ἀπαρχὰς καὶ εὐχαίς, *First-fruits and Prayers; Origen* thus takes him up, Κέλσος μὲν, ὡς ἀγνοῶν Θεόν, τὰ Χαιρετήρια ἀποδιδότω· ἡμεῖς δὲ τῷ τῷ παντὶ δημιουργῷ εὐαρεστέμεν, καὶ τῷ μετ' εὐχαριστίας καὶ εὐχῆς τῆς ἐπὶ τοῖς δοθείσι προσαγομένους ἄρτις ἐδώμεν, σῶμα γενομένους, δια τὴν εὐχὴν, ἅγιόν τι. *Let Celsus, as being void of the true Knowledge of God, render Χαιρετήρια to the Demons. As for us Christians, whose only desire it is to please the Creator of the Universe, we eat the Bread that was offered unto him with Prayer and Thanksgiving for his Gifts, and then made a kind of holy Body by Prayer.* Mark here, Bread offered unto God with Prayer and Thanksgiving *pro datis*, for that he hath given us, and then by Prayer made a holy Body, and so eaten.

Thus much out of *Fathers*; all of them within less than two hundred and fifty years after Christ, and less than one hundred and fifty after the death of *S. John*.

The same appears in the Forms of the ancient *Liturgies*. As in that of *Clement*, where the Priest in the name of the whole Church assembled speaks thus; (a) *Προσφέρμεν σοι τῷ Βασιλεῖ καὶ Θεῷ, We offer unto thee our King and God, κατὰ τὴν αὐτῷ διαταξίν, according to his (that is, Christ's) appointment τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο, this Bread and this Cup; εὐχαριστοῦν σοι δι' αὐτῷ, ἐφ' οἷς κατηξίωσας ἡμᾶς ἐξάναί ἐνώπιόν σου καὶ ἱερατεύειν σοι· καὶ ἀξιῶμέν σε ὅπως εὐμένως ἐπ' ἐλέει σου τὰ προκείμενα δώρα ἐνώπιόν σου, σὺ ἀρετῶν Θεοῦ, καὶ εὐδοκίης ἐπ' αὐτοῖς εἰς τιμὴν τῷ Χριστῷ σου, &c.* Giving thanks unto thee through him, for that thou hast vouchsafed us (he speaks of the whole Church) to stand before thee and to minister unto thee: And we beseech thee, thou God that wantest nothing, that thou wouldst look favourably upon these Gifts here set before thee, and accept them to the honour of thy Christ, &c.

Again, (b) Ὑπὲρ τῶ δώρε τῷ προσκομιδέντῳ. Κυρίῳ τῷ Θεῷ ἡμῶν δεησώμεν, ὅπως ὁ ἀγαθὸς Θεὸς προσδέξηται αὐτὸ δι' τῆς μεσιτείας τῷ Χριστῷ αὐτοῦ εἰς τὸ ἐπ' ἐσχάτον αὐτῷ συσπασθῆναι εἰς ὁμὴν εὐδίας. *For the Gift or Oblation that is offered to the Lord our God, let us pray that our good God would receive it through the mediation of his Christ to his heavenly Altar for a sweet-smelling savour.*

Yea, in the Canon of the \* *Roman Church*, though the Rite be not used, yet the words remain still; as when the Priest, long before the consecration of the Body and Bloud of Christ, prays, *Te, Clementissime Pater, per Jesum Christum Filium tuum, Dominum nostrum, supplices rogamus, ut accepta habeas & benedicas hæc Dona, hæc Munera: We humbly beseech and intreat thee, most merciful Father, Through Jesus Christ thy Son, our Lord, to accept and bless these Gifts, these Presents: and other like passages, which now they wrest to a new-found Oblation of the Body and Bloud of Christ, which the ancient Church knew not of.*

runt cum Fanonibus, id est, velis candidis, primò Masculi, deinde Fœminæ, novissime Sacerdotes & Diaconi; sed solum panem, & hoc ante Altare: Tunc accipiens Archidiaconus à Subdiaconis oblatas, ponit tantas super Altare quantæ possunt populo sufficere ad communionem. Videatur Theodoret. in h. st. de Theodosio offerente, Ἐπειδὴ δὲ ὁ κληρὸς ἐκάλει τὴν ἱερὰν πρᾶξιν τὰ δώρα προσενεγκὴν, ἀναγὰς, &c. l. 5. c. 17. Consule Cyprian. de Op. & Elemos. Quæ in Dominicum sine sacrificio venit; quæ partem de Sacrificio quod pauper obtulit sumis, August. de Temp. Serm. CCXV. Oblationes quæ in Altari consecrantur offerte: Erubescere debet homo idoneus, si de aliena Oblatione communicaverit.

But, of all others, This Rite is most strongly confirmed by that wont of the Ancient Fathers to confute the Hereticks of those first times (who held the Creator of the world to be some inferiour Deity, and not the Father of Christ,) out of the Eucharist: For, say they, unless the Father of Christ be the Creator of the world, why is the Creature offered unto him in the Eucharist as if he were? would he be agnized the Author and Lord of that he is not?

Hear



Hear *Irenæus*, *Adversus Hæres.* lib. 4. cap. 34. *Hæreticorum Synagoga* (saith he) *non offerunt* [ *Eucharisticam oblationem quam Dominus offerri docuit* ; ] *Alterum enim præter Fabricatorem dicentes Patrem, Ideo quæ secundum nos Creaturæ sunt offerentes ei, cupidum alieni ostendunt eum, & aliena concupiscentem* : The Synagogues of the Hereticks do not offer [ the very Eucharistical oblation which our Lord taught and appointed to be offered ; ] for they affirming another besides the Creator of the world to be the Father of Christ, do therefore, while they offer unto him the Creatures which are here with us, represent him to be desirous of that which is anothers, and to covet that which is not his : and a little after, *Quomodo autem constabit eis eum panem \* in quo gratiæ actæ sunt Corpus esse Domini sui, & Calicem sanguinis ejus, si non ipsum Fabricatoris mundi Filium dicant, id est, Verbum ejus per quod lignum fructificat, & desunt fontes, & terra dat primum quidem \* gramen, post deinde spicam, deinde plenum triticum in spica ?* How shall it appear to them that that Bread for which Thanks have been given is the Body of their Lord, and that Cup the Cup of his Blood, if they deny him to be the Son of the Creator of the world, that is to say, to be the word of him by whom the Tree brings forth fruit, Fountains send forth water, and the Earth brings forth first green corn like grass, then the ear, after that the full corn in the ear ?

Mal. i. 11.

\* So Justin Martyr in Apol. 2. calls it *ἀγ-  
τον εὐχαρισ-  
τίας* and *ἡ-  
οὐ εὐχαρισ-  
τίας*.  
Mar. 4. 28.

From the same ground *Tertullian* argues against *Marcion*, *Contra Marc.* lib. 1. cap. 23. *Non putem* (saith he) *impudentiorem quàm qui in aliena aqua alii Deo tingitur, ad alienum Cælum alii Deo expanditur, in aliena terra alii Deo sternitur, super alienum panem alii Deo gratiarum actionibus fungitur* : I cannot conceive any one more impudent than he that is baptized to a God in a water that is none of his, that in prayer to a God spreads forth his hands towards an Heaven that is none of his, that prostrates himself to a God upon an Earth that is not his, that gives thanks to a God for that Bread which is none of his.

*Origen* against the same Heretick useth the same Argument, *Dialog. advers. Marc.* 3. paulo ante finem : *Dominus aspiciens in cælum gratias agit : Ecquid non agit conditori gratias ? Cum panem accepisset, & poculum, & benedixisset, quid ? alterine pro Creaturis conditoris benedixit ? an potius illi qui effecit & exhibuit ?* Our Lord looking up to heaven gave thanks. What ? did not he give thanks to the Creator of the world ? When he took the Bread and the Cup, and blessed ; did he bless and give thanks to any other for the Creatures of God the Maker of the world, and not rather bless and give thanks to him who made them and gave them us ?

Lastly, This Oblation of the Bread and Wine is implied in *S. Paul's* parallel of the Lord's Supper and the Sacrifice of the Gentiles : *Ye cannot* (saith he) *be partakers of the Table of the Lord, and the Table of Devils ;* namely, because they imply contrary Covenants, incompatible one with the other ; a sacrifice (as I told you) being *Epulum fæderale* a Federal Feast. Now here it is manifest that the Table of Devils is so called, because it consisted of Viands offered to Devils, (for so *S. Paul* expressly tells us,) whereby those that eat thereof, eat of the Devil's meat ; Ergo, The Table of the Lord is likewise called his Table, not because he ordained it, but it because consisted of Viands offered unto him.

1 Cor. 10. 21.

Having thus, as I think, sufficiently proved what I took in hand, I think it not amiss to answer two Questions which this Discourse may beget. The first is, How the Ancients could gather out of the Institution, that our Saviour did as hath been shewed. I answer, They believed that he did as the Jews were wont to do : But they did thus. How, will you say, doth this appear ? I answer, It may appear thus. The *Passeover* was a sacrifice, and therefore the Viands here, as in all other holy Feasts, were first offered unto God. Now the Bread and Wine, which our Saviour took when he blessed and gave thanks, was the *Mincha* or Meat-offering of the *Passeover*. If then he did as the Jews used to do, he agnized his Father and blessed him, by oblation of these his Creatures unto him, using the like or the same Form of words ; *ברוך אתה יהוה אלהינו מלך העולם המוציא לחם מן הארץ* Blessed be thou, O Lord our God, the King of the world, which bringest forth Bread out of the earth : and over the Wine, *ברוך אתה יהוה אלהינו מלך העולם כורא פרי הנפן* Blessed be thou, O Lord our God, the King of the world, which createst the fruit of the Vine. Moreover the Church *ab initio* applied that Precept of our Saviour, *Matt.* 5. 23. *If thou bring thy Gift to the Altar, &c.* to the Eucharist ; for they believed that he would not enact a new Law concerning Legal Sacrifices which he was presently to abolish, but that it had reference to that Oblation which was to continue under the Gospel.

The other Question is, If all this be so, how is not our celebration of the Eucharist defective, where no such Oblation is used ? I answer, This concerns not us alone, but all the Churches of the West of the Roman Communion, who, as in other things

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things they have depraved this mystery, and swerved from the Primitive pattern thereof, so have they for many Ages disused this *Oblation of Bread and Wine*, and brought in, in lieu thereof, a *real and Hypostatical oblation of Christ himself*. This *blasphemous Oblation* we have taken away, and justly; but not reduced again that express and formal use of the other. Howsoever, though we do it not with a set ceremony and form of words; yet indeed and effect we do it, so often as we set the Bread and Wine upon the Holy Table: For whatsoever we set upon God's Table, is *ipso facto* dedicated and offered unto him; according to that of our Saviour *Matt. 23. 19.* τὸ θυσιάζειν ἀγιάζει τὸ δῶρον, *The Altar sanctifies the gift*, that is, consecrates it unto God, and appropriates it to his use. In which respect it were much to be wisht that this were more solemnly done than is usual; namely, not until the time of the administration, and by the hand of the Minister, in the name and sight of the whole Congregation standing up and shewing some sign of due and lowly reverence; according as the Deacon was wont to admonish the people in Ancient Liturgies, Ὁρθοὶ πρὸς Κύριον μετὰ φόβου καὶ τρόμου ἑστῶτες ὡς μὲν προσφέρειν, *Let us stand in an upright posture before God to offer with fear and trembling.*

Constit. Clem.  
l. 8. c. 12.

## CHAP. IX.

*The Sixth Particular, That Christ is offered in the Eucharist Commemoratively only, and not otherwise. This Commemorative Sacrifice, or the Commemoration in the Eucharist, explained. That Christ is offered by way of Commemoration only, was the sense of the ancient Church. This proved from ancient Liturgies and Fathers. The Conclusion, containing an elegant description of the Christian Sacrifice out of the History of S. Andrew's Martyrdom.*

VI. **T**HE Sixth and last thing to be proved was, *That Christ is offered in this Sacrifice Commemoratively only, and not otherwise.*

Though the Eucharist be a Sacrifice, (that is, an Oblation wherein the Offerer banquets with his God) yet is Christ in this Sacrifice no otherwise offered than *by way of Commemoration only* of his Sacrifice once offered upon the Cross, as a learned Prelate of ours hath lately written, *objectivè* only, not *subjectivè*. And this is that which our Saviour himself said when he ordained this sacred Rite, τὸ ποιεῖτε ἐν τῷ ἑμῷ ἀνάμνησιν, *This do in commemoration of me.*

But this *Commemoration* is to be made to God his Father, and is not a bare remembering or putting our selves in mind only, (as is commonly supposed,) but a putting of God in mind: For every *sacrifice* is directed unto God, and the *Oblation* therein, whatsoever it be, hath him for its Object, and not Man. If therefore the Eucharist be *sacrificium Christi Commemorative*, a *Commemorative Sacrifice of Christ*, as ours grant, then must the Commemoration therein be made unto God: And if Christ therein be offered *objectivè*, that is, as the Object of the Commemoration there made, (as that learned Bishop speaks,) if the Commemoration of him be an Oblation of him, to whom is this Oblation, that is, Commemoration, made but unto God?

Well then, Christ is offered in this Sacred Supper, not *Hypostatically*, as the Papists would have him, (for so he was but once offered,) but *Commemoratively* only: that is, By this Sacred Rite of Bread and Wine we represent and inculcate his blessed Passion to his Father; we put him in mind thereof, by setting the Monuments thereof before him; we testify our own mindfulness thereof unto his Sacred Majesty; that so he would, for his sake, according to the tenour of his Covenant, in him be favourable and propitious unto us miserable sinners.

That this, and no other Offering of Christ in the blessed Eucharist, the Ancient Church ever meant or intended, I am now to shew by authentical Testimonies.

First, by the constant Form of all the Liturgies; in which, after the reciting of the words of Institution, is subjoyned, Μνησθέντες προσφέρμεν, *commemorantes, or commemorando, offerimus, Commemorating, or by Commemorating, we offer.*

\* Constit. Clem.  
l. 8. c. 12.

\* *Clemens*, Μνησθέντες τοίνυν τὸ πάθος αὐτοῦ, καὶ τὸ θάνατον, καὶ τῆς ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανὸν ἐπαρόδου — — προσφέρμεν σοι τῷ Βασιλεῖ καὶ Θεῷ τὸν ἄρτον τῆτον καὶ τὸ ποτήριον τῆτον. *Therefore commemorating his Passion, and Death, and Resurrection from the dead, and ascension into Heaven — — we offer to thee our King and God this Bread and this Cup.* Mark here, *Commemorating we offer*, that is,

We



We offer by Commemorating. But this Commemoration is made unto God to whom we offer. This is the tenour of all the Greek Liturgies, save that some, in stead of We offer unto thee this Bread and this Cup, have προσφέρω σοι τὴν φοβεράν τάντων καὶ ἀναιμάκτων θυσίαν, We offer unto thee this dreadful and unbloudy Sacrifice; as that of Jerusalem (called S. James his Liturgie:) others, τὴν λογικὴν τάντων καὶ ἀναιμάκτων λατρείαν, this reasonable and unbloudy Service; as that of S. Chrysostome: others, τὰ σὰ ἐκ ἑσῶν, thine own of thine own; as that of Basil and of Alexandria (called S. Mark's:) but all, Μενυμμένοι προσφέρωμεν, Commemorantes offerimus, Commemorating we offer.

Mal. i. 11.

In the same form runs the Ordo Romanus, Memores, Domine, nos servi tui, sed & Plebs tua sancta, ejusdem Christi Filii tui Domini Dei nostri, tum beatæ Passionis, nec non ab inferis Resurrectionis, sed & in Cælum gloriosæ Ascensionis, Offerimus præclaræ Majestati tuæ, de tuis donis ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, panem sanctum vitæ æternæ & calicem salutis perpetuæ: We, O Lord, thy servants, as also thy holy people, being mindful both of the blessed Passion and Resurrection from the dead, as also of the glorious Ascension into Heaven, of the same Christ thy Son our Lord, Offer unto thy excellent Majesty of thy own Gifts a pure Sacrifice, a holy Sacrifice, an immaculate Sacrifice, the holy Bread of eternal life and the Cup of everlasting Salvation. Note here also Memores offerimus, Being mindful of,— or Commemorating, we offer.

Which Ivo Carnotensis explains thus; Memores offerimus Majestati tuæ (id est, oblatam commemoramus per hæc dona visibilia) hostiam puram—sanctam, immaculatam, &c. Et hanc veri sacrificii commemorationem postulat sacerdos ita Deo Patri fore acceptam, sicut accepta fuerunt munera Abel, &c. Remembring, or being mindful, we offer to thy Majesty a pure, holy, and immaculate Sacrifice, that is, (saith he) we commemorate the same offered unto God by these visible Gifts. And the Priest accordingly prays that this Commemoration of the true Sacrifice may in like manner be acceptable to God the Father, as the Gifts of Abel were accepted of him. Thus he.

Memores therefore in the Latin Canon is Commemorantes, which the Greek expresses better Μενυμμένοι of the sense whereof that we may not doubt, hear the explication of that great Council of Ephesus in this manner: Καταγγέλλοις καὶ θάνατον τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ, τὴν τε ἐκ νεκρῶν ἀναβίωσιν, καὶ ἡ εἰς ὑψανὺς ἀναλήψιν ὁμολογῶντες, καὶ ἀναιμάκτον ἐν ταῖς ἐκκλησίαις τελευτῶμεν \* θυσίαν. Shewing forth \* Al. λατρείαν the Death of the only begotten Son of God, that is, of Jesus Christ, as also confessing his Resurrection and Ascension into heaven, we celebrate in our Churches the unbloudy Sacrifice or Service.

Μενυμμένοι \* Commemorating therefore is Shewing forth and Confessing: But unto whom should we confess but unto God? To him therefore, and not unto our selves, is that Ἀνάμνησις or Commemoration to be made which Christ commended to his Church, when he said, Do this εἰς τὴν ἐμὴν ἀνάμνησιν, for my Commemoration, or in remembrance of me.

\* So the Syr. Paraph. (u. 1 Cor. 11. 26) rende's καὶ ἀναμνηστε' ye shew forth by סעקרתן אנתן ye commemorate.

In this Council of Ephesus Cyril of Alexandria was chief Actor and President: and it is to be noted, that the Liturgie of the Church of Alexandria (usually called S. Mark's) hath in stead of Μενυμμένοι the self-same words, Καταγγέλλοις καὶ ὁμολογῶντες, shewing forth and confessing, which I now quoted out of the Council for an explication of the same: which argues, as I take it, Cyril to have been the pen-man of the Decree of the Council, and the Liturgie of his Church to have then run in this form.

I shall need alledge no more of the Latin Liturgies; there is no material difference amongst them; so that if you know the form of one, you know of all. I will add only out of S. Ambrose an Explication following those words of the Institution; Do this in remembrance of me, exprest in this manner; Mandans & dicens ad eos, Quotiescunque hoc feceritis, toties commemorationem mei facietis, Mortem meam predicabitis, Resurrectionem meam annuntiabitis, Adventum sperabitis, donec iterum adveniam: Commanding and saying to them, As often as ye shall do this, ye shall commemorate me, declare my Death, shew forth my Resurrection, express your hope of my Coming, until I come again.

This may suffice for Liturgies. Now let us hear the Fathers speak.

I quoted heretofore a passage out of Justin Martyr affirming a twofold Ἀνάμνησις or Commemoration to be made in the Eucharist; the one of our Food, dry and liquid; (as he speaks) that is, of our meat and drink, by agnizing and recording him the Lord and Giver of the same; the other an Ἀνάμνησις in the same Food τῷ πιδεῖ τῷ υἱῷ τοῦ Θεοῦ, of the Passion of the Son of God. The first of these Commemora-

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tions is made unto God; for to whom else should we tender our thankfulness for the Creature? Ergo, the second, the Commemoration of the Passion of the Son of God, is made to him likewise.

My next Father is Origen, Homil. 13. in Lev. cap. 24. where comparing the Eucharist to the shew-bread which was every Sabbath set for a Memorial before the Lord, *Ista est* (saith he, meaning the Eucharist) *commemoratio sola quæ propitium facit Deum hominibus*; That's the only Commemoration which renders God propitious to men. Where noteth that both this Commemoration is made unto God as that of the shew-bread was; and that the end thereof is to make him propitious to men: According to that of S. Augustine l. 9. c. 13. *Illa quæ in cœna Christus exhibet, Fides accepta interponit inter peccata nostra & iram Dei, tanquam satisfactionem & propitiationem*: Those things which Christ exhibits in his Supper, Faith having received them, interposeth them as a Satisfaction and Propitiation between our sins and God's wrath.

\* *Quia formulam Liturgiarum omnium, Memoremur in cœna*

My next witness is Eusebius, Demonst. Evan. lib. I. cap. 10. Μετὰ πάντα εἶόν τι θάυμασιον θυμίαμα καὶ σφάγιον ἐξαίρετον τῷ Πατρὶ καλλιερωμένον, ὑπὲρ τῆς ἀπάντων ἡμῶν ἀνέγκη σωτηρίας, \* μνήμην καὶ ἡμῖν παραδόντι θυσίας τῷ Θεῷ διανεκῶς προσφέρειν. After all other things done, (saith he, speaking of Christ) he made that so wonderful an Oblation and excellent Sacrifice to God for the Salvation of us all, appointing us to offer continually unto God a Remembrance thereof in stead of a Sacrifice. And again, toward the end of that Chapter, having cited this place of Malachi which I have chosen for my Text, and alluding thereunto, θυμιῶμεν τὸ προφητικὸν θυμίαμα, We offer the Incense spoken of by the Prophet. Θύομεν καὶ θυμιῶμεν· τότε μὲν τὴν μνήμην τοῦ μεγάλου θύματος, κατὰ τὰ πρὸς αὐτὸ παραδοθέντα μυστήρια ὁπτελύντες, καὶ τὴν ὑπὲρ σωτηρίας ἡμῶν Ἐυχαριστίαν δι' ὁσέων ὑμῶν τε καὶ ὀρχῶν τῷ Θεῷ προσκομιζόμενοι· τότε δὲ σφᾶς αὐτὸς ὅλως κατεργάσας αὐτῶν, καὶ τῷ γε Ἀρχιερεὶ αὐτὸς λόγῳ, αὐτῷ σώματι καὶ ψυχῇ ἀνακαίμενοι· We offer Sacrifice and Incense, while we celebrate the remembrance of the Great Sacrifice according to the mysteries given to us by him, and offer the Eucharist with holy Hymns and Prayers to God for the Salvation of our Souls; as also in that we consecrate our selves wholly unto him, and dedicate our selves both Soul and Body to his High Priest the Word.

But above all other, S. Chrysostome speaks so full and home to the point as nothing can be more; to wit, Hom. 17. in Epist. ad Hebræos, upon these words cap. 9. v. 26. But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself: τί οὖν; ἡμεῖς καθ' ἑκάστην ἡμέραν προσφέρομεν; What then? (saith he) Do not we offer every day? He answers, Προσφέρομεν μὲν, ἀλλ' ἀνάμνησιν ποιούμενοι τοῦ θανάτου αὐτοῦ· καὶ μία ἐστὶν αὐτῇ, καὶ ἡ πολλὰι· We offer indeed, but it is by making a Commemoration of his death: And this Sacrifice is one, and not many.— πῶς μία, καὶ ἡ πολλὰι; But how is it one, and not many? ἐπεὶ ἅπαξ προσενέχθη, ὡς ὅτι ἐκείνη ἡ εἰς τὰ ἁγία τῆς ἁγίας· τὸτο ἐκείνης τύπος ἐστὶ, καὶ αὕτη ἐκείνης· Because it was once offered, not as that which was carried into the Holy of holies. That was the figure of this, and this [the Truth] of that. And a little after, Ὁ Ἀρχιερεὺς ἡμῶν ἐκείνός ἐστιν ὁ τὴν θυσίαν τὴν καθαίρωνσαν ἡμᾶς προσενέγκων· ἐκείνην προσφέρομεν καὶ νῦν, τὴν τότε προσενεχθεῖσαν, τὴν αἰδωλῶν· τὸτο εἰς ἀνάμνησιν γίνεται τὸ τότε γινόμενον· Τὸτο γὰρ ποιεῖτε, φησὶν, εἰς τὴν ἐμὴν ἀνάμνησιν. Οὐκ ἄλλαν θυσίαν, καθάπερ ὁ ἀρχιερεὺς τότε, ἀλλὰ τὴν αὐτὴν αἰεὶ ποιῶμεν, μάλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας· He (that is, Christ) is our High-Priest who offered that Sacrifice which purifieth us. The same do we also offer now, that then was offered, and is yet unconsumed. This is done in remembrance of that which was then done; For Do this, (saith he) in remembrance of me. We offer not another, not a different, Sacrifice, as the Jewish High-Priest did of old, but still one and the same; or rather we perform the remembrance of a Sacrifice. What can be more express than this is?

Primasius is short, but no less to the purpose. Offerunt quidem, saith he, Sacerdotes nostri, sed ad recordationem mortis ejus, in 10. cap. ad Hebræos: Our Priests indeed offer, but it is in remembrance of his death. S. Augustine calls it *Memoriale sacrificium* a Sacrifice by way of remembrance, in his Book against Faustus.

In a word, The Sacrifice of Christians is nothing but that one Sacrifice of Christ once offered upon the Cross, again and again commemorated.

Which is elegantly express'd by those words of S. Andrew, recorded in the History of his Passion, written by the Presbyters of Achaia: where *Ægeas* the Proconsul requiring of him to sacrifice to Idols, he is said to have answered thus; *Omnipotent Deo, qui unus & verus est, ego omni die sacrifico, non thuris fumum, nec taurorum mugientium carnes, nec hircorum sanguinem; sed immaculatum Agnum quotidie in Altari crucis sacrifico*;



*sacrificio; cujus carnes postquam omnis populus credentium manducaverit, & ejus sanguinem biberit, Agnus qui sacrificatus est integer perseverat & vivus: I sacrifice daily to Almighty God, but what? not the smoke of Frankincense, nor the flesh of bellowing Bulls, nor the blood of Goats: No, but I offer daily the unspotted Lamb of God on the Altar of the Cross; whose Flesh and Blood though all the Faithful eat and drink of, yet after all this notwithstanding, the Lamb that was sacrificed remains entire and alive still. This Riddle though Ægeas the Proconsul were not able to unfold, I make no question but you are. And here I conclude.*

Mal. i. 11.

## E Z R A V I. X.

*That they may offer Sacrifices of sweet savour unto the God of heaven, and pray for the life of the King, and of his Sons.*



THE words of the Decree of King *Darius*, for the building and furnishing of the service of the Temple of God at Jerusalem; *That (saith he) which they have need of for the burnt-offerings of the God of heaven, both young bullocks, rams and lambs, wheat, salt, wine and oyl, let it be given them day by day without fail: That they may offer Sacrifices of sweet savour unto the God of Heaven, and pray for the life of the King, and of his Sons.*

I have made choice of this Scripture, to shew that *Sacrifice* was *Species Orationis*, or a *Rite of Supplication unto God*: Such a one, namely wherein the Supplicant came not with naked Prayer, but presented something unto his God whereby to find favour in his sight. The nature and quality of the thing presented was *Munus federale* a Federal Gift, consisting of meat and drink; in the tender whereof, as a sinner agnized himself to be his God's vassal and servant, so by acceptance of the same he was reconciled and restored to his Covenant, by the atonement and forgiveness of his sin. \* Forasmuch as, according to the use and custom of Mankind, to receive meat and drink from the hand of another was a sign of amity and friendship; much more to make another partaker of his Table, as the sinner was here of God's, by eating of his Oblation: hence those who came to make supplication unto the Divine Majesty, whom they had offended, were wont by this Rite to make way for their sute, by removing the obstacle of his offence. For what hope of speeding could there be, whilst the party to whom we tendred our supplication should be at enmity with us? when God might say, *What hast thou to do to take my Covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee?* For the foundation of all Invocation is, *Remember thy Covenant*; and of Impetration, the *Remission of our sin*.

\* See this largely proved in the foregoing Treatise, chap. 7.

For this cause therefore was Sacrifice used as *Medium deprecandi Deum*, as a *Rite of address unto God*, when we were to make prayer and supplication unto him; yea or to bless or give thanks. But this is not to my present purpose, but the use for Prayer only; which to have been thus addressed as I speak, appears not only by the words of my Text, *That they may offer, &c. and pray, &c.* but sundry other places of Scripture, which I mean to rehearse.

Unde Philo de Sacrif. τὰς θυσιῶν εὐχαριστᾷ, ὡς οὐκ ἔστι τὰς ἡμετέρας.

As first, by that so often inculcated of *Abraham* and *Isaac*, that where they pitched down their Tents, they built also an Altar, and there called upon the Name of the Lord: But an Altar was a place for Sacrifice: Therefore Sacrifice must be a Rite whereby they called upon the Name of God.

The same appears by that speech of *Saul*, 1 Sam. 13. 12. when *Samuel* reprovng him for having offered a Burnt-offering, *I said, (saith he) The Philistines will come down upon me to Gilgal, and I have not made supplication unto the Lord: I forced my self therefore, and offered a Burnt-offering: Therefore to offer a Burnt-offering was to make Supplication.*

It is yet more plain out of 1 Sam. 7. 8. *The Children of Israel said to Samuel, Cease not, (or be not silent) to cry unto the Lord our God for us, that he will save us out of the hands of the Philistines. And Samuel (saith the Text, v. 9.) took a sucking Lamb, and offered it for a Burnt-offering unto the Lord; and Samuel cryed unto the Lord for Israel, and the Lord heard him.*

Ezra 6. 10.

It is further proved by that in the 116. Psalm, v. 13. *I will take the Cup of Salvation and call upon the Name of the Lord*: For this Cup of Salvation is the Libamen or Drink-offering annexed and poured upon the Sacrifice, at what time they used (as here you see) to call upon the Name of the Lord. 'Tis a *Synechdoche*, where the part is put for the whole. Also [to take] is here to offer, by that Figure, *quæ ex Antecedente intelligitur Consequens*.

The same is implied by that of Micah 6. 6. *Wherewith shall I come before the Lord, and bow my self before the most High? Shall I come before him with burnt-offerings, with calves of a year old?*

And by that *Antithesis*, Prov. 15. 8. *The Sacrifice of the wicked is an abomination to the Lord; but the Prayer of the upright is his delight*: For here the words of Sacrifice and Prayer are taken the one for the other: it being all one as if it had been said, for [Prayer of the upright] the Sacrifice of the upright, or for [Sacrifice of the wicked] the Prayer of the wicked. Hence it follows, That Sacrifice was *Species Orationis*, or a Rite of Supplication unto God.

The like may be inferred out of Solomon's prayer at the dedication of the Temple, and the Lord's answer to the same: For in that dedicatory prayer is no mention at all of Sacrifice to be there offered, but only that the Lord would be pleased to hear from heaven the Prayers of such and such as should be made in that Place, or towards it. Nevertheless, when God appeared to Solomon in the night, he saith unto him, *I have heard thy Prayer, and have chosen this place to my self for an house of Sacrifice*, 2 Chron. 7. 12, plainly implying, That to be an house of Sacrifice was to be an house of Prayer.

Add to these that in 1 Mac. 12. 11. where the Jews in their Epistle to the Lacedæmonians speak on this manner; *We at all times (say they) without ceasing, both in our Feasts and other convenient days, do remember you in the Sacrifices which we offer, and in our prayers*; ἐν διαδοχῇ, for in our prayers at our Sacrifices. Certainly it may be gathered hence, that Prayers were annexed to their Sacrifices, and that Sacrifice was a Rite of Prayer.

Verf. 10. 11.

The like we shall find in the first of Baruch, where we read that those who were carried Captive with Jechonias made a Collection of Money, and sent it to Jerusalem, saying, *Behold, we have sent you money to buy you Burnt-offerings and Sin-offerings and Incense; and prepare ye the Meat-offering, and offer upon the Altar of the Lord our God: And pray for the life of Nebuchadnezzar King of Babylon, and for the life of Balthasar his son, that their dayes on earth may be as the days of heaven; just to that of my Text, that they may offer Sacrifices of sweet savour unto the God of heaven, and pray for the life of the King, and of his Sons.*

\* Antiq. Jud.  
l. 1. c. 4.

Hence appears the reason why \* Josephus, when the Scripture mentions no more but that Noah offered a Sacrifice when he came out of the Ark, attributes unto him a Prayer. Νῶχος (saith he) φοβόμενος μὴ κατέκαστον ἔτος ἐπιπλύσῃ τὴν γῆν ὁ Θεός, φθορὰν ἀνθρώπων καταψηφισάμενος, ἱερεῖα καύσας εἰδέτο τὸ λοιπὸν τὸν Θεὸν ἐπὶ τῆς πρώτης μένειν εὐταξίας, &c. Noah fearing lest God (having adjudged men to a general destruction) should every year thus drown the earth, offered sacrifices unto God, beseeching him that hereafter all things may continue in that good order and primitive state, &c.

I could be as plentiful in Profane Testimonies to this point as I have been in Sacred; and could alledge the Testimonies of Homer, (where we have Examples of Sacrifices with the forms of Prayer,) of Herodotus, and others. But what need we the Testimonies of the Gentiles, save to know that in this point the Jews and they agreed? It is enough to have proved it out of Scripture, that this was the use and nature of Sacrifice: wherein I have been so much the longer, because though the thing be of it self most apparent and evident, yet it is very little taken notice of.

But you will enquire now, What profit hath this Discourse, or what use is there of this thing being known? I answer, Yes; it will help our conceit very much to understand in what sense and for what respect the ancient Church called the Eucharist or Lord's Supper a Sacrifice, and how harmless that notion was; namely, They took this Sacrament to have been ordained by our Blessed Saviour to succeed those bloody Sacrifices of the Law, and to be a *Medium deprecandi Deum*, a mean of Supplication and address to God, in the New Testament, as they were in the Old, by representing the Body and Bloud of Christ unto his Father, κατὰ τὴν διάταξιν αὐτοῦ according to his appointment: Forasmuch as they saw them both to be Rites of a like kind, as consisting of Meats and Drinks; both *Epule federales*, Federal Feasts, those of the Old Covenant, this of the New, [τὸ τοῦ ποτήριον ἡ καινὴ διαθήκη, This Cup is the

New



New Testament,] both Rites of atonement or for Impetration of Remission of sin, [ τὸ τοῦ γὰρ ἔστι τὸ αἷμα μου, saith our Saviour, τὸ περὶ πολλῶν ἐκχυρόμενον εἰς ἄφεσιν ἁμαρτιῶν, This is my Bloud, which is shed for many for remission of sins. ] Besides, the Eucharist was by the time of its institution as it were substituted in place of the Passover, which was a Sacrifice of that kind called *Pacifica*. All these things considered how obvious was it for them to think, that it was in the Institution intended for the same End and Use the other were, namely, for a Commemoration, whereby to have access and find favour with God, when we address our selves unto him in the New Testament?

Ezra 6. 10.

And that this was no new device of later ages, but derived from the first times, may appear out of *Cyril* ( or his Successour *John of Jerusalem* ) Author of the 5. *Catech. Mystag.* In the last whereof, relating and expounding the meaning of that which was said or done at the celebration of the holy Eucharist, according to the use of his time, ( which was the Fourth *seculum* current ) amongst other things he saith, Μετὰ τὸ ἀπαρτιθῆναι τὴν πνευματικὴν θυσίαν, &c. [ See this passage quoted in the foregoing Discourse, Chap. 6. pag. 366. ]

Yea that it was the use in the days of *Constantine* thus *adhibere Eucharistiam ad preces*, to use the Eucharist as a Rite of impetration in their prayers, appears out of *Eusebius* in his *De vita Constantini*, lib. 4. c. 45. where speaking of a great Synod of Bishops assembled at *Jerusalem* by the Emperor's Command, to celebrate the dedication of a Church erected over the place of our Saviour's Sepulchre, and telling how the Bishops there met employ'd themselves during that Solemnity; some ( saith he ) by *Panegyrick Orations* set forth the Emperor's felicity; others were employed in preaching and expounding the *Mysteries of Holy Scripture*; another part ἀναίμαται θυσίαις τὸ θεῖον ἱλασκόνο, ὑπὲρ τῆς κοινῆς εἰρήνης, ὑπὲρ τῆς Ἐκκλησίας τοῦ Θεοῦ, αὐτῷ τε βασιλεῶς, ὑπὲρ τῶν ποσάτων αἰτίαι, παίδων τ' αὐτοῦ θεοφιλῶν, ἱκετηρίας ἐνχαίς τῷ Θεῷ προσαναφέροντες, did propitiate God and sought his favour by unbloody sacrifices, offering unto God humble Prayers for the publick peace, for the Church of God, for the King the Author of so much good, and for his children beloved of God; namely, as the Jews in their Sacrifices prayed for the life of the King and his sons, according to my Text.

But for the more full understanding the notion and practice of this Age, take also a passage of *S. Austin*: it is in his 22. Book *De Civitate Dei*, concerning one *Hesperi*, &c. [ See this passage quoted in the foregoing Discourse, Chap. 5. pag. 363. ]

But some will suspect perhaps that this Custome began in the days of *Constantine*. No, it did not: It was in use in the days of *Cyprian* 60. years before, as appears in his 16. Epistle ad *Mosen* & *Maximum*. \* Nos quidem vestri memores, & quando in sacrificiis precem cum pluribus facimus, &c. [ See this passage quoted in the foregoing Discourse, Chap. 5. pag. 362. ]

\* Adde here unto that of *Cyprian* in his *De Orat. Dom.* Et quando in

unum cum fratribus convenimus, & SACRIFICIA Divina cum Dei Sacerdote celebramus, verecundia & discipline memores esse debemus, non passim ventilare PRECES nostras inconditis vocibus, &c.

Let us ascend a little higher yet unto the days of *Tertullian*, within 200 years after Christ. He, in his Book *De Oratione*, makes express mention of *Orationes Sacrificiorum*, Prayers that accompanied the celebration of the Christian Sacrifice, such namely as *S. Cyprian* ( Bishop of the same City whereof *Tertullian* was Presbyter, to wit of *Carthage* ) even now spake of. And in his Book *ad Scapulam*, *Sacrificamus* ( saith he ) purâ prece, We sacrifice with pure prayer. But you will say, This is against me rather, because he saith purâ prece, implying their was nothing else. No, it is not: For by purâ prece he means not nudâ & solitariâ prece, bare and naked prayer, but \* prayer not defiled with shedding of blood and smoke of Incense, according to the manner of the Gentiles. And thus ( as *Sozomen* in l. 2. c. 14. relates ) *Constantine* writes to *Sapores* the Persian King in behalf of the Christians, μόναίς ἐνχαίς ἀναιμάχαις πρὸς ἱκεσίαν θεῷ ἀρχόνται that they did satisfy themselves and acquiesce in offering up Prayers without blood for the intreating of God's favour, & ὅδ' αὐτῷ φίλον αἱμάτων χύσις, μόνη δὲ χαίρει ψυχῇ καθαρά, for that the shedding of blood was no way acceptable to God, whose sole and chief delight was in a purified Soul.

\* This to be his meaning, appears from the words immediately following, Non eget Deus odoris & sanguinis, alicujus, &c. See Chap. 3. of the foregoing Discourse, pag. 358.

And that it was the manner in *Tertullian's* time *adhibere Eucharistiam ad preces*, may be further confirmed by the promiscuous use of the words signifying the one and the other. For in his \* *Exhort. ad Castitatem*, *Oratio* and *Offerre*, *Oratio* and *sacrificium* are interchangeably put the one for the other. It was observed before, how that *Josephus* attributes unto *Noah* a Prayer when the Scripture mentions only his offering a sacrifice. And for that which is said ( *Acts* 6. 6. ) in the story of the seven Deacons

\* [ See the passage quoted in the foregoing Discourse, Chap. 5. pag. 363. ]

set before the Apostles to be ordained by them, καὶ προσευξάμενοι, and when they had prayed, &c. we have in *Constit. Apostol.* l. 8. c. ult. ἡμεῖς προσενέγκοντες κατὰ τὴν διαταγὴν αὐτοῦ θυσίαν καθάραν καὶ ἀναιμακτον, &c. We having offered (according to his appointment) a pure and unbloudy Sacrifice, ordained Bishops, Presbyters, and Deacons, in number seven.

[What remains in the Manuscript, consists of Testimonies quoted out of Justin Martyr his Dialogue with Trypho, and Ignatius his Epistle to the Ephesians, and Acts 2. 42. All which Passages are quoted at large in the foregoing Discourse, Chap. 5.]

Of the Name ALTAR,

OR

ΘΥΣΙΑΣΤΗΡΙΟΝ

anciently given to the  
HOLY TABLE.

A Chappel Common-place, An. 1635.

GENTLE READER.



\* An. 1635.

Long Preface would not become a Treatise of so small a bulk. Only therefore, in a word or two, thou art desired to take notice, That this Discourse was a private Exercise delivered in a Colledge Chappel, \* above two full years since, and so before the present Controversie about that Subject whereof it treats was commenced by any publick Writing; and therefore not to be suspected to aim at, or to have relation to, any mans opinion or person since interested therein.

That it was never intended for the publick view, but, as thou mayest easily perceive by the form it still carries unaltered, fitted properly to that private Auditory and time, wherein it was uttered. But when, by occasion of the late Polemicks, it was copied out, to communicate to some friends for their better resolution in the controverted point; it chanced to fall into the hands of some, who so well liked it, as that they thought, the time of its composure especially considered, (which by way of caution was then prefixed in the front) it would, being made publick, conduce to peace, and settling of mens minds and judgments in this question.

The hope of so desirable a good prevailed with the Author (otherwise the most unwilling of any man to come abroad) to permit it to the Press. For whom would it not grieve to see, that the very NAME of That, the approach whereunto was wont, and still should, dissolve all differences, should now become the occasion of so much quarrel?

Matt. 5. 23, 24.

Thus much I thought good to admonish thee: and so hoping thou wilt make a favourable and candid construction of what is presented unto thee, with no ill meaning, (I dare assure thee) I bid thee Farewel.

SECTION



## SECTION I.



HAVING made so long a Tractation about the *Eucharist* or *Christian Sacrifice*, I hold it not unfit, before I pass to another Theme, to speak somewhat of the Seat or raised Fabrick whereon this holy Mystery hath been celebrated; as an Appendix to my former Discourses thereof: and the rather, because some questions and scruples are moved thereabout. And though others commonly pronounce of these things according to vulgar opinion and hearsay, without further search and enquiry; yet it becomes not us, who live in the Schools of the Prophets, to do so; but to give our verdict, when we do give it, out of judgment and due examination.

To come then to the matter: The Seat or raised Fabrick appointed for the setting and celebration of this holy Mystery was the **HOLY TABLE**, or **ALTAR**: for by both these names hath that sacred *Biere* (as I may call it) of the Body and Blood of Christ been ever promiscuously and indifferently called in the Church. Of the name **TABLE** there is no question; it is granted by all: But concerning the name  $\Theta \Upsilon \Sigma \text{I} \Lambda \Sigma \text{T} \text{H} \Pi \text{O} \text{N}$  or **ALTAR**, many will not believe it. Let us therefore see what may be alledged for the antiquity of the use of it, as well as of that of **TABLE**. And take notice, that I speak not here either of the *matter* or *form*, (wherewith men are wont to entangle this question) but of the *name* and *notion* only, whatsoever the form or matter were.

I will begin with *Tertullian*, the most ancient of the *Latine* Fathers now extant; who flourished about 100. years after the death of S. John the Evangelist, and 200. after the birth of Christ. He, in his Book *De oratione*, in fine, reprehending their scrupulosity who thought it not so lawful to partake the Eucharist upon their *Station* or weekly fast-days, lest their Fast thereby should be dissolved, expresses himself after this manner.

(a) And so for the Station or Fast-days, there are many so scrupulous as to think they may not be present at the prayers of the Christian Sacrifices, because their Fast would be dissolved (as they suppose) upon their receiving the Lord's Body. But what? Does the Eucharist then dissolve that their Service devoted to God? Does it not rather the more strictly engage them to God and his Service? Nay will not thy Station or Fast be the more solemn if thou shalt also stand at God's **ALTAR**, where thou mayest receive the Lord's Body, and reserve it to be eaten at home when thy Fast is ended? And thus both shall be saved; thou mayest partake of the Sacrifice, and withal go on in the performance of thy Devotions.

(b) If a Soul be conscious of its guilt, and thereupon Conscience be ashamed, how shall it dare to pray at the **ALTAR**?

These two places shew, That in *Tertullian's* time, as the name *Sacrifice* was used for the Eucharist, so was that of **ALTAR** for the **HOLY TABLE**: Besides that, the Prayers of the Church used there to be offered up unto God.

Within 50. years after *Tertullian* lived S. *Cyprian*, Bishop of the same Church where *Tertullian* was Presbyter; to whom this language was so familiar, that I have observed it ten times at least in his Epistles only: but whether he ever useth the name **TABLE**, I know not. I will recite only five or six of the most pregnant and evident places, and not easie to be eluded.

And first, that in his 42. Epist. or 2. *ad Cornelium*; where, to shew that he favoured his part against *Novatianus* at the beginning, though he was not fully informed then of the lawfulness of his election, he relates, That having read his letters in the Church-

(a) "*Similiter de Stationum diebus,*  
" (saith he) *non putant plerique sacrifici-*  
" *orum orationibus interveniendum, quod*  
" *statio solvenda sit accepto corpore Domini.*  
" *Ergo devotum Deo obsequium Eucharistia*  
" *resolvit, an magis Deo obligat? Nonne*  
" *solemnior erit statio tua si & ad ARA M*  
" *Dei steteris? Accepto corpore Domini &*  
" *reservato, utrumque salvum est, & parti-*  
" *cipatio sacrificii, & executio officii.*

Again, in his *De Exhortatione castitatis*,  
c. 10. endeavouring to prove (though erroneously) that a Soul conscious of the act of the marriage-bed could not be fit for the duties of prayer and devotion, he speaks thus; (b) "*Si spiritus reus apud se*  
" *sit, & conscientia erubescit, quomo-*  
" *do audebit orationem dicere ad Alta-*  
" *re?*

1.

2.

1.

Sect. I.

Church-assembly, he refused to publish those Libellous criminations against him which

Novatianus had sent by his messengers to be there read. (a) "*Honoris* (saith he)

"*communis memores, & gravitatis sacer-*  
 "*dotalis ac sanctitatis respectum tenentes,*  
 "*ea quæ ex diverso in librum ad nos trans-*  
 "*missum congesta fuerant acerbationibus*  
 "*criminosis, respuimus; considerantes pa-*  
 "*riter & ponderantes, quid in tanto fra-*  
 "*trum religiosoque conventu, confidentibus*  
 "*Dei sacerdotibus, & ALTARI PO-*  
 "*SITO, nec legi debeant nec audiri.*

'Tis a description or Periphrasis of an Ecclesiastical assembly, or, as he calls it, *religiosus conventus*.

2. Likewise in his 55. Epistle; where declaiming against some lapsed Christians, who in time of Persecution having sacrificed unto Idols, were yet so proud and insolent as to endeavour by threats and violence to be received again into the Church, without undergoing publick penance and the satisfaction accustomed, he speaks on this manner: If such Insolency as this be tolerated, and those who sacrifice unto Idols

once come to be received again into the Church without due satisfaction,

(b) What then remains but that the Church should yield to the Capitol, and that the Priests withdrawing themselves, and taking away the Lord's ALTAR, Images and Idol-Gods together with their Altars should succeed and take possession of the place proper to the sacred and venerable Bench of our Clergy?

(b) "*Quid superest, quàm ut Ecclesia Ca-*  
 "*pitolio cedat, & recedentibus sacerdoti-*  
 "*bus, ac Domini nostri ALTARE remo-*  
 "*ventibus, in Cleri nostri sacrum veneran-*  
 "*dumque \* CONSESSUM* (i. e. in  
 "*Presbyterium, seu τοῦ ἁγίου Βήμα) simu-*

\* *Conseffus*  
 here notes the  
 place, as in  
 Gr. Συνοδική

"*lachra atque idola cum ARIS suis transeant?*

3. Again, in his 64. Epistle against one Fortunatianus a Bishop, who having lapsed in the time of Persecution would nevertheless return to the office of a Bishop, he hath

these words; (c) "*Cum debeat satisfacere,*  
 "*& ad Dominum exorandum diebus ac*  
 "*noctibus lacrymis & orationibus & pre-*  
 "*cibus incumbere; audet sibi adhuc sacer-*  
 "*dotium quod prodidit vindicare, quasi post*  
 "*ARAS Diaboli accedere ad ALTA-*  
 "*RE Dei fas sit?* And in the same Ep.

(c) Whenas he ought to make due satisfaction, and with earnest supplications, prayers and tears both day and night intreat God's mercy; does he as yet dare to claim the Sacerdotal dignity which he had betrayed; as if it were a fit thing for one to come immediately from the Devil's Altars to the Altar of God?

(d) We ought to use our utmost care and industry, that such lapsed and apostatized persons do not return again to their charge, to the defiling of the ALTAR and the infecting of the Brethren.

(d) "*Nè tales ad ALTARIS impia-*  
 "*menta & contagia fratrum denuo redeant,*  
 "*omnibus viribus excubandum est.* In these two last places note, 1. The name

ALTAR used for the HOLY TABLE: 2. That those Fathers, when they would distinguish between the ALTAR of the true God and the ALTARS of Idols, do usually call the one ARA, and the other ALTARE; of which more hereafter.

4. A fourth Testimony is to be found in his 70. Epistle ad Januar. & ceteros, where

to prove that Hereticks cannot give true Baptism, he reasons thus; (b) "*Porrò au-*  
 "*tem* (saith he) *Eucharistia, & unde*  
 "*Baptizati unguuntur, Oleum, in ALTA-*  
 "*RI sanctificatur. Sanctificare autem*  
 "*non potuit olei creaturam, qui nec AL-*  
 "*TARE habuit nec Ecclesiam. Unde*  
 "*nec unctio spiritalis apud Hereticos potest*  
 "*esse, quando constat oleum sanctificari &*  
 "*Eucharistiam fieri apud illos omnino non*  
 "*posse.*

(e) And moreover we are to consider that as the Eucharist, so the Oile also wherewith the baptized ones are anointed, is consecrated on the ALTAR. But how can any such consecrate the Creature of Oile, as have neither ALTAR nor Church? And therefore there can be no spiritual unction amongst the Hereticks, since it is evident that neither can the Oile be consecrated nor the Eucharist celebrated by such as are Hereticks.

5. A fifth Testimony of this use of speech we may have in his 63. Epistle ad Cecilium,

(f) But withall the Holy Ghost by Solomon doth foreshew the Type of the Lord's Sacrifice, the Oblation there offered, and the Bread and Wine; as also makes mention of the ALTAR and the

where he saith, (f) "*Sed & per solomo-*  
 "*nem Spiritus Sanctus typum Dominici sa-*  
 "*crificii antè præmonstrat, immolate ho-*  
 "*stie, & panis & vini; sed & ALTA-*

R I S



Apostles, saying, *Wisdom hath built her self an house, and hath set it upon seven pillars; She hath killed her Sacrifices, she hath mingled her Wine in her Cup; she hath also prepared her table, and sent forth her servants, calling with a loud voice and inviting all unto her Cup, saying, &c.*

A like passage whereto is to be found also in his *Testimoniorum adversus Judeos*

(a) That Christ is the Wisdom of God, as also concerning the mystery of his Incarnation, and of his Passion and Cup, and the ALTAR, and the Apostles who being sent preached the Gospel, there is a plain Testimony in Solomon's Proverbs, viz. *Wisdom hath built her self an house, and set it upon seven pillars; She hath killed her Sacrifices, she hath mingled her wine in her cup, and prepared her table, &c.*

By which two passages it appears, that the name *Altar* was so familiarly and ordinarily used of the *Holy Table* in his time, that he interprets Solomon's \* *Mensa* by that name, *tanquam per notius*, as by the better known. Otherwise what need he have expounded Solomon's *mensa* by *Altare Christi*? *Mensa Christi* would have served the turn. I have deduced these Testimonies of *Cyprian* the more at large, because of those Objections wont to be alledged out of *Arnobius* to the contrary, who notwithstanding lived fifty years after him; and out of *Lactantius*, who, being Tutor to *Constantine's* son *Crispus*, was yonger than he.

Not long after *Cyprian*, about the year 260. lived *Zeno Veronensis*, as appears by himself in his Book *De Continentia*. *Casanbon* calls him *Scriptor vetustissimus & elegantissimus*. This Author in the 9. of his Paschal Sermons *Ad Neophytos*, *Invitatione ad Fontem tertiâ*, says of the Church, then a child-bearing mother unto God of many sons by Baptism, That she brought forth far cleaner children than a natural Mother

(b) Happily nourished and brought up (not in ill-scented cradles, but) within the pleasant Septs of the holy ALTAR.

*RE*, but *ALTARIS cancelli*, the septs whereby it was separated from the rest of the Church or place of sacred assembly.

And for the days of *Constantine* (whose reign began some fifty years after) *Eusebius* hath left us a copy of a Panegyrick Oration made at the dedication of a sumptuous and magnificent Church at *Tyre*; the structure and garnishing whereof the Panegyrist describing at large, and amongst the rest the seats erected in the *Sacrarium* or Quire, for the honour (as he speaks) *τῶν πρεσβυτέρων*, of the Prelacy and Priestly Order, he adds,

(c) And placing the most holy ALTAR in the middle; that the multitude might be hindred from pressing too near it, he compassed it about with a wooden rail of net-work, of so curious an artifice, as was admirable to behold.

*"ticutati operis cancellis ex ligno fabricatis circumdedit, adeo ad summum solertis artificii elaboratis, ut mirabile intuentibus præbeat spectaculum.* Lo here again *ALTARE*, and *cancelli ejus*.

But the same *Eusebius*, in his Book *De laudibus Constantini, versùs finem*, hath a more full passage, and which shews this language to have been at that time common and usual. For there, magnifying and setting forth the stupendous and unparall'd power of Christ our Lord and Saviour, testified abundantly by that wonderful and never-before-exemplified change which he had then wrought in the world, amongst

(d) Who else besides our Blessed Saviour did ever teach and appoint his Friends and followers to offer Uncloudy and Reasonable Sacrifices, such as were to be performed by prayer and the mystical

*"RIS & Apostolorum faciens mentionem. Sapientia, inquit, edificavit sibi domum, & subdidit columnas septem; \* mactavit suas hostias, miscuit in cratera vinum suum, & paravit mensam suam; & misit servos suos, \* convocans cum excelsa prædicatione ad crateram, dicens, &c.*

*lib. 2. c. 2. (a) "Quod Sapientia Dei Christus, & de Sacramento Incarnationis ejus, & Passionis & Calicis, & ALTARIS, & Apostolorum qui missi prædicaverunt [ Testimonium exstat ] apud Solomonem in Paræmiis: Sapientia edificavit sibi domum, & subdidit columnas septem; mactavit hostias suas, miscuit in cratera vinum suum, & paravit suam mensam, &c.*

Seçt. I.

Prov. 9. 1. &c.  
\* LXX. ἡ σοφία  
ἡ τοῦ ἱεροῦ  
δοῦσα.  
\* LXX. οὐ  
καλῶσα μετὰ  
ὑψιλὸν κρητύ-  
μι, & ὅτι  
ἡ σοφία  
6.

\* As Athanasius likewise doth Diss. cont. Arrium in Con. Nic. p. 90 To. I. τὰς ἐκείνης (inquit) πύλας θύοντες αὐτῶν, καὶ ἐν αὐτῇ ἀφ' ὧν ἡ ἐκκλησία ἐκτίσθη.

Zeno Veronensis. An. 260.

Euseb. histor. Eccles. l. 10. c. 4.

λογίας. That by Θεολογία Eusebius means the praising of God, appears by other passages in this Book (and elsewhere) where he saith, That the Invisible Powers or Angels ἀπὸ (1. Deo) ἢ ὁρεσιζόμενῃ καὶ πρέπουσιν Θεολογίαν ἀναπέμπουσιν — and again τὸ σφῶν γινώσκον Θεολογίαν. Θεολογία.

Sect. I.

\* Gr. ὅτι ἡ  
καθ' ὅλης οἰ-  
κουμένης ἀν-  
θρώπων θυσί-  
ασις ἐστὶν ἡ  
ἐκκλησιᾶν τε  
ἀφιερῶμα τα-  
ῖς. Gr. ἡ ὁμο-  
ῤῥων καὶ λογικῶν  
θυσίων.

In Demon.  
adv. Judæos, &  
Gent. Ὅτι θε-  
οὶ οὐ Χεῖρόν.  
Edit. Sav. Tom.  
6. p. 635.

service of blessing and praising God? And hence it was that ALTARS were erected, and Churches also consecrated, throughout all the world; as also Intellectual and Reasonable Sacrifices were by all Nations offered up to God the King of the whole world. But as for the bloody and smoaky Sacrifices, they are by a secret and invisible power quite extinguished, and are no more in use.

“solita, vi quadam occultâ & invisibili deleta & extincta sunt. Lo here ALTARIA in toto terrarum orbe constituta, for the offering of the Christian Sacrifice.

Where I thought not good to omit that what Eusebius speaks here of the World in general, S. Chrysostome affirms in particular of our British Islands; “Καὶ γὰρ (saith he) αἱ Βρετανικαὶ νῆσοι, αἱ τὴν θαλάττης ἐκλίσκειν καὶ ταύτης, καὶ ἐν αὐτῇ ὕσαι τῷ Ὠκεανῷ, καὶ δυνάμει τοῦ ῥήματος ἡδοντο. καὶ γὰρ καὶ ἐκκλησίαι καὶ ΘΥΣΙΑΣΤΗΡΙΑ πύλασιν. The British Islands, which lie out of this sea, and are in the Ocean it self, have felt the power of the Word: for even there also Churches and ALTARS are erected.

“Θεολογία peragenda tradidit? Quorum causâ tum \* ALTARIA in toto terrarum orbe constituta sunt, tum Ecclesiarum dedicationes factæ; solique omnium moderatori Deo divina sacrificiorum, solâ || mente & ratione obeundorum, ministeria ab omnibus gentibus exhibita. Sacrificia verò sanguine, cruore & fumo peragi

## SECTION II.

BUT will some say, 'Tis true indeed, that from two hundred years after Christ, and forward, the name of ALTAR was much frequented; but before that time it cannot be shewed to have been used by the testimony of any Authentick Writer; and therefore nothing so ancient as that of TABLE. So some of ours affirm indeed; but they will be tried by no other Authors and Records of those times than such only as themselves hold for genuine, as Justin Martyr, Theophilus Antiochenus, Irenæus, or it may be another small Tractator or two (with whom this name is not found.) Of whom the works of the two principal, Justin and Irenæus, the most likely to have informed us, are near the one half perished.

But before I make further Answer to this Exception, I would know to what end it is made, and what advantage the Authors thereof do hope to gain by it. For the reason, I think, why the name ALTAR is so much scrupled at is, because it is thought to imply Sacrifice. But Justin Martyr and Irenæus are well enough known to call the Eucharist both an Oblation and Sacrifice; yea the latter to dwell upon that theme. What gain is there then, that the name ALTAR is not to be found in those works of theirs which remain, if that of Oblation and Sacrifice (for which the name of ALTAR is disliked) be? Besides, what likelihood that those who conceived of the Eucharist under the notion of a Sacrifice, should not call the place thereof, as well as their Successors did, ΘΥΣΙΑΣΤΗΡΙΟΝ?

Secondly, I would know of the Authors and users of this Exception, whether in those Writers and Fathers before the two hundred years after Christ, which they acknowledged for genuine, the name of TABLE be to be found, or not, given to that whereon the holy Eucharist was celebrated. If it be not, then this Exception of two hundred years after Christ, (which yet is but one hundred after the Apostles) makes no more against the one than the other, if neither be to be found in the works extant of the Fathers which then lived. For by this it will appear, they had no occasion to mention this sacred BOARD either by one name or other in those works of theirs which are left unto us. Now for my part, though I have with diligence sought to inform my self herein, yet hitherto it hath never been my hap to find the Name of TABLE in any of them more than of ALTAR. I have enquired of others; and yet they have not shewed it me. And therefore till I see it, I will believe it cannot be shewn.

But perhaps you will say, What matters it whether the Fathers we speak of have it or not, if the Scripture hath? For doth not S. Paul say, You cannot be partakers of the Table of the Lord and of the Table of Devils? 'Tis true. There is this only place to be alledged to that purpose: I know no other. And yet this too, if the judgment of some of our own Expositors be taken, is not sufficient to prove it neither. For Table here might signifie, not the instrument or seat, but the Epulum or meat it self; it being the use of all Languages (I am sure of those learned ones) to express

\* diet





Sect. 2.

time of the holy Eucharist. For the better judgment whereof, and of the right meaning of the Canon (because the readings, distinction, and translations somewhat vary) take also a Canon of the Council of Carthage under Aurelius (Anno 397.) very like unto it, and made undoubtedly in imitation thereof.

(a) That it is not lawful to offer any thing but Bread and Wine mingled with water at the time of celebrating the holy Mysteries. Let nothing else besides the Lord's Body and Blood be offered, as our Lord himself hath ordained; that is to say, Bread and Wine mingled with water. But as for the First-fruits, whether of Honey or Milk, let them be offered (as the manner is) upon one solemn and accustomed day, at the Baptism of Infants. And though these (viz. Honey and Milk) more especially offered at the ALTAR, yet they are to have their proper and peculiar benediction, different and apart from the blessing of the Bread and Wine, or the consecration of the Lord's Body and Blood. Nor let there be any thing presented as a kind of First-fruit-offering there (viz. at the Altar, at the time of celebrating the holy Mysteries) but Grapes and Corn.

\* ἰδιῶν ἐχέτω  
εὐχαριστῶν, ὡς  
ἐν τῷ ἀγία-  
σματι τοῦ Κυ-  
ριακοῦ σώματος  
καὶ αἵματος  
ἀλλὰ καὶ  
ἀλλὰ καὶ αἵματος

Syn. Carth. Can. apud Balsam. 40.

(a) "Non licere præter panem & vinum aqua mixtum quidquam in sanctis mysteriis offerre. Ut nihil amplius quam Corpus & Sanguis Domini offeratur, quemadmodum Dominus ipse tradidit; hoc est, Panis & Vinum aqua mixtum. Primitiæ autem, sive mel, sive lac, offerantur, ut moris est, uno die consueto, ad Infantium mysterium (puta in Baptismo.) Et si enim maxime [ἐν Θυσιαστηρίῳ] ad ALTARE offerantur, \* propriam tamen suam habeant benedictionem. Nihil autem amplius in primitiis [nimirum ad Altare, in sanctis mysteriis] offeratur quam ex uvis & frumento. Which only were permitted to be offered at the time of the Eucharist, (as may seem) because Bread and Wine are made of them.

But I will not set my rest upon a Pseudepigraphal Testimony, but alledge a witness past exception, and for antiquity beyond them all: And that is, that holy and blessed Martyr Ignatius, Bishop of that City where the name of Christians was first given to the Disciples of Christ; who lived and saw the latter end of the Apostles times. This blessed Martyr, in those Epistles of his which none that are learned or judicious now make question of, thrice useth the name ΘΥΣΙΑΣΤΗΡΙΟΝ or ALTAR for the Lord's TABLE, in his Epistles Ad Philadelphenses, Trallenses,

Ignat. Ep. Antioch.

1.

(b) I write unto you and warn you that you use one Faith, one Doctrine, one Eucharist: For there is one Flesh of our Lord Jesus Christ, one Blood of the same our Lord Jesus Christ which was shed for us; one Bread broken for us, and one Cup distributed to all; one ALTAR to every Church, and one Bishop with the Presbytery and Deacons my fellow-Servants.

and Ephesios. In the first whereof ad Philadelph. he speaks thus: (b) "Scribo ad vos, moneoque ut unâ fide, unâ prædicatione, unâ Eucharistiâ utamini: una enim est caro Domini nostri Jesu Christi, unus illius sanguis qui pro nobis effusus est; unus item panis omnibus confractus, & unus CALIX qui omnibus distributus est; unum ALTARE omni Ecclesiæ,

\* P. 236. Exer. 6. in Epist. Ad Ephesios.

& unus Episcopus cum Presbyterio & Diaconis conservis meis. In this place \* Videlicet expressly acknowledgeth the name ALTAR to be used by Ignatius for the HOLY TABLE, (though otherwise he be no friend to that name) because he knew not how to elude it. I thought good therefore to put it in the head of the file, to lead on the rest which follow. Whereof

2.

That Ad Ephesios shall have the next place; where exhorting them to be subject and at unity with their Bishop and Presbytery, he enforceth it thus: "Nemo erret; (faith he) Nisi quis intra ALTARE sit, [Gr. ἐν τῷ τοῦ ΘΥΣΙΑΣΤΗΡΙΟΥ,] privatur pane Dei. Si enim unius aut alterius precatio tantarum virium sit, ut Christum inter illos statuat; quanto plus Episcopi & totius Ecclesiæ oratio consona ad Deum ascendens (for this used to be presented at the Altar) exorabit, ut omnia quæ petiverint Christo dentur ipsis? As if he had said, Be not deceived, but take notice, that as every one who is not at peace with his brother is excluded from the Altar, [Matth 5. 24.] so much more he that through disobedience is in schism and discord with his Bishop and spiritual Fathers is excluded thence; that is, hath no right to offer his Gift thereat; and consequently is deprived of the Bread of God, (the holy Eucharist,) and of the benefit of those precious and efficacious Prayers therewith offered up to God by the Bishop and Priestly Order in the name of the whole Church. Which how great a benefit it is may appear by this, That if the Prayer of one or two be of that efficacy as to place Christ in the midst of them; how much more shall the united prayer of the Bishop and the whole Church be of force to prevail with the Divine Majesty to grant them all they shall ask in Christ's name? It follows, (c) "Quisquis igitur

(c) Whosoever therefore separates himself from these, and joyns not with the Council of the

ab



Clergy, whose office it is to celebrate the Christian Sacrifices, nor with the Church of the First-born which are enrolled in heaven, (Heb. 12. 23.) Whosoever is thus in schism and discord with them, is a Woolf in a Sheeps skin, pretending meekness under that disguise.

*natus sacrificiorum*, he understands the Bishop and his Clergy, who are *Senatus rei Divinae*, or *sacris faciundis*. Therefore *Vedelius*, who will needs here, without reason or copy, in stead of *βελῆ δυσίων* read *βελῆ οσιών* (the better to make way for his conceit, That the body of the Church in general should be the *Altar Ignatius* here speaks of) did but correct the *Magnificat*, and pervert *Ignatius* his meaning, which he understood not. For that this which I have said is the meaning of *Ignatius* in this place, appears more plainly by the third Testimony I am now to alledge of his, viz.

(4) Reverence the Bishop, as ye do Christ, as the blessed Apostles have commanded us. He that is within the ALTAR, is clean; and therefore obeys the Bishop and Presbyters. But he that is without, is he that does any thing without the Bishop, Presbyters and Deacons: and such a one hath a defiled Conscience, and is worse than an Infidel.

*“scientiam & Infideli deterior est: i.* He is a Woolf in a Sheeps skin, as he said in the other Epistle. The places are twins, and the one is a gloss unto the other.

Now, by warrant of these Testimonies, I think I may safely conclude, That the use of the name ΘΥΣΙΑΣΤΗΡΙΟΝ or ALTAR (for ought that any hitherto hath shewed to the contrary) is no less ancient in Christianity than that of *ἱερὴ τράπεζα*, of the HOLY TABLE or TABLE OF THE LORD; and that both have been promiscuously used from the Apostles times.

Nor is it any marvel it should be so; for these names are of an equivalent notion, and signifie one and the self-same thing. For what is an Altar but of those kinds of things we call Tables? what Genus else can we refer it to? The difference is, That an Altar notes not a common, but an Holy Table, a Table for an Holy Feast, such as I have heretofore shewed a Sacrifice to be, *Epulum ex oblatis*, or a Feast of an Oblation made unto God: That is, there is no more difference between a Table and an Altar, than between another Cup and a Chalice. An Altar is not every Table or a Table for a common Feast, but an Holy Table; and an Holy Table is an Altar. The difference is not (as many suppose) either in the matter, as of wood or stone; for an Altar may be of wood (as both the golden Altar and that of *Burnt-offering* were in the Tabernacle, namely of Shittim-wood) and a Table may be of stone: nor in the posture or manner of standing, whether in the middle, or against a wall; (for the Altar of *Burnt offering* stood in the midst of the Priests court, and the Altar of *Incense* up against the veil:) But this is the true difference, that a Table is a common Name, and an Altar is an Holy Table. “*This Holy Altar* (saith *Gregory Nyssene*, *Sermone de Baptismo Christi*) *whereat we stand, is by nature a common stone, nothing differing from other stones; but being consecrated to the service of God, and having received the benediction, it is* *ἱερὴ τράπεζα* “*ἁγία, Θυσιαστήριον ἀχραντον, an Holy Table, an Altar inviolable.* See he makes one to be the Exegesis of the other. For in times past (when men perhaps were as wise as we are now) it was thought fit and decent, that things set apart unto God, and sacred, should be distinguished not only in use, but in \* name also from things common. For what is a Temple or Church but an House? yet distinguished in name from other Houses. What is a Sacrifice but a Feast? yet distinguished in name from other Feasts. So what is an Altar but a Table? yet distinguished in name from other Tables.

Well, let all this be granted, may some man say, that there is no greater difference between these two names than as you affirm; yet ought the Language of the Church to be conformed to the Style of the New Testament. But where in the New Testament should those Ancients find any Text whereon to ground the application of this name to the Holy Table? I answer, There, I am prone to believe, whence they derived the Oblation of the Bread and Wine in the Eucharist, and that Rite of Reconciliation at their entrance thereunto; (where the Deacon was wont to proclaim, *Μὴ τις κατὰ*

*“ab his separatatur, neque concurrit cum βελῆ δυσίων, & Ecclesiâ primogenitorum conscriptorum in celis, Lupus est sub ovina pelle, faciem mentiens mansuetam: that is, An Infidel in a Christian's coat.*

Where by *βελῆ δυσίων*, *Concilium* or *Se-*

Sect. 2.

*Ex Epist. ad TRALLENCES ante med. (a) “Reveremini (inquit) Episcopum vestrum sicut Christum, quemadmodum beati nobis præceperunt Apostoli. “Qui intra ALTARE est, mundus est; quare & obtemperat Episcopo & Presbyteris. Qui verò extra est, hic est qui sine Episcopo, Presbyteris & Diaconis quippiam agit: & talis inquinatam habet con-*

\* Yea and in form and fashion on 190. See *Maimon. apud Ansfworth* upon *Lev. 19. 30.* For both *Sanctity* and *Sanctification* consist in *Distinction*.

Sect. 2.

\* Let no man  
have ought  
against his  
brother.  
Matt. 5. 23, 24.

\* Chap. I. II.

τῷ. \* Nè quis contra aliquem, or in some other words to like effect; and then every one to salute his brother in token of Reconciliation and Peace) and that was from that Ordinance of our Blessed Saviour in his Sermon upon the Mount, viz. *If thou bringest thy GIFT unto the ALTAR, and there remembrest that thy Brother hath ought against thee; leave thy GIFT before the ALTAR, and go, first be reconciled to thy Brother, and then come and offer thy GIFT.* Which Scripture they took to be an Evangelical constitution, wherein our Saviour implied, by way of Anticipation, that he would leave some Rite to his Church in stead, and after the manner of, the Sacrifices of the Law, which should begin with an Oblation, as they did; and that to require this proper and peculiar qualification in the Offerer, *To be at peace, and without enmity with his Brother*; Inasmuch as *Irenæus* seems to place that Purity of the Evangelical oblation prophesied of by \* *Malachi*, even in this requisite. *Vide l. 4. c. 34.* Hence also they may seem to have learned to call the *Bread and Wine* (in respect of this Oblation) Ἁγία δῶκεν, the Holy GIFTS, from the word our Saviour here useth.

For that they derived from this Text that Rite of Peace and Reconciliation before the Offertory, appears expressly out of *Constit. Apost. l. 2. c. 57. Iren. lib. 4. 34. Edit. Ecard. Tertull. De Oratone c. 10. Eusebius De vita Constantini, lib. 4. c. 41. Cyril of Jerusalem Catech. Myst. 5.* Why then may I not believe as well that they might derive from the same Text the Offertory itself, and the application of the name *Altar* to the Holy Table; seeing all three in the Text depend one upon another, and that there is not in the New Testament any other passage of Scripture whereon so ancient and universal a practice of the Church, as was in all these three particulars, could expressly be grounded? And, besides that the Primitive practice of the Catholick Church is a good Rule to interpret Scripture by, there may be good Reasons found from the circumstances of the Text, and Sermon it self, to perswade it to be an Evangelical Constitution.

1. Because there was no such thing commanded in the Law to such as came to offer Sacrifice; nor any such *Deuterostis* to be found amongst the Traditions of the Elders. Now it is altogether improbable our Saviour would then annex a new Rite to the Legal sacrifices, when he was so soon after to abolish them by his sacrifice upon the Cross, yea (if the Harmonists of the Gospel are not deceived) within less than two years after; for they place this Sermon between his second and third Passover. Ergo he intended it for an Ordinance of the Kingdom of God, (as the Scripture speaks) that is, for the Church of his Gospel.

2. Because the Sermon, whereof this was part, is that famous Sermon of our Saviour upon the Mount, which he read as a Lecture to his Disciples, to instruct them in the Mysteries of the Kingdom of God, a little before he sent them out to preach; and so, in all likelihood, contained the Summe of that they were to preach; which no doubt was Doctrine Evangelical. In all other parts of the Sermon we find it so; wherefore then should we not so esteem it even in this also?

Verse 20.

3. Because it is brought in (and that in the first place) as an exemplification of that righteousness wherein the Citizens of the Kingdom of Christ were to outgo the righteousness of the Scribes and Pharisees: *I say unto you, (saith our Saviour) except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the Kingdom of Heaven.* Then follows this Text, shewing how far we are to outstrip the Scribes and Pharisees in our obedience to the Precept, *Thou shalt not kill.*

Verse 17.

4. This passage should be Evangelical, forasmuch as it seems, together with the rest that follow it, to be a part of that ἀνθρώποις or Complementum Legis whereof our Saviour spake a little before, saying, *Think not that I am come to dissolve the Law and the Prophets, (that is, to abolish or abrogate the observation of them in my Kingdom) ἀλλὰ ἀνθρώποις, but to accomplish, supply, or perfect them.* For this to be the meaning of that ἀνθρώποις, the whole discourse following it seemeth to evince, wherein namely our Saviour puts in practice and makes good de facto in several particulars what he formerly said he came to do.

### SECTION III.

BUT there is one thing yet behind, by no means to be forgotten in this Argument, That what I have hitherto spoken of the name *Altar* is to be understood of θυσιαστήριον, not of βωμός. For these two are not the same. ΘΥΣΙΑΣΤΗΡΙΟΝ is the Altar



*Altar of the true God*, Β Ω Μ Ο Σ the *Altar of an Idol*. Wherefore the ancient Fathers and Christians (which spake the Greek tongue) never used to call the *Altar of Christ* Βωμός, (though it were the usual word in that language) but ever *Θυσιαστήριον*. Which difference they learned out of the Greek Bible; in all which the *Altar of the true God* is \* no where termed Βωμός, but always *Θυσιαστήριον*. On the contrary, Βωμός is never used (when it is used) but of an *Idolatrous Altar* or *Altar of an Idol*. This difference of these two words may be evidently seen and confirmed by one passage in the first Book of *Maccabees*, c. I. v. \* 59. where concerning the Ministers of *Antiochus Epiphanes*, who had erected an *Altar to Jupiter Olympius* upon the great brazen *Altar* in the Temple of the Lord, and sacrificed thereon, the Greek expresseth it in this manner, *Θυσιαζόντες ἥσαν ἐπὶ τῷ Βωμῷ, ὃς ἦν ἐπὶ τῷ Θυσιαστηρίῳ*, They sacrificed upon the Βωμός, which was upon the *Θυσιαστήριον* \* which our Translation rightly renders, They sacrificed upon the *Idol-Altar*, which was upon the *Altar of God*; the circumstances of the place leading them thereunto. And that this Testimony may not go alone, take with it a like expression or two in *S. Chrysostom*, who in his 24. *Homil.* in 1. *Ad Corinthios*, brings in our Saviour thus speaking; Εἰ αἵματι. ἔπιθυμῶ, μὴ τὸ πρὸς εἰδώλων βωμὸν τῷ πρὸς ἀλόγων φόνῳ, ἀλλὰ τὸ *Θυσιαστήριον* τὸ ἐμὸν τῷ ἐμῷ φοίνισσεν αἷματι. If thou desirest blood, make not the *Idols Βωμός* ruddy with the slaughter of Beasts, but my *Θυσιαστήριον* with my blood. 'Tis upon that passage, The cup of blessing which we bless, is it not the communion of the blood of Christ? With the same style in the Homily a little before quoted [ *Demonstrat. Quod Christus sit Deus* ] he magnifies the speedy propagation of the Gospel, that in so short a time Βωμοὶ καὶ εἰδώλα (*Eomoi & Simulacra*) were abolished, and *Θυσιαστήρια* were erected throughout the *Roman Empire*, yea among the *Persians, Scythians, Moors and Indians*. To all which add another observation, That ΘΥΣΙΑΣΤΗΡΙΟΝ is a word not used by any Pagan Writer, but is a mere Ecclesiastical and Hellenistical term, first devised (as \* *Philo* in his *Vita Moysi* would give us to understand) by the Septuagint to express the Hebrew word מִזְבֵּחַ, and to distinguish the Altar of the God of *Israel* from the Altars of the Idol-Gods of the Gentiles.

Sect. 3.

\* Except only *Siracides*, and the 2. Book of *Maccab.* whole *Hyie gentili-zeth.*  
\* al. 62.

\* *De vit. Mo-*  
*sis* i. 2. τὸ ἵδ  
\* *De vit. Mo-*  
*sis* i. 2. τὸ ἵδ  
\* *De vit. Mo-*  
*sis* i. 2. τὸ ἵδ  
\* *De vit. Mo-*  
*sis* i. 2. τὸ ἵδ

But you will ask me now, Wherein consisted the real difference between the two, which made them so nice to call the one by the name of the other? or was it verbal only? I answer, it was real. For the *Altar of the true God*, *Θυσιαστήριον*, was only (as the name implies) a *Table for sacrifice*; viz. in the Law, of those bloody Sacrifices which were then offered to God by Fire and Incense; in the Gospel, of the reasonable and spiritual Sacrifice, sent up unto God λόγῳ καὶ πνεύματι, only by the word of thanksgiving and prayer. But Βωμοὶ or the *Altars of the Gentiles* were *Suggesta* or *Scabella sculptilium & simulacrorum*, *Idol-stools* or *Foot-stools* of their Images, in respect of the accommodation the one had to the other; which was such, as their Idols were placed before, upon, or above their Altars. This may appear in some sort by those passages of *S. Chrysostom* which I now quoted, especially the latter. And by that of *S. Anselm*, *Hom. 6. De verbis Domini*, where he proves from this posture, that the Gentiles took and worshipped their *Idol-statues* for Gods, because they placed them upon their Altars. "Nam illi (inquit) quod Numen habebant & pro Numine accipiant illam statuum, Ara testatur. And this also the name Βωμός fitly intimates, as properly importing a *Basis*, whereon something standeth, quasi Βῆμα, of the word Βαίνω, as *Eusebius* notes; and is accordingly used by \* *Homer* for the *Basis* whereon stood the gilded Statues of *Boyes* holding lights at a banquet;

Mark here who they are that have turned the *Christians* *Θυσιαστήριον* into the *Gentiles* *Βωμός*.

\* *Odyss.*

Χρυσεοὶ δ' ἄρα κῆρυ εὐδμήτων ἐπὶ βωμοῖς  
ἔτασαν, αἰθομένης δαΐδας μετὰ χερσὶν ἔχοντες.

So 2 *Chron.* 34. 4. we read, That *Josiah* caused the *Altars of Baalim* to be broken down, and the *Images* that were on high above them. *Aaron*, when he set up the golden calf, is said in like manner to have built an *Altar* before it, *Exod.* 32. 5. This connexion between the *Gentile-Altars* and *Idol-Statues* or *Images* may also be gathered out of that \* fore-cited passage of *S. Cyprian*, *Epist.* 55. where declaiming against some lapsed Christians, who having in time of Persecution sacrificed unto Idols, would for all that be admitted again into the Church without due satisfaction, If this be suffered, (saith he) "Quid superest, quam ut ECCLESIA Capitolio cedat, & recedentibus sacerdotibus, ac Domini nostri ALTARE remouentibus, in Cleri nostri sacrum venerandumque confectum (i. in sacrificium nostrum, seu \* τὸ ἄγιον Βῆμα) SIMULACRA atque IDOLA cum ARIS suis transeant?"

\* See *Sect. 1.* of this Treatise, pag. 384.

\* Or, as this part of the Church is ter-

med in a story of the same time in *Euseb.* τὸ Ἀγίασμα, the name whereby the *LXX.* call the Sanctuary in the Old Test. *Heb.* *Esch.* 4. 7. cap. 13. de *Martino Martyre*, "Adduam ad Ecclesiam statuit intus prope τὸ Ἀγίασμα."

Sect. 3.

In this not long passage are many things worthy observing. 1. *Ecclesia* used for the place of Holy assembly, and opposed to *Capitolium*, which stands here for any Gentile-Temple. 2. The place of the *Clergie* next the *Altar*, and distinguished from that of the *Layety*. 3. The coupling of *simulacra* and *Idola cum Aris suis*, as *individui comites*, and the opposition thereof to *Altare Domini nostri*, i. *Christi*. 4. That the Latin Fathers sometimes imitated the Greek, in distinguishing, as well as they could, the names of the *Altars of Christ* and the *Altars of Idols*, calling Θυσιαστήριον ALTARE, and Βωμὸς A R A. Which the Author of the vulgar Latine so far observes, that throughout the Canonical Scripture he never calls the *Altar of the true God* ARA, but the *Altars of Idols* only, as the Septuagint useth the name Βωμὸς.

I have prosecuted this observation of the difference between Θυσιαστήριον and Βωμὸς the more largely, because it will help us through those doubtful and stumbling passages which are found in *Origen*, *Minutius Felix*, *Arnobius* and *Lactantius*, in their disputes against the Gentiles. Who although they lived, the two first in the third Century, (after *Tertullian*;) the two latter about the beginning of the fourth *seculum*, in the days of *Diocletian* and *Constantine*, fifty years after *S. Cyprian*; (during all which time, it is apparent, confessed, and may be invincibly proved against such as shall deny it, That Christians had *Oratories* and *Houses of worship* to perform the Rites of their Religion in; as also, by those Testimonies alledged, that they usually called the HOLY TABLE there placed by the name of ALTARE and ΘΥΣΙΑΣΤΗΡΙΟΝ:) yet these Authors afore-named, when the Gentiles object Atheism to the Christians, as who had no *Templa*, no *Ara*, no *Simulacra*, are wont in their Apologies to answer by way of Concession, not only that they had none, but more, that they ought not to have. What should this mean? why this? They answer the Gentiles according to the notion wherein they objected this unto them; to wit, that they had no Βωμοί, no *Idol-stools*, or *Simulacrorum scabellum*; not that they had no Θυσιαστήρια. Therefore the word which *Origen* there useth is Βωμοί. And in all those passages you shall ever find *Ara* & *Simulacra* to go together. *Origen*; (a) “Ο

(a) *Celsus* affirms that we Christians decline the building or setting up of Altars, Images and Temples.

(b) Why have the Christians no Altars, no Temples, no Images?

(c) Herein ye are wont to charge us with hideous impiety and irreligion, viz. that we do not make any Image or Representation of any God, nor build any kind of Altars at all.

(d) What can Temples and Altars mean? what do Statues signify?

And as for Temples, their meaning was, they had no such *claustra Numinum* as the Gentiles supposed *Temples* to be, and to which they \* appropriated that name, viz. Places whereunto the Gods, by the power of spels and magical consecrations, were confined and limited, and for the presencing of whom a Statue was necessary; places wherein they dwelt, shut up as Birds in a cage, or as the Devil confined within a circle, that so they might be ready at hand when men had occasion to seek unto them: That Christians indeed had no such dwellings for their God as these; for that their God

(e) Worshipping-places, Houses of Prayer, Churches.

or δ *Εκκλησίας*. For such the stories and monuments of those times expressly inform us they had; and the Gentiles themselves that objected this defect, knew it too well; as may appear by their Emperors Rescripts for demolishing them, and sometimes for restoring them, when the Persecution ceased. All which he that will may find in *Ensebius* his Ecclesiastical History, before either *Arnobius* or *Lactantius* wrote: Whither I refer them that would be more fully satisfied; yea to *Arnobius* \* himself in the end of his 4. Book *adversus Gentes*, where he speaks of the burning of the Christians sacred Books, and demolition of their Places of assembly. And thus I conclude my Discourse.

\* Perhaps he adds this by way of correction of his word *Altaria*.  
\* According to which style S. Hierome Ep. ad Rusticum sancti de 3<sup>o</sup> l. Apostat. Quid sanctorum Basilicas destraxerunt in Templo converterunt. Ep. 10.  
a Galienus in ed. ap. Euf. l. 7. c. 12. Gr. 17.  
b Apud eund. Hist. l. 7. c. 1, 2.  
c Euf. de laud. Constant.  
d Idem Hist. l. 7. c. 3.  
\* See this passage of *Arnobius* in the Discourse on 1 Cor. 11. 22. pag. 338

“Κίλοσ. φησιν ἡμᾶς Βωμὸς καὶ ἀγάλματα καὶ νεὼς ἰδρύσθαι φέρον· *Celsus ait nos Ararum & Statuarum Templorumque fundationes fugere*. *Minutius Felix*; (b) *Cur nullas Aras habent, Tempia nulla, nulla nota Simulacra?* *Arnobius*; (c) *In hac consuetis parte crimen nobis maximum impietatis affigere — Quid non Deorum alicujus simulacrum constituamus aut formam, non Altaria fabricemus, \* NON ARAS.* *Lactantius*; (d) *Quid sibi Tempia, quid Ara volunt, quid denique ipsa Simulacra, &c?*

*dwelt not in Temples made with hands: But not, that they had not* (e) \* τόποι θρησκευσίμου, πο βόικυς περσευκλήεις, \* Κυριακά,



## PSALM CXXXII. VII.

*We will go into his Tabernacle, we will worship towards his Footstool.*



O the Hebrew לְהָרוֹם רַגְלָיו is rightly rendred; and those who say *Before his Footstool*, imply the same, if it be rightly construed. The LXX. hath εἰς τὸ τόπον ὃ ἐξῆσαν οἱ πόδες αὐτοῦ, *Toward the Place where his feet stand*, which is a *Periphrasis* of a *Footstool*.

THE LORD'S FOOTSTOOL here mentioned was either the *Ark of the Testimony* it self, or the place at least where it stood, called DEBIR or the *Holy of Holies*, towards which the Jews in their Temple used to worship. The very next words following my Text argue so much, *Arise, O Lord, into thy rest, thou and the Ark of thy strength*. And it is plain out of 1 Chron. 28. 2. where David saith concerning his purpose to have built God an House, *I had in mine heart to build an House of rest for the Ark of the Covenant of the Lord, and for the FOOTSTOOL of our God*. Where the Conjunction [and] is Exegetical and the same with [that is.] According to this expression the Prophet Jeremy also, in the beginning of the second of his *Lamentations*, bewaileth that *The Lord had cast down the beauty of Israel*, (that is, \* his glorious Temple) and *remembred not his FOOTSTOOL*, (that is, the Ark of his Covenant) *in the day of his wrath*. Verse 1.  
\* As Isa. 60. 7.  
& 64. 11.  
Plal. 96. 6.

This to be the true and genuine meaning of this phrase of *worshipping the Lord towards his Footstool*, besides the confessed Custom of the time, is evidently confirmed by a parallel expression of this worshipping posture, Psalm 28. 2. *Hear the voice of my supplication when I cry unto thee, when I lift up mine hands* אֶל־רִבְיָר קְרָשָׁה *towards thine HOLT ORACLE*; that is, toward the most Holy place where the Ark stood, and from whence God gave his answers. For that the רִבְיָר DEBIR, which is here translated ORACLE, was the *sanctum sanctorum* or *Most holy place*, is clear out of the 6. and 8. Chapters of the first Book of Kings; where in the \* former we read, that *Solomon prepared the ORACLE or DEBIR, to set the Ark of the Covenant of the Lord there*: in the \* latter, that *the Priests brought in the Ark of the Covenant of the Lord unto his place, into the Oracle of the House, to the most holy place, even under the wings of the Cherubims*. Wherefore the Authors of the Translation used in our Liturgy rendred this passage of the Psalm, *When I hold up my hands toward the Mercy-seat of thy holy Temple*; namely, having respect to the meaning thereof. Thus you see that one of the two must needs be this *Scabellum pedum* or FOOTSTOOL of God, either the Ark or *Mercy-seat* it self, or the *Adytum Templi*, the *Most holy place* where it stood. For that it is not the whole Temple at large (though that might be so called) but some thing or part to those that are within it, the first words of my Text [*We will go into his Tabernacles*] do argue. If then it be the Ark, (whose Cover was that we call the *Mercy-seat*) it seems to have been so called in respect of God's sitting upon the Cherubims, under which the Ark lay, as it were his Footstool: whence sometimes it is described, *The Ark of the Covenant of the Lord of Hosts, which sitteth upon the Cherubims*. If the Ark, with the Cover thereof the *Mercy-seat*, be it self considered as God's Throne, then the place thereof, the DEBIR, may not unfitly be termed his *Footstool*. Or lastly, if we consider Heaven to be the Throne of God, as indeed it is, then whatsoever place or monument of Presence he hath here on Earth is in true esteem no more but his *Footstool*. \* Verse 19.  
\* Verse 6.  
1 Sam. 4. 4.

Thus the meaning of the Text is plain, which I thought good to make choice of for the Argument of my Discourse at this time, for our better information concerning the lawfulness of that practice of worshipping God towards the holy Table or Altar: For it becomes not us who live in such places as these, where Knowledge is taught, and should be derived to other parts of the Church, to be ignorant of the reason and quality of any thing, especially concerning the Worship of God, which either we do our selves, or see others do; lest in the first we be guilty of Imprudence, in the other

Psal. 132. 7.

of Uncharitableness in miscensuring others. And in this particular, Information is so much the more needful, because many scruple at this kind of posture in God's Worship; esteeming it little better than Idolatry, as being of like nature with worshipping God by an Image: wherein how much they are deceived I shall make now to appear.

Know therefore, That to worship God by an Image, and to worship him towards some place or monument of his Presence, are things of a differing nature: For the first is absolutely forbidden by the Divine Law; the latter we find continually practised by the people of God in the Old Testament, and that with his allowance and approbation. Thus in the Wilderness they worshipped him towards the Cloud, as the sign or monument of his Presence going with them, *Exod. 34. 5, 8.* In the Tabernacle and Temple they directed their posture toward the Ark of the Covenant, or most Holy place, as my Text (and that parallel place now alledged out of *Psalm 28.* for confirmation) witnesseth; namely, as to the place of his Throne and Footstool. Unto which I add for a third Testimony, that of *Psalm 99. 5. Exalt ye the Lord our God, and worship towards his Footstool:* There goes before it in the beginning of the *Psalm*, *The Lord reigneth, let the people tremble; he sitteth between [or upon] the Cherubims.* The same thing is meant or implied by that expression of *worshipping the Lord toward his holy Temple*, in the 5. and 138. *Psalms*; in the first whereof, v. 7. *I will come into thine House (saith David) in the multitude of thy mercy, and in thy fear will I worship toward thy Holy Temple.* Mark; *I will come into thine House, and then worship, &c.* This form the Jews at this day are wont to pronounce in the Adoration which they make at their entrance into their Synagogues, turning themselves at the same time toward an Ark or Cabinet, wherein they lay the Book of the Law, made and placed in imitation of the Ark of the Covenant with the Two Tables. In the other *Psalm* likewise, v. 1, 2. the Psalmist saith, *Before the Gods (that is, the Angels) will I sing praise unto thee: I will worship towards thy holy Temple;* that is, toward the place of the Ark or Mercy-seat. For we are to take notice, that the people or Layety came no nearer than into the Courts of the Temple only, and the Priests themselves entred no farther but when they were to order the Lamps, and burn Incense evening and morning, or renew the Shew-bread; otherwise they also stood and officiated without in the Court appointed for them, called the *Priests Court*: so that both (the people especially) standing in the Courts when they worshipped, they directed their faces toward the Temple or  $\text{N A O}$  strictly so called, where the Ark and Mercy-seat were. Hence comes this expression of *worshipping the Lord toward his holy Temple*: as much as to say, We will come into thy Courts, and worship thee toward the place where thy memorial, or monument of thy Presence is. With these places may be compared that of the 134. *Psalm*, where the Levites (standing namely in the *Priests Court*) are exhorted to *lift up their hands toward the Sanctuary* [*LXX. eis ta agia. Targ. על רוכן קודשא toward his holy seat*] and to *blest the Lord*.

Besides this, when they were absent from the Temple, yea though in a strange and foreign Country, and that far remote, yet when they prayed or worshipped, they turned their faces thitherward: as appears by *1 Kings 8. 44, &c.* in the prayer of *Solomon* at the dedication thereof; and the example of *Daniel*, *Dan. 6. 10.* who *opened his windows towards Jerusalem, and kneeling upon his knees three times a day, prayed, and gave thanks before his God, as he was wont;* yea, even then when the Temple and holy City were burnt and destroyed, and the Ark of the Testimony not then there, but only the place where it was wont to be. *Zorobabel* also, *3 Esd. 4. 58. lifted up his face to heaven toward Jerusalem, and praised the King of Heaven.* And this custom the Jews in their devotions still observe unto this day. Yea all this may seem (for ought that can be shewed to the contrary) to have been done out of the use of mankind, without any special Precept to that purpose, which is no where to be shewn. For as for the prayer of *Solomon* (besides that Precepts are not wont to be given in prayers) it is there presupposed only as a rite of custom; \* Nature it seems having taught mankind, as in their addresses unto men to look unto their Face, so in their addresses unto the Divine Majesty to look that way, or toward that place, where his Presence is more demonstrated than elsewhere; whether  $\phi\upsilon\sigma\epsilon\iota$ , (if I may so speak) as in the Heavens; or  $\delta\epsilon\iota\sigma\epsilon\iota$ , as in Temples and like sacred places, where his Name and Presence either is, or is wont to be recorded. Hence it appears, that to worship God *versus locum presentiae*, towards the place where any sign or specification of his Presence is, is no *Idolatry*, nor forbidden by the Second Commandment: For surely

\* Plutarch. in Aristide de Paulania: *Lacrymis oppletus convertit se ad Fanum Funonis, manusque ad caelum tendens, precatur Citheroniam Funonem, &c.* Varro l. 4. de lingua Lat. de Curio se devovente:

Ad Concordia (sub. adem) conersut, &c. Sic emendat Scalig. quem vide in Collationis, & qua ibidem ex Livio adducit ad hanc rem facientia.



that which was no *Idolatry* in the Old Testament, is no *Idolatry* in the New; whatsoever fault otherwise it might have.

Pfal. 132. 7.

The reason of this difference, between worshipping God by an Image and worshipping him towards some place where his Presence is specified, is this, Because in the first the Creature is used *objectively* to the act of Divine worship, (that is, as the thing worshipped;) but in the other as a *local circumstance* of worship only. For we are to know that a Creature may be used in the act of Divine worship by way of *Object*, by way of *Local circumstance*, or by way of *Instrument*. The first, by way of *Object*, that is, as that to which the Act of worship is directed and terminated upon, without question is *Idolatry*. For the Lord our God is a jealous God, and cannot endure that any created thing should partake with him by way of *Object* in the Act of his worship. But he that useth an *Image* in the act of Divine worship as an *Image*, that is, interposing it in the same as the representation of that he worshippeth, makes it not the term of his posture only (as any other Creature might be, and some always will be,) but the *Butt* (as I may so speak) or *Object* of his Act. For in the act of worship, to look or attend unto any thing as that which representeth unto him the *Object* unto which he is tendering his act, is to make it an *Object representative*; and consequently, such as in part and as by way of intervention receiveth the Act which by it is tendered to the Prototype. Which although it be no more but to be only relatively worshipped, and for the examples sake, and not absolutely and for it self; yet is it more than the jealousy of God can endure, as is manifest by his so strict prohibition and frequent detestation thereof.

But as for the two other ways of using a creature in the act of God's worship, by way of *Instrument* only, or *Local circumstance*, neither of them is impious or unlawful.

First, Not to use it therein as (or by way of) an *Instrument* whereby it is performed: For then it would be unlawful to use a Table or a Chalice in the celebration of the holy Eucharist, or the like; to use a Book when we pray, sing, or give thanks unto God; to praise him with Instruments of Musick, as *David* \* ordained; to use a Book to swear upon, when we take an oath; for to swear is as much an Act of Religious worship, and as much appropriated unto God in Scripture, as any other worship due unto him. Wherefore the Rites used therein (as to turn toward, lay our hands upon, and kiss the Book of the holy Gospels, as the Tables of the new Covenant of God with men in Christ) if they be well examined, will afford much light toward the decision of this Question of posture in our adoration of God in the Church: especially if it be considered that the very same Rites, for the same purpose, have been anciently used upon an \* Altar. But this by the way.

\* See 1 King.  
ch. 8 v. 31.  
*Jurantes Aras*  
*tauerant;*  
Cicer. pro Plac-  
co, Plautus Ru-  
dent. Virg. 12.  
Æneid. Juven.  
Sat. 1. A. Justin.  
l. 24. Vid.  
Pont. p. 3. p.  
146.

Secondly, Neither is it impious or unlawful in God's worship to use a creature in way of a *Local circumstance* thereof; namely, as that whereby the place of our worship is determined: for then it would be unlawful to use Temples or Churches to worship God in, or to have any designed place there accommodated for the Priest to minister or officiate at. But this our practice shews we esteem and acknowledge lawful. Now if it be lawful to make use of a creature for the *Ubi*, or place *where*, of the worship we give unto God, why not as well for the place *WHICH-WARD*, or *which-way* we worship him? *UBI* & *QUO* *Where* and *Which-way* being both alike differences and relations of Place; and the worship of God no more communicated thereby with the Creature, whereby we determine the one, than whereby we determine the other. Indeed the Creature by this means is honoured and dignified; but that honour the Creature receiveth lies only in this, in being chosen and preferred before any other for such sacred use. Which honour, I trow, is of no other or higher nature, than what any Sacred thing according to the fitness and propriety it hath may be respected with.

Moreover, if it should not be lawful in Divine worship to direct our posture towards a Creature, and that too in great regard of some special relation it hath to Godward; it would be unlawful to set our faces and lift up our hands and eyes to Heaven in our prayers and invocations tendered unto the Divine Majesty; which I know not any that makes scruple of. And yet if the determination of our posture only by a creature in Divine worship be *Idolatry*; why might we not justly scruple, lest this posture of our hands and faces to Heaven-ward at such a time might make us guilty of worshipping the Host of Heaven, that is, the Sun, Moon, Stars and Planets, as the Gentiles and *Israelitish* Idolaters did? But for our warrant herein, our Blessed Saviour, in that Prayer he hath left unto his Church, hath taught us to say, *Our Father*  
*which*

Psal. 132. 7.

which art in heaven. For without doubt, if we may without impiety determine the Divine presence thus in our speech, we may also (yea fit, I think, we should) do the like at the same time with our posture; which is no more but to express that visibly by our gesture, which we utter vocally with our mouths. For not that which is before us only in our posture, but that which is the *terminus* of our Act, is the Object of our Worship. Nor to determine our posture only by a creature, but to communicate the Worship we give unto God therewith, is that which the Divine Law forbiddeth. And that this difference must be admitted, is evinced by the severe and peremptory prohibition of the one, and the frequent examples of the other practised by holy men in Scripture. Besides that the admission thereof openeth the true way how to answer our adversaries, when they alledge the aforementioned places of Scripture in patronage of their Idolatrous worship.

\* Orat. Paneg.  
ap. Euseb. Hist.  
lib. 10. cap. 4.  
Dionys. Ar.  
ep. 8. ad Demo-  
philum.  
\* May not our  
order of setting  
the Ten Com-  
mandments  
over the Com-  
munion-Table  
have had some  
reference this  
way? See Or-  
ders Anno  
1555. 7. Eliz.  
Artic. 7.

Now then to apply all this to the *Hypothesis*: ἡ ἁγία τράπεζα, the *HOLY TABLE* or *ALTAR*, (for the difference is but verbal) in our Christian Churches, answers unto the Ark or Mercy-seat in the Jewish Temple, being *Solum Christi*, and in the language of Antiquity the Christian \* *Sanctum sanctorum*; where the Book of the Gospels (by ancient custom laid thereon) parallels the \*two Tables, the holy Eucharist the golden Pot of Manna, that is, the sacred Monuments and Symbols of the new Covenant those of the old. Why may not then a like respect be had to it in the posture of our Christian adoration, which the Jews in their worship had, not only to the Ark of the Testimony, but to the Altars which stood before it, yea even to the Temple it self, when they could not come to perform their devotions therein; and that too (as I have already observed) when that Ark which Moses made by God's appointment, with those two sacred Symbols (the two Tables and Pot of Manna) were no more there, as in the Second Temple they were not; but only the place ordained for them, or at the most (if that) some imitative Ark only with a Roll of the Law put therein, such as the Jews at this day are known to have in their Synagogues, and to direct their posture toward it when they worship, as formerly they did to that in the Temple? See Buxtorf. *Synagog. Judaic. cap. 5.*

Matt. 10. 12.

Lastly, all Nations and Religions have been wont to use some reverential gesture when they enter into their Temples. And our Blessed Saviour in the Gospel would not have his Disciples to enter into a man's house without some salutation; εἰσερχόμενοι εἰς τὴν οἰκίαν (saith he) ἀσπάζεσθε αὐτοὺς, when ye enter into an house, salute it. Why should we not think it to be a part of Religious manners to do as much when we come into the house of God? Now of all Gestures, Adoration or bowing of the Body seems to be the most comely and ready for that purpose; and of all postures in the doing thereof (and some posture there must needs be) that which is directed towards that which is the most sacred and of most preeminent relation to God in the Church; that, namely, where he is commemorated, and the blessed Symbols of his Body and Blood reached forth unto us, (who is our \* *Propitiatory* through faith in his Blood, and by whom alone and whose Sacrifice we have access unto his Father,) the *HOLY TABLE* or *ALTAR*. What place then so fit to be both in our eye and mind, when we make our addresses unto Him, as this?

\* ἱλαστήριον  
Rom. 3. 25.  
the name  
whereby the  
Mercy-seat is  
called in the  
old Testament.

The *Israelites* worshipped towards the place of their ἱλαστήριον, which was a Type of ours; why may not we worship in like manner toward the place of our ἱλαστήριον, the Truth of theirs?

### Of the practice of Antiquity.

\* See the Au-  
thor Quæst. &  
Resp. ad orthod.  
in Justin.

Mart. Quæst. 118. Clem. Alex. Strom. 7. ante Med. Tertul. Apol. c. 16. item ad nationes, l. 1. c. 13. Origen. Hom. 5. in Numer. cap. 4. p. 210. \* Dionys. Areop. de Ecclesiast. Hier. c. 2.

THAT the ancient Christians worshipped \* towards the East, (that is, the same way they did their first homage to God \* in their Baptism) is manifest to all that have but looked into Antiquity.

That their Altars also were usually placed toward the same in their Churches, is a Truth that can hardly be questioned.

It follows therefore that when they worshipped, they turned themselves or looked toward the Altar also.

If it be asked, Which of the two they respected in this their posture: I answer, they respected both; and therefore placed the Altar accordingly, to the Eastward, that both might be observed; even as the Jews placed their Altars both of Incense and

Burnt-



Burnt-offering toward the *West*, because they worshipped that way. But if they could not observe both, then they preferred the Altar; as in that Church at *Antioch*, where (if \* *Socrates* say true) the Altar, or place thereof, the Chancel, (for so *ὑστασις ἡγου* sometimes signifies) stood toward the *West*, contrary (as he there acknowledgeth) to the manner of other Churches. Now he that considers well the Custome of Antiquity, and remembers that which *Gregory Nazianzen* testifies of his mother \* *Nonna*, will not think it credible they should either turn their backs upon the Altar, or their faces from the Priest, whilst he officiated thereat, as then he always did; which yet they must needs do, if, notwithstanding that situation of the Altar, they had worshipped toward the *East*. Howsoever, if the nature of the things be considered, there can be no difference given, for the point of lawfulness, between the one and the other; nor why this should more intrench upon impiety and Superstition than that.

Thus much we find of the Christians posture in general, when they worshipped God. But what reverential Guise, Ceremony or Worship they used at their ingress into God's House in the Ages next to the Apostles (and some I believe they did) is buried in silence and oblivion. The *Jews* before them (from whom the Christian Religion sprang) used, as I have already shewn, to bow themselves down with their faces toward the Testimony or Mercy-Seat. The Christians after them, in the *Greek* and *Oriental* Churches, have, time out of mind, and without any known beginning thereof, used to bow in like manner, with their posture toward the Altar, or Holy Table, saying that of the Publican in the Gospel, *Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ*, God be merciful to me a sinner; as appears by the Liturgies of *S. Chrysostome* and *S. Basil*, and as they are still known, both Laity and Clergie, to do at this day. Which custome of theirs, not being found to have been ordained or established by the Decree or Canon of any Council, and being to agreeable to the use of God's people of the Old Testament, may therefore seem to have been derived unto them from very remote and ancient Tradition. Nothing therefore can be known of the use of those first Ages of the Church, farther than it shall seem probable they might imitate the *Jews*, God's people before them, or have given beginning to the custome of the Churches after them. And if kneeling, bowing or inclination of the head could be proved, or, for want of testimony, may be supposed to have been their gesture at their ingress; surely there were no reason why we should not believe they bowed, kneeled, or inclined their heads the same way then, which they used to pray and worship at other times.

In the *Latin* Church this gesture of bowing towards the Altar may seem to have been proper to the Clergy in their approaches to it, and recess from it, at least to such as came into the Quire; the Laity at their first entrance into the Church kneeling only. *Card. Bessarion*, (a *Greek*) in his \* Epistle to the Tutor of the Sons of *Thomas Palaeologus*, instructing them how to carry and behave themselves among the *Latines*, In *Ecclesiam Latinorum* (saith he) *cum ingredientur, in genua procumbentes preces dicant, ut Latinis mos est*: When they shall enter into any Church of the *Latines*, let them kneel down and say their prayers, as the manner of the *Latines* is. For in *Greece*, as is aforesaid, their manner was to bow. Yet whether they used not some other gesture in *Spain*, would be enquired, because of those words of *Isidorus Hispalensis*, *De Ecclesiasticis officiis lib. I. c. 10.* concerning those that came into the Church after the Service or Lessons were begun; *Si superveniat quisque* (saith he) *cum Lectio celebratur, adoret tantum Deum, & præsignatâ fronte aurem sollicitè accomodet*: If any shall come into the Church when the Lesson is a reading, let him only adore God, and crossing his forehead attend diligently to what is read.

I will add here two the most ancient Testimonies, I think, extant of a Reverential respect used to be given to the Holy Table or Altar; and that, as I conceive, (if not both of them, one at least) of a more direct nature than that wherewith the same is honoured by being made the term only of our posture when we worship God.

One is out of *Dionysius* called *Areopagita*, (or whosoever were the Author, for sure ancient he is) *Ecclesiast. Hierarch. cap. 2. De mysterio Baptismi*, where he saith, That after the Hymn accustomed was sung, the Priest or Bishop *ἀσπασάμενος. ἢ ἰσθάν τε ἀπελάων*, having saluted or kissed (for either way may *ἀσπασάμενος* be rendred) the Holy Table, he goes thence and questions the party to be baptized, &c.

The other is of *S. Athanasius*, in *fine Sermōnis adversus eos qui Humane in Christo Domino Naturæ confessores spem suam in Homine defigere dicunt*, Edit. *Commel. tom. 2. pag. 255.* in these words; *Quid? quid & nunc* [*ὅτι προσπίπτοντες ἀγίῳ ὑστασίῳ ἡγου*] *qui ad sanctum Altare accedunt*, [*περιπίπτοντες δὲ τῷ τοῦ, καὶ μετὰ φόβου καὶ χαρῆς ἀσπάζομενοι*]

Psal. 132. 7.

Lib. 5. Hierarch.

Ecclesi. c. 2. 3.

Ep. Armen.

Socrates, in de-

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Plal. 132. 7.

ἀσπαζόμενοι ] illudque amplectuntur, & cum timore & letitia salutant (vel osculantur,) non in lapidibus aut lignis, sed in Gratia per lapides, aut ligna piis commemorata animo insistant. Understand here by ΧΑΡΙΣ, or GRATIA, the holy EUCCHARIST, for so the Fathers are wont to call it. See Casaubon. Exercit. 16. §. 46. The meaning therefore is, That those, who when they approach the holy Altar, do with fear and joy embrace and kiss it, (as the manner then was) attend it not as wood and stones, but as that whereby the Body and Blood of Christ is commemorated to his holy Ones.

CONCIO AD CLERUM  
DE  
SANCTUARIO DEI  
SEU  
DE SANCTITATE RELATIVA.

LEVITICI 19. 30.

מקדשי תירא *Sanctuarium meum reveremini.*



U A L E M Philosophi *Virtuti* sedem posuerunt ab Extremis utrinque remotam, talem quoque Sacrae Scripturae stylus *Pietatis* laudat semitam; Viam nempe mediam, quā neque dextrorsum iter neque sinistrorsum: Hanc qui tenent, viam rectam insistere, perfectè coram Deo ambulare; qui verò ab ea aliquoversum deflexerint, tantumdem dicuntur à rectò deviàsse. Nos autem (heu miserum genus!) nescio quo naturæ nostræ vitio, dicam? an fato, tantum ferè ab aurea hac Mediocritate absumus, quantum ipsa ab Extremis suis Mediocritas. In arduo illo regulatæ Pietatis jugo vix momento consistimus, quin, ut decantatum illud *Sisyphi* saxum, ad ima vitiorum relabimur inquieti.

Hoc cum in aliis quamplurimis observatu est proclive, tum vel maximè in hac, de qua nunc agendum mihi est, *Reverentia Sacra*. Quid enim? naufragium hîc multorum video, his *Scyllæ* allisâ, illis *Charybdî* absorptâ nave; dum hi *Venerationis* prætextu Idololatriam, illi hujus fugâ Contemptum inducunt omnis rei Sacrae.

Mihi, (Viri Patres Fratresque) dum rem istam altiùs paulò cogitatiùsque mecum expendo utrique horum videntur in extrema abiisse nimis, & terminos movisse ab antiquo positos: Quos ego, pace Vestra, Viri Ornatissimi) aliquatenus dignoscendi & reponendi spe, naviculâ meâ, tenui licèt, audebo per hoc fretum; nullo (Deum testor *καρδιογνώσκω*) aut Superstitionis amore, aut Christianæ Simplicitatis odio, sed solius Veritatis investigandæ studio; neque tam ut mores obsoletos revocem, qui nobis fortasse ex usu non fuerint, quàm ut decoram rebus Christianis Majestatem asseram, & opportunam de aliorum factis judicandi modestiam charitati & prudentiæ Christianæ subjiciam.

Quod



Quod ut faciam, duo mihi hodie explicanda sunt ad totidem hujus Scripturæ Verba : Primum est *De sanctuario Dei*, alterum *De Reverentia seu Veneratione Sacra*. De Sanctuario duo dicam : primò *Quid sit*, deinde *An locum usumque habeat sub Evangelio*. Est igitur *sanctuarium locus sanctus*, id est, *Locus Deo consecratus ad usus Divinos*. Sancta autem quàm verè & quo sensu nuncupentur Loca hujusmodi, id verò ex diversa Sanctitatis notione eruendum est. Diversam dico, & quam triplici notâ disparaverim in *Essentialem, Virtuosam & Relativam*.

Levit. 19. 30.

Sanctitatis triplex notio.

*Essentiali* Sanctitate Deus ipse sanctus est, cujus Sanctitas non est aliud ab ipso. *Virtuosam* nos debemus, id est, *Pietate*, imbui ; qualitate nimirum sanctâ quam *Virtutem* viri pii, seu *Virtutem finieris religiosam* ; cujusmodi Græcis propriè *Οσιότης* dicitur, Latinis *sanctimonia*.

Atqui *Locum*, putâ rem inanimem, neque hâc neque illâ Sanctitate vel *sanctum* ducimus, vel dicimus *sanctuarium*, sed tertiâ solâ Sanctitatis notione, quam dixi *Relativam*. Hanc autem definitio *Peculiaritatem rei versùs Deum à certo Præsentia ipsius aut Domini modo*. Hujusmodi Sanctitatem *Relativam* appello : Qualitatis enim aut Virtutis nihil habet quod inhæreat, ut superstitiosuli multi credunt, sed pura puta *Relatio* est, cujus participes res Græci *ιεγας*, Latini *sacras* nominârunt ; nec facile in hac verbi notione alternârunt aut hi aut illi. Addo *versùs Deum* : neque enim quod cuivis peculiare, neque si Angelis ipsis, id *sanctum* ullo modo est habendum, sed quod soli Deo vivo & aeterno. Postremò subjungo, *à certo Præsentia ipsius aut Domini modo* : quibus verbis geminam Sanctitatis hujus efficientem designare volui, simulque innuere duos inde oriri *sanctitatis* modos, naturâ quidem diversos, re sæpenumero conjunctos, *Præsentia & Proprietatis*. Priorem ostendit illud Dei ad *Mosem*, *Exod. 3. 5. Extrahere calcamenta de pedibus tuis ; Locus enim in quo stas, terra sancta est* : propterea scilicet, quòd Deus illic visibili specie apparuit, & singulari modo *præsentem* se exhibuit. Alioquin quid, quæso, intereat inter istum Locum & reliqua illius Deserti loca ? Sola *Præsentia* Dei singularis hunc locum singularem fecerat, & adhuc facit omnem locum ubicunque habet singulariter. Alterius modi sunt, ut omnes olim sub *Lege Oblationes*, ita sub Evangelio *Bona* ( ut nunc loquimur ) *Ecclesiastica*. Hinc enim ( cùm in hominum Bonis amplius non sint ) Deo peculiare illud *jus & Dominium* acquiritur à quo *sancta* omnino sunt censenda.

Sanctitatis Relativæ definitio.

Quamvis jam *Loca* præcipuè *sancta* sunt. ob *Præsentiam* ; *Templi* tamen & *sanctuarii* ratio utrumque Sanctitatis hujus modum comprehendit : quâ enim *Locus* est, à *Præsentia* modo ; quâ *Domus* est Deo Divinisque addicta, à *Dominio peculiari* sacrum est. Ita *Templum Hierosolymitanum* utrâque ratione fuit sanctum ; tum à *Dominio* Dei, nam *Dei Domus* dicebatur, & *Templum Domini* ; tum à *Præsentia singularitate*, cùm \* *Dei habitaculum* audiret, eò quòd ibi Deus cum hominibus colloqui, ibi homines Deum convenire, audire, orare, & de rebus obscuris consulere solebant : ut taceam, tot *Sacrificia*, tot rerum *Typicarum Mytheria*, totidem fuisse Dei *præsentis* Symbola.

\* 2 Chro. 6. 2.

Duplicem hanc *Templariæ Sanctitatis* rationem mirum quàm pulchre Apostolus *Paulus* Fidelium corporibus accommodavit, primâ ad *Cor. cap. 6. An ignoratis* ( inquit ) *corpus vestrum esse Templum Spiritûs sancti qui in vobis est*, ( audite *Præsentiam* ) neque vos esse *vestri juris* ? audite *Proprietatem*. Item alibi, \* *Vos* ( inquit ) *estis Templum Dei viventis*. Quare autem ? quia ( inquit ) *dixit Deus, Habitabo in iis & inambulabo*, ( hoc *Præsentia* est ) deinde quia dixit, *Et ero illorum Deus, & ipsi erunt mihi populus* ; hoc *Dominii* est.

\* 2 Cor. 6. 16.

ATQUE ita *Locorum Sanctorum* indolem & naturam explicavi : Cujusmodi sub *Lege* obtinuisse cùm nemo dubitet, restat porrò inquirendum, an ulla *Loca* hujusmodi agnoscat *Evangelium*. Certè agnoscit *Evangelium Ecclesias* seu *Templa Evangelica* : habent Christiani & omnino habere debent sua *Oratoria*, sua ( sic loquar ) *Eucharisteria*, & *Dei Domus*, non ejusdem ( fateor ) cum *Judaico* rationis ; si tamen *Typi* rationem excipias, perinde atque illud *sancta* atque reverenda. *sancta* ( inquam ) non à *Dominio* Dei solo seu *Proprietate*, verum etiam à *Præsentia peculiaritate*. Anno enim in illis nos Deum quasi convenire solemus, & Deus nos *Ministerii sacri* ore compellare ? \* *Ubi sunt duo aut tres* ( ait Servator ) *congregati in nomine meo, ibi ego sum in medio illorum*. Et verò, quod longè maximum est, ineffabili modo adest in mystico Panis & Vini Sacramento. Haud enim verebor dicere, in sacrosancta *Eucharistia* non minùs peculiariter & visibiliter nobis adeste Deum, quàm *Mosè* in ardenti Rubo : nec *Templum* aut *Tabernaculum Judaicum* magis Christi Corpus præfigurâsse, quàm hunc Panem nobis exhibere. Locus igitur Rubo circumpositus sanctus erat ; & non erit *Sacra Mensa* ? *Templum Judæorum*, & non nostra *Eucharisteria* ? Et quid si non ibi jugiter exhibeatur hoc Sacramentum ? Locus tamen sanctus erit, ubi solet exhiberi. Filij *Pharaonis* fas non erat habitare in domo

An Evangelium agnoscat Loca Sancta.

\* Matt. 18. 20.

[ v. 11. sec. dist. Angl. ]

Levit. 19. 30.

Summa dicto-  
rum.

Object.

Cap. I. II.

\* 1 Ep. 2. 3.

Solut.

domo Davidis, quia (ut dicitur 2 Chron. 8. 23.) *sancta sunt ista, in qua ingressa est Arca Jehovæ*. Annon multò magis nostra Eucharistia sacra (de *sanctitate enim Relativa* semper loquor) ubi vera Domini *Arca* exhibetur, cujus illa tantum umbra?

Breviter igitur & uno quasi icu sic concludo rem totam. Si ulla sint hodie usquam terrarum aut gentium Loca Deo magis *peculiariora* quàm omnia, aut verè hæc omnia *sancta*, id est *sacra*, dixero, aut *sanctitatem Relativam* nondum verè definivi.

At verò inquit in *Evangelio* nulli loco alligatum esse Deum, neque nos ad Deum colendum. Id enim unius *Legis* fuisse proprium, ut in uno loco invocetur & adoretur Deus, in Typum Mediatoris unici; hodie non ita. De nobis & nostris temporibus vaticinari *Malachiam*, in *omni loco suffimentum offeretur Nomini meo, & munus purum*; quia *magnum Nomen meum erit in Gentibus, ait Dominus Sabaoth*. Quin & *Paulus* ad \* *Timoth.* in *omni loco* jubet orare Christianum. Ecce igitur Christianis promiscuè Deum colendum, non Templis, non Locis ad hunc usum Sacris: eodem illis loco habenda esse omnia omnino Loca. Secundò, (ut porro sciamus hoc *Legis* fuisse proprium) nulla primæva illa Christianitas hujusmodi Loca sacra novit, non vidit Apostolorum ætas: Quinimo in privatis domibus obibant illi sua Sacra; non certis, non sanctis, sed quibuscumque, ut occasio tulit, locis. Deniq; palmarium illud est, quo vel ex Gentibus erant qui oppugnârunt Tempia Gentium; ubique esse Deum, non habitare in Templis manufactis.

Videtis, ut in campum elicui & in aciem præcipuas *Hieroclastôn* copias: cum quibus nunc strenuè mihi confligendum; & proterenda singula eo quo produxi ordine. Aiunt, *Legis* fuisse proprium, ut loco certo, & peculiariter huc destinato, invocetur Deus; *Evangelio* liberum, ut in omni. Imò verò *Legi* fuit proprium, non tam ut certo, quàm ut unico Loco publicè colatur Deus; *Evangelio* liberum ut in multis, impossibile ut in omni. Quod igitur *Paulus*, *omni loco orandum*, de privata Oratione dixit, non de publica: Quod Propheta, in *omni loco suffitum Deo offerendum*, aut siquid simile ab aliis, de omnibus Locorum generibus aiunt, non de singulis omnium generum. Genera Locorum intelligo diversarum terrarum Loca; quasi dixisset *Malachias*. In omnibus terris erunt Loca ubi Gentes invocabunt nomen Dei. Nunquam enim futurum erat aut est ut in singulis singularum terrarum locis publico ritu invocetur Deus; sed tantum in aliquibus omnis terræ locis.

Præterea, Omnia Loca esse hodie æquè *sancta*, verum est de eo quod fas sit & liberum, non de eo quod sit actu. In *Evangelio* nullus Locus hoc privilegio gaudet, ut solus possit dici in usum Præsentia Divina: & tamen multa hodie sunt Loca quæ sola actu sacra sunt Præsentia Divina. Ut enim si quotamvis Bonorum partem liceat Deo consecrare, non idcirco dixeris omnes esse sacras; nec si quemvis Septimanæ diem liberum sit sacris Conventibus obligare, ideo omnem diem esse diem Festum: idem hinc putate; Omni quidem Loco fas esse, omnem tamen non esse sanctum.

In *Lege* Ministerium sacrum erat uni Familiae adstrictum; Ecclesia uni Genti. In *Evangelio* utrumque est Catholicum & commune; omni Familiae Ministerium, Ecclesia omni Genti: nec tamen sunt ex omni Familia Sacrorum administri, nec in omni Gente Ecclesia Dei. Idem hinc puta: liberum esse apud Christianos Deo Templum in omni Loco poni, non tamen positum esse in omni Loco.

Pergunt, & Apostolorum (inquit) ævo Tempia nulla aut Fana. Imò vos, inquam, Objectionum vani estis. Nam quid ingeritis mihi Tempora extraordinaria ad legem & mensuram ordinariorum? Sed non utar hoc effugio, quinimo fidenter assevero, Christianis jam Apostolorum ævo fuisse Loca sua Sacra seu *sacella*; neque in omni promiscuè loco ad publicum Dei cultum convenisse. *sacella*, inquam, habuerunt, in primis forsan initiis occulta illa, neque adeò vulgo Gentium conspicua; quia aut partes aut intra ambitum essent privatarum ædium; ipsa tamen nequaquam privata. Fallunt enim & falluntur qui, quasi publicum non esset quod semotum à conspectu publico, nimis importunè urgent, eò quòd palàm Synaxes suas non celebrârunt primi Christiani, ideo non publicis, & privatis convenisse Locis. At verò aliud omnino innuit Apostolus de Ecclesia *Corinthiaca*, 1 *Cor. c. 11*. De Ecclesie notione in hoc loco non contendam, an nempe Cœtum ipsum *Paulus Ecclesiam* dixerit, an Locum Cœtus; sed de re ipsa. Habuerunt, inquam, *Corinthii* Locum Sacris usibus peculiariter destinatum; non privati, sed publici juris. Quid enim? Annon objurgat eos Apostolus quòd propriam quiscque cœnam sumeret in loco sacro? *Enimvero*, inquit, *num domos non habetis ad comedendum & bibendum? aut Ecclesiam Dei contemnitis?* Ergò Ecclesia Dei, seu mavis, *Locus Ecclesie*, non erat domus ad comedendum & bibendum; ergò non privati juris, neque ad usus cujusvis privatos & communes. Iterum, *Quòd si quis esurit; & τῆς ἐξίας*, id est, *domi*, edat; nè ad condemnationem conveniatis: Ergò locus sacrorum Conventuum non erat ubi quispiam *domi* erat. Hæc enim duo adeò adjungit Apostolus,



Apostolus, ut contrarium ei significet *in omnia* Loco ad Religionis Conventum sacro.

Ultimum mihi restat sternendum agmen, quod sub *Omnipræsentia* Vexillo. Ubique aiunt esse Deum, & ex Sacris Literis nos doceri *non habitare eum in Templis manufactis*. Rectè. At verò idipsum sub *Lege* dictum aio, & de *Templo Solomonis*: non magis igitur nobis Templi rationem adimet quàm Judæis ademerat. Certè, inquires, apud *Jeremiam* dicit Dominus, *Ego cælum & terram impleo*. Fateor: At tu interim mihi expedias velim, quare Cælum speciatim vocetur *Dei Habitaculum*, quare ipsum Templum *Domus Habitationis Dei*, 1 Reg. 8. quorsum illi *Jacobi* spectat *Bethle* à VISO Divino evigilantis, Certè, inquit, *Jehova est in hoc loco*; attamen ego *nesciveram*: Quid hic putas? an ignorasse *Omnipræsentiam* Dei? an nondum fortè satis evigilasse Patriarcham? Vide sis egò, quisquis es, Argumentator, quàm non privatim in nos tuum telum: imò, si te sequamur, quàm manifesta pugna, & indissolubilis planè nodus.

Nos idcirco totum hoc difficile hujusmodi expeditus responso: Nempe Deum in Templis habitare non dici *inclusionem Essentia*, sed *speciali Præsentia suæ usu*; apud Judæos quidem usu hoc ipsi loco astricto, & tantum non sacramentaliter alligato; apud Christianos verò libero, singulari tamen: Quod ad Essentiam quidem, ubique esse; quoad specialem Præsentiam modum, non esse ubique: illà cælum & terram implere, hoc in cælo singulariter habitare, in terra non adeò; in Locis Sacris, non in omnibus adeò Locis. Idcirco *Jacob*, qui Essentia Ubiquitatem probè didicerat, in *Bethle* tamen nesciverat præsentem fuisse Deum; nimirum tam speciali Præsentia modo. Enimvero hic est ille *Præsentia Divinae modus*, quem *Faciem Dei* nuncupat Scriptura, hic ille peculiaris præsentia Divinae usus, quò qui venerint, *coram Deo venire, coram Deo stare* dicebantur olim Hebraico & prisco usu loquendi. Quod quidem nos, quamvis non planè perinde atque illi, verè tamen & absque superstitione usurpemus de omni loco ubi solenni ritu Deum aut accedimus invocandum, aut convenimus audiendum.

A B S O L V I jam de *Sanctuario*. Transeo itaque ad alteram & longè maximam pensi mei partem, quæ de *Veneratione* est seu *Reverentia Sacra*; re profectò, siquid aliud, perplexa & obscura; sed & valde lubrica: de hac una re tumultuatur Orbis, de hac scinduntur Ecclesiae. Unde siquid ego in re tanta ac tali ex mea stultitia protulero, & non ex Dei Verbo & Orthodoxæ Fidei analogia, id omne pro non dicto haberi volo; adeoque nullius præjudicio exacerbari, sed omnium charitate tegi & emolliri cupio. Quà spe fretus, liberè dicam, sed breviter, & multa paucis. Quid enim vela pandam? hoc ipsum timide, quod pedem omnino pono in hanc cymbam.

*Veneratio* igitur universè mihi est *Agnitio Eminentia habitata*; eaque duplex, *Interna* & *Externa*. *Internam* finio, quam *Mens* & *Affectus* habent: *Externam*, quæ ab illis foras ostenditur actu aliquo externo; ab illis dico, *Mentem* autem innuo & *Affectum*; idque jure, Omnis enim *Externa Veneratio* aut *Significatio*, utut operosa, intrinsecus non oriunda, inanis est; nec *Venerationem* verè dixeris, sed larvam hujus.

Porrò utraque harum adhuc trifariam mihi dispertienda, in *Religiosam*, *Sacram*, *Civilem*. *Religiosam* voco, quæ Essentiali Sanctitati deferenda, & Eminentia super omnia sublimi, id est, Deo vero & vivo; & hanc *Adorationem* propriè dicimus. *Sacram* appello, quæ *relative-Sanctis* debetur; & hanc verà & nativà vi verbi speciatim *Venerationem* dicendam arbitror. *Civilem*, quæ Civili ratione eminentibus.

Jam ex hac *Venerationis* triga *Sacram* solam destinavi hodierno sermone illustrandam. Nec id quenquam moveat, quòd *Sacram* hanc dixi ad differentiam, quasi *Religiosa* etiam non esset *Sacra*: ad has enim angustias distinctionum cogit me verborum inopia; quam ut vos (Viri Ornatiissimi) rectà mente suppleatis, quæso sic capiatís meam mentem, Nimirum, *Religiosam Venerationem Sacram* esse, sed & *plusquam Sacram*: hanc autem à me speciatim dici *Sacram*, quæ sit nudè *Sacra*, non etiam *Religiosa*.

Utcunque sit, Trichotomiam hanc aliorum in negotio isto Dichotomiis prætuli, ut tutam magis & illustrem. Horrui enim *Λατρείας* & *Δουλείας* *Acroceraunia*; Divisionem principio & ex se non malam, nisi eà quidem usi malè; nunc certè à *λογουαχίᾳ* lubricam & perplexam. De altera quoque illa quorundam è nostris in *Religiosam* & *Officiosam*, vereor nimis ut illud *Officiosum* parùm absit à *Civili*: aut si *Sacram* admittat, non tamen pro bono aut claro hujus doctrinæ futurum, ut *Sacrum Civili* sic eamus confusum.

H A C T E N U S de *Reverentia* & *Veneratione* generatim dixi, deinceps de *Veneratione Sacra* in specie dicturus. *Venerationem* igitur *Sacram* definio *Actum rem sanctam sanctè habendi*; vel, *Quà reverenter habemus rem sanctam*. Quid verò sit *rem sanctam sanctè habere*, id ex *Relative Sanctitatis* natura & ingenio sic demonstrabo. Tria sunt

Levit. 19. 30.

Cap. 23.

Veneratio definita.  
Veneratio duplex.  
Interna.  
Externa.

Utraque triplex.  
Religiosa.  
Sacra.  
Civili.

Veneratio Sacra definita & illustrata.

Levit. 19. 30.

*Sanctitati Relativæ* insita & nativa, *Peculiaritas*, *Discretio*, & *Eminentia*. *Peculiaritas* de essentia est Sanctitatis, ut ex Definitione est manifestum; duæ reliquæ Proprietates sunt. *Discretio*, quâ res in aliquo genere sanctæ discriminantur ab aliis in eodem genere rebus. *Eminentia* dignitas est rebus sanctis à Sanctitate adscita. Differunt res sacræ à non sacris, & præstant res sanctæ communibus. Unde tria hæc simul complexus est *Moses*, *Dent.* 26. ver. 18, 19. *Jehova*, inquit, *stipulatus est à te sponsonem hodie; te fore ei populum peculiarem — ut efficiat te sublimem supra omnes Gentes quas fecit, laude, nomine, & gloriâ; & ut sis populus sanctus Jehovæ Deo tuo.* Audite hîc populum peculiarem, sanctum, sublimem: *Peculiarem*, ideo sanctum; *sanctum*, ideo sublimem supra omnem populum. Hinc ergo apparet rem sanctam sanctè habere nihil aliud esse quàm habere prout sanctitatem condecet, id est, peculiariter, differenter, & sublimiter. Et hoc demum est ad meam mentem rem sanctam revereri & venerari; nimirum tum interno animi sensu, tum externo agendi usu eam præ aliis peculiariter, ab aliis differenter, & supra res communes eminenter & sublimiter habere.

Proinde Spiritûs Sancti verbo veneranter habere rem sanctam, sanctificare dicitur. *sanctificabis diem septimum*; id est, sanctè seu veneranter habebis, vel sanctè ages hunc diem. Ità *1 Reg.* 8. ver. 64. *sanctificavit internam partem atrii quæ erat ante Domum Domini*, eò quòd parâisset ibi holocausta & munera; id est, non consecravit, (hoc enim jam antè factum) sed sanctè habuit, & quasi honoravit actibus ibi religiosis. Item *sanctificare nomen Domini* eodem sensu est nomen ejus sanctè & veneranter habere.

Sanctificatio duplex.

הקרישׁ

קרישׁ

Sciendum tamen est, non semper hoc sensu usurpari sanctificandi verbum: Imò aliquando sanctificare est ex non sancto sanctum facere, id est, Deo addicere & consecrare; hoc *Hebræis*, si rectè observavi, est \* *הקרישׁ* in conjugatione *Hiphal*: Cùm verò significat, ut dixi, sanctè habere, seu sanctè uti, tum iidem \* *קרישׁ* dicunt in conjugatione *Piel*. Quo conjugationum discrimine observato, facile erit conciliare duo *Mosis* loca alioquin apertè pugnancia, quod unum idemque & sanctificari præcipitur & prohibetur. Primus, *Exod.* 13. 1. *Allocutus est Jehova Mosem, dicendo, קרישׁ Sanctifica mihi omne Primogenitum — ex hominibus & jumentis; meum enim est.* At contrà est locus alter, *Levit.* 27. 26. *Veruntamen, inquit, Primogenitum quod primum gignitur Jehovæ ex bestiis, nè quis sanctificato (לֹא יִקְרִישׁ) illud; Domini est.* Hîc facilis, inquam, est conciliatio, si posterior locus de Consecratione loquatur, (non enim iterum consecrandum quod Deus semel sibi consecraverat; ) prior de sancto usu; sanctè enim usurpandum quod Deus sibi sanctum fecerat. Differentia hæc insignis est, ut minùs sit perpetua; & tamen ex iis quæ haud putares ad eam flectas multa. Ego verò me ad id à quo deflexi.

Confirmatur Venerationis sacræ Definitio.

Dixi *Venerationem sacram positam esse in rem sanctam peculiariter & differenter habendo*. Hoc quamvis sit de omni significatione honoris etiam civili verum, speciatim tamen monstrabo de honore Sacro. Primò igitur de *Sacro unguento* præceptum, *Exod.* 30. 31. ut veneranter & sanctè haberetur. *Oleum*, inquit, *unctionis sanctæ est hoc mihi per generationes vestras; ideo vos usu peculiari illud sanctè habebitis.* *Carnem enim hominis* (inquit) *nè quisquam eo ungito, aut secundum confecturam ejus nè facitote simile ei.* *Rationem* subjungit; quia nempe *res sancta est*; id est, Totum hujus confecturæ genus Deo & sanctis usibus addicatur; ideo (inquit) *Res sancta esto vobis*, id est, ideo vos sanctè & reverenter habebitis, peculiariter & differenter ab aliis unguentis utendo.

Idem planè de *Suffitu sacro* legitur *vers.* 37.

Atqui omnium apertissimè *Ezech.* 22. 26. *Profanatio rerum sanctarum* per *Exegesin* exponitur *non discernere inter sanctum & profanum*, hoc est, promiscuè habere utrumque. Et ut tandem testimoniorum desinam, hoc ultimum adducam ponderis non ultimi, *Apostolum* nempe *Paulum* profanationem Sacræ cœnæ non aliâ dictione expressisse quàm *μὴ διακρίνειν σῶμα τῆς Κυρίας*, id est, peculiariter non habere, neque discernere panem mysticum: Ut hinc discamus *Discretionem rei Sacræ esse Venerationem ejus; discretim habere, venerari & sanctè uti.*

S A T I S jam cognovimus quid sit & in quibus sita *Veneratio sacra*. At quî, inquires, patebit, hanc quam explicavi talem adhuc dum deberi rebus sacris? Quî, inquam, nisi quòd adhuc in re Christiana sunt res sacræ; ergo & debitum sacrarum rerum? Objectum enim quamdiu manet, manebit etiam officium circa ipsum. Hæc una ratio est, & firma; cui addo id ipsum à Deo mandatum in Quarto Decalogi Præcepto.

In hoc enim Præcepto de *Peculiis Dei* agi affirmo, id est, de quibuscvis rebus sacris, ut sanctificentur, id est, sanctè & reverenter habeantur. At, inquis, sola hîc mentio de *Sabbato*, seu de *Tempore sacro*; de reliquis omnino nulla. Mihi verò hoc satis est, quòd de *Tempore sacro sanctificando* præcipitur; cùm hæc sit *Synechdoche Decalogi* propria



propria, ut ex una specie intelligeremus omnes ejusdem generis species, ex una rerum sacrarum specie omnes omnino res sacras. Quod quidem ex hoc ipso, de quo ago, versu est manifestum, *sabbata mea sanctificate, & sanctuarium meum reveremini*. Quorsum enim hic componitur *sanctuarium* cum *sabbato*, hujus *sanctificatio* cum illius *Reverentia*, nisi quod idem sit de utroque præceptum, & simile utriusque officium? Præterea, Particularis propositio rationem annexam habens æquipollet Universali quæ foret integri Syllogismi major. Ità hic, Dies Septimus est Dei dies, Ergò, Dies Septimus est sanctificandus. Enthymema hoc si compleveris, Major propositio erit, Omne quod Dei est jure peculiari, id nobis sanctè habendum est. Jam assumo, non solum Tempus sacrum, sed omnes res sacræ, Personæ, Res, Loca, Dei sunt: Ergò, Unumquodque horum est sanctè, id est, honorificè & veneranter, habendum.

AT QUE ita hactenus *desinivi, illustravi & asserui Venerationem Sacram*: sed id promiscuè & *universè*. Nunc ampliùs videndum, quid ea *specierum* habet, quid *Divisionum*; quas certè *geminas* ostendit tum *ex se*, tum *ex Objectorum varietate* sumendas.

*Per se* dividitur, ut omnis universè Veneratio, ità speciatim Sacra, in *Internam* & *Externam*. *Internam* hic speciatim dico, cum internè & animo rem sacram habemus peculiarem, differentem, sublimem, id est, uno verbo, *sanctè*. *Externam* cum idipsum externè præstamus actu aliquo externo, nempe *Oris, Gestus, Operis*. *Ore*, cum honorificè, & pro decoro sublimitatis Sanctæ, si Res fuerit, loquimur; si Persona, alloquimur. *Gestu*, cum corpus ipsum singulari & præcipuo quodam motu, situ, habitu, quod intus est Venerationis effigiat. *Opere* denique, cum item præcipuo tractamus modo, id est, Sanctis nec ut vulgaribus utimur, nec in iis quæ vulgaria.

De *Interna* Reverentia aut nulla, aut modica lis est; idcirco sufficiat posuisse, non evoluisse. De *Externam* multa & magna: tum, An sit in Evangelio seu rebus Christianis ullo modo ferenda; tum, si hoc constabit, Quomodo sit facienda. Prior lis iniquissima est, & procul ab omni ratione. Quæ enim cogitare fas, & affectu intus concipere, cur non & proferre liceret *Ore, Habitu, Opere*? Certè quæ istis ostentare & foras representare nefas, etiam concipere, etiam cogitare impium est. Argumentatio hæc solida est & ἀποδείκνυται. Sed rem aliis porro argumentis evincam, cum speciatim mihi ventum ad Venerationem Locis Sacris asserendam.

Altera de *modo* hujus Venerationis lis est, Quâ formâ, quo actuum externorum genere exhibenda. Eam quidem, nè cum Religiosa confundatur, ancipitem agnosco & magnis tenebris involutam: mihi quoque ut difficilem, ità nec adedò tutam explicatu. Quoniam verò mihi in integro jam non est ut sortem quam elegi diffugiam, libabo etiam hic aliquid, sed suspenso pede &, Homeri verbo, ὀπτεροχάδω.

Omnis itaque *Externa Veneratio* aut *Personalis* est, aut *Realis*. *Personalem* appello quæ actione transeunte absolvitur; idque vel motu gestive corporis; ut inclinando, incurvando, demittendo, item caput aperiendo, vel certis compellendi & appellandi formulis. *Realem* Venerationem voco, quæ præter actionem ipsam, rem aliquam inter agendum adhibet, aut agendo efficit, in honoris quem significat symbolum; ut qui Principem aut Dominum suum munere honoraverit, non transeunte ceremoniâ, sed præterea *Realis* honore ipsum afficit, quia Muneris rem adhibuit inter honorandum.

Ità Augurum more, partibus in hoc Venerationis cœlo signatis, venio jam ad Augurium ipsum; dicòque *Personalem* Venerationem extrinsecus indifferenti usu possè & Deo tribui, & creaturis; aliâ quidem atque aliâ mente fateor, utrique tamen rectè, si mens & intentio recta Venerantium. Ita Deo & hominibus promiscuè genu flectimus, inclinamus, caput aperimus, supplices manus attollimus, alia de externa specie similia promiscuè facimus.

At verò de *Realis* Veneratione alia ratio est; nam multa hic deprehenduntur ingenio & indole esse ad Deum solum & unicum spectantibus. Quæcunque nimirum aut *De Re* sunt, aut *Ad Rem* solius Dei propriam. *De Re* dico, id est, de Objecto in solius Dei potestate & jure: & *Ad Rem*, id est, ad finem ipsi peculiarem. In hoc genere est omnis *Consecratio*; est enim ad rem sacram faciendam. At res sacra Dei est solius, & ab respectu ad ipsum. Soli igitur Deo est consecrandum. In illo est *sacrificium*; est enim *sacrificium* de re Animæ quæ subjecta soli Deo: Soli igitur Deo est Sacrificandum. Eodem pertinet *Primitiarum* & aliarum quarumvis rerum oblatio; sive pro frugum & pecoris incremento, quæ *Eucharistica* est oblatio; sive pro exauditione precum, quæ *Euclica* & *Votiva* oblatio est: nam hæc de rebus sunt in solius Dei potestate ad conferendum. Unigigitur & soli Deo est de his rebus & similibus offerendum.

Porro etiam illi *Venerationis Externæ* modi, qui naturâ suâ sunt promiscuè & Deo & creaturis communes possunt restringi causâ vel *Circumstantiâ*, vel *Moris*. Causâ *Circumstantiâ*, Dei & sacrarum rerum sunt propria quæcunque fiunt inter ipsa sacra.

Levit. 19. 30.

De Externa  
Veneratione  
4. Consecraria.

Causâ *Moris*, Dei fiunt propria quæ more & instituto legitimo usurpantur erga solum Deum: rerum similiter humanarum quæ in solis humanis rebus.

Ex hisce fundamentis quatuor duco Consecraria, quibus de *Externa Veneratione* quid fas, quid nefas, si mihi censere fas, ita cenfeo.

1. Qui Creaturis venerandis adhibet quod naturâ & ingenio suo ad Dei solius honorem spectat, purus & propriè dictus *Idololatra* est: & tales assevero omnes qui sacrificant, qui consecrant, qui vota faciunt Creaturis.

2. Quam *Venerationis* ceremoniam vel omnium Gentium publicus, vel alicujus privatus mos Deo fecit propriam, extra Deum usurpare *sacrilegium* est, Ejusmodi forsân est (aliud in *Gestu* vix memini) *Occulorum elevatio ad cælum*. Sin minùs, tales certè dixerim istos Ecclesiasticæ melodix modos Psalmis Deo cantandis peculiariter consecratos.

3. Quod naturâ alioquin adiaphorâ, Circumstantiâ tamen causâ fit Dei aut rei sacræ proprium, qui tali circumstantiâ, si Dei fuerit, transfert ad creaturam; aut si rei sacræ, ad rem non sacram; in illo Semi-idolatra est, in isto profanator rei sacræ. Hoc Consecrarium damnat Salutationes, honoris delationes & allocutiones civiles inter sacra & in loco sacro: Nam quæ impietas est, cùm ad Deum cœperis, ad homines converti, nullo Deo? Quodcunque feceris tali loco, tali tempore, aut ad Deum solum, aut circa rem solius Dei erat faciendum.

4. Quod naturâ pariter & usu indifferens est, aut instituto humano privatim humanis datum, illud fas est Deo & sacris adhiberi; si tamen non abfuerit à decoro sacro. Ut si quæ fuerit *Gestûs* decori ceremonia adhuc in civilibus tantùm usurpatâ, potest ea, si Ecclesiæ videbitur, etiam Deo adorando & Sacris reverendis adhiberi.

Altera Divisio  
Venerationis  
Sacra, scil.  
in Venerationem Personarum,  
Rerum,  
Locorum, Temporum.

ABSO LVI de Divisione prima: insequor alterum quæ ex *Objectis*; unde quadruplex mihi exit Veneratio sacra, *Personarum, Rerum, Locorum, Temporum*; tot enim sunt Peculiorum Dei, seu rerum sacrarum, genera. Ubi in singulis, quæ genere una, specie diversa est Veneratio, propter accommodationem diversam: idque de Veneratione tam *Interna* quàm *Externa* verum. Suus est *Internæ* cuique in affectu modus; *Externæ* in effectu mos venerandi. Virum Dei veneror; etiam mensam Dominicam reverenter habeo; item alias res sacras. Atqui lapis est, qui eodem affectu lapidem veneratur quo debuit personam. Simile de *Locis & Temporibus Sacris* mihi cogitare.

Interim non negabo in Veneratione *Interna*, ut non facilè animadverti, ita difficilè explicari quam indico differentiam: Et certè quanta quanta est, non aliunde eris discernendo, quàm ex mente recta & recto de re veneranda sensu. Jam verò *Externæ* Venerationis admodum clara sunt discrimina. Ut enim in rebus naturalibus *Formarum* differentias vix aut nè vix assequimur; *Materiarum* oculis usurpamus: eadem hîc ratio; latet quod intus est; quod foras prodit, varium se prodit & multiforme. Quod quidem manifestum erit ex ternis istis quas dedi *Externæ* Reverentiæ partibus, *Oris, Gestûs, Operis*. Ab ea quæ *Ore* fit Reverentia incipiam. Ea duplex est, *Loquendo, alloquendo*. *Loquendo* cohonestamus cujusque generis res sacras; *Alloquendo*, personas solas: honorificè enim loqui oportet de omni re sacra; personas solas alloqui decet honorificè. Jam verò *Gestûs* sive *Habitus* aut totius corporis est, aut partium. Totius gestu, id est, incurvando, inclinando, procumbendo, gestu, inquam, ipso, aut fallor, aut personis solis exhibenda Veneratio: Partium verò sive gestu sive habitu, etiam non personis; ut *Manuum lotionem*, quam in sacris reverenter tractandis usurpant veteres; & *Pedum nudationem*, quæ solennis erat olim in calcandis locis sacris. At *Tempori sancto* honorando *Gestûs* ceremonia nequit adhiberi, nisi quis fortè usitatum illud Festis diebus ornandi & vestiendi studium eò referat. Reverentia denique seu Sanctificatio Externa quæ *Opere* fit, ea quidem, quod ad personas sacras spectat, in officio peculiari sita est, nempe aut ipsorum erga se, aut aliorum erga ipsos.

Quod verò ad *Res*, & reliqua sacrorum genera, *Loca* nimirum & *Tempora sacra*, eorum Sanctificatio & Veneratio sita est in usu eorum sacro; ita ut in omnibus hisce suis cuique proprius debeat us, opus proprium: Ut Personæ sacræ sint sacris reverenter tractandis & administrandis; Res personis sanctis inservirent sanctè; in *Locis & Temporibus sacris* Sacra fiant *Locis & Temporibus* dignè, id est, sanctè, decorè, ordinatè.

S E D omnia hæc non audeo sigillatim pertransire; adhuc littus tantùm legi. Faciam dehinc quod postulat hujus Scripturæ scopus. Unicum mihi excerpam *Locorum & Templorum Reverentiam sacram*; in quam altius penetrabo, ut exquisitè vobis renuntiem sensum mentemque horum verborum, *Sanctuarium meum reveremini*.

Primum igitur hujus Reverentiæ *modos & genera* indicabo: deinde muniam argumentis & autoritatibus tam Sacris quàm Ecclesiasticis.

Reverentia

Locorum Sacrorum Reverentia explicatur secundum ejus modos & genera.



Reverentia *Loci* sacri alia *Rei* est, alia *Circumstantiæ rei*. Reverentia *Rei* est, cum actio ipsa, seu res quæ sit, ad *Loci* ipsius honorem sit immediatè. Qualis apud nos est *Capitis apertio*; apud Orientales, præsertim Judæos, *Pedum nudatio*; ideo quod hæ corporis partes videbantur maximè *Loci* reverendis accommodatæ, quibus ipsa *Loca* insistimus & calcamus. Uterque ritus *Locum* spectat immediatè, neque ullo præterea respectu intuetur; unde mihi *ex ipsa Re* Veneratio est dicenda.

Levit. 19. 30.

Jam Reverentia *Circumstantiæ* est; cum Actio quidem ipsa Deum, eumque solum intuetur, Circumstantia verò agendi honorem loci. Hujusmodi sunt *Preces*, *Sacrificia*, *Adoratio*, & siqua præterea sunt similia officia sacra, dum in *Loco* sacro fiunt, aut, ut olim Judæorum ritu, versùs ipsum. Nam ipsæ quidem *Preces*, *Sacrificia* & reliquus cultus Religiosus Deum solum intuentur, & Deo soli fiunt, & ipso quidem cultu Deum veneramur solum: Circumstantia verò colendi, precandi, adorandi, quòd nimirum hic loci fiant, quòd huc vel illò versus, illud ipsi *Loco* honori est, quòd ex illo sanctè habetur & reverenter.

Ut qui Cælum versus orat aut adorat, non idcirco cælum adorat, sed Dominum cæli: ita neque *Locum*, neque mensam Dominicam, aut mysticum Sacramentum, qui in illo, aut coram illis, aut versùs illa. Ut autem cum ad cælum conversi adoramus, hæ gestûs circumstantia in honorificam prælationem expetit cælo: idem hic putandum, ità honorificè, veneranter, & ex decoro sanctitatis haberi *Loca* & *Mysteria* sacra, cum in ipsis habentur aut apud ipsa quos Deo soli præstamus actus religiosi. Cogitate mihi *Tempus sacrum*, ut invicem comparando illustrius fiat quod volo. Vult Deus ut sanctè habeatur, id est, dignè & veneranter agatur, *Dies Septimus*. At qui tandem hoc aut meliùs fiat, aut magis ex Dei voluntate, quàm solenni Religionis exercitio & cultu publico? Atqui nemo idcirco verè dixerit *ipsum Diem* religiosè coli, quin imò Deum in die. Idem hic censete: Cultu ipso Deum, Circumstantiarum accommodatione in cultu & ipsum *Locum* sanctè cohonestari; atque adeò debere, quia Dei locus.

Hinc ego (ut liberè dicam) sententiæ adeò severæ non sum, ut temerè Superstitionis damnam omniem precum etiam privatarum usum in locis sacris; mente modò rectà & sanà fiat, à recto & sano. Nam si quis ità utatur, Venerationis hujus quam ingero partem dixerim, & ab iis qui alterius fortè negotii causâ opus habuerint Templorum ingressu verè ex decoro sacro usurpari. Non quòd à *Loco* accedat precibus efficacia, sed quòd *Loco* honor & reverentia à precibus. Actibus enim civilibus & alienis, etiam privatis, profanantur Tempia: quidni ergo religiosi honorentur? Quod igitur Nuptiis conciones nuptiales, quod funeribus funebres, quod Martyrum cœmeteriis Synaxes veterum Christianorum; id sunt *Loco* sancto preces: Singulæ, inquam, singulis honori adjunctivè (sic loquar) non objectivè; non à re facta, sed à circumstantia faciendi.

DIXI de *Modis* Sacræ Locorum Reverentiæ. Jam asseram ipsam *argumentis* specialibus & privatis; nam communibus feci, cum de Reverentia Sacra dixi communiter. Aio igitur Reverentiam etiam *Externam* esse Sacris *Loci* exhibendam. Idque primò probo *ab impari*. Quid enim? Regiæ præsentia (ut vocant) Cameram reveremur nos caput aperiendo, suo modo alii: quantò magis locum Divinæ præsentia sacrum? Imò Solium Regium veneramur vel absente Rege, eò quòd ibi soleat Rex sese populo ostentare: quantò magis locum sacrum, etiam cum non fiunt sacra, ideo quia solent ibi fieri?

Loc. Sacr. Reverentia probatur Ratione, Preceptis & Exemplis.

At inquires, *Præceptum* aliquod mihi volo è sacris literis. An verò quidquam potest disertius præcipi quàm hoc ipsum, *Sanctuarium meum reveremini*? Audi etiam è rubo *Mosi* præcipientem Dominum, *Exod. 3. 5. Extrahere, inquit, calceamenta tua à pedibus tuis: locus enim in quo stas, terra sancta est.* Quod nè aliorum capias quàm de *Loco* ob præsentiam Dei sancto externâ ceremoniâ venerando, idem omnino scias à Gentibus factitatum, *Iustino Martyre* attestante, *Apol. 2. Horsum spectabat tertium Pythagoræ Symbolum, Discalceatus nudisque pedibus sacrificato, adoratoque.* Horsum illud *Solomonis*, *Ecclef. 5. Custodi, inquit, pedem tuum, cum intraveris Dei domum.* Cur autem *pedem*? ritum procul dubio indicat pedum excalceandorum; cujus usus etiam hodie manet apud *Abissinos* Christianos templa sua ingressuros: Et vestigia hujus moris hucusque cernere est in \* *Synagogis Judæorum* & \* *Turcarum Moskitis*. Quin & Ratio supra *Mosi* allegata observanda est; nam, inquit Deus, *locus in quo stas, terra sancta est*: ergò, inquam, omnis locus sanctus (hic major erit Syllogismi) externâ ceremoniâ honorandus est. Non ego tamen hanc vel illam *Externæ* venerationis formam urgeo, sed *Externam* tantum urgeo quacunque formâ, modesta modò sit, & Gentis cujusque moribus accommodata, & rebus Christianis decora.

\* Buxtorf. Syn. Jud. cap. 5.  
\* Bart. Geor. givez de Turcarum moribus.

Levit. 19. 30.  
Gen. 28.

Si verò quis *Exemplis* ducatur magis, audiat mihi *Jacobum Bethelæ* à somno expectatum, timentem & talia referentem, *מה נורא*, &c. *Quàm reverendus hic locus!* quare autem *reverendus*? quia, inquit, *Jehova est in hoc loco, Dei domus est & porta cæli*. Verùm inquis, agnosco hîc Locum sacrum, agnosco *Internæ Reverentiæ* exemplum, *Externæ* nondum video. Non vides? quid? in talia verba prorupisse, statuam erexisse, oleo imbuisse, aut *Externa* sunt dicenda, aut ego tantundem video.

Pergo, & *Israelitarum* omnium *Exemplum* attexo, *Exod. c. 19.* ubi eos *Moses* ex Dei præscripto instituit quemadmodum sese compararent ad Deum in monte *Sinai* conveniendum. *Sanctifices eos hodie & cras*, inquit, id est, Jubeas eos se sanctificare, ver. 10. *Estate parati*, ver. 15. primò internè proculdubio, deinde verò externè. Primò abstinentiâ, *nè accedite ad uxores*: Secundò munditiæ plusquam ordinariâ; *Lavent* (inquit) *vestimenta*, ver. 10. Tertiò de gestu & habitu corporis singulariter sese & reverenter comparando, ver. 12. *Cavete vobis nè ascendatis in hunc montem, attingatisve sinem ejus*. Nimirum eo sine totum hoc factum est, ut mons ille, super quem Deus erat visibiliter descensus, peculiariter, differenter, & sublimiter haberetur, seu, uno verbo, *sanctificaretur*. Ita disertè Dominus ad *Mosen*, *Terminum*, inquit, *pone huic monti, ut sanctifices illum*, *וְקָרַשְׁתָּו*, id est, ut sanctè habeas seu reverearis ritu isthoc externò.

De altera jam *Externæ Reverentiæ* specie quam à *Circumstantia* dixi: ea duplex est, vel ab actibus sacris in loco sacro, vel ab iisdem versùs ipsum: posterioris exemplum adjungo de *Israelitis*, qui cùm *Nubis* columnam aspexerint descendentem ad ostia Tentorium suorum, adorârunt; ipsam quidem Nubem nequaquam adorantes, sed Deum: at Nubem versùs, quòd singulariter Deus in Nube. Eiusdem Reverentiæ sunt quæ apud *Davidem* in *Psalmis*: *Adorate ad scabellum pedum ejus*, *Psal. 99. 5.* Item, *Adorabo versùs templum tuum sanctum*, *Psal. 5.* Item, *Adorate versùs montem sanctum*, *Psal. 99. 9.* Quouique verò Christianis liceat hanc Venerationis formam imitari haud facillè dixerim; vereor enim ut aliqua *Typi* ratio hîc latuerit: hoc tamen scio, Idolatriam non fuisse viris sanctis apud *Judæos* solennem; neque Christianos olim ab hac forma penitus abhorruisse, cùm apud *Dionysium* lego *Hierarch. cap. 2.* τὴν ἱερὰν ἀσπασαῖν τετραπέζαν, *sacram salutasse mensam*; & nostros quoque sciam ad eandem tanquam quoddam presentia Divinæ solium conversos & Deum laudare, & fidem suam confiteri.

Gr. Nazianz.  
in Orat. 19.  
τὸ μὴ πρὸς  
φωνῇ αὐτῆς ἐν  
ἱερῇ ἀκροῦσθαι  
καὶ ἀλλήλοις  
ἢ τοῖς, ἵνα  
ἐν ἀναρχίᾳ  
ἡ ἡσυχία.  
— Τὸ μὴ πρὸς  
τὴν οὐρανὸν  
καὶ τὴν γῆν  
καὶ τὴν θάλασσαν  
καὶ τὰ πάντα  
τὰ κτίσματα  
ἀλλὰ τὸν Θεόν  
καὶ τὸν Χριστόν  
καὶ τὸν Ἅγιον  
Πνεῦμα.

*Nazianzenus* refert de matre sua *Nonna*, eam quidem Templum Dei adeò esse reveritam, ut in eo nè quidem vocem emitteret, nisi de rebus mysticis & divinis; neque unquam tergum Altari obverteret, aut sacrum pavementum conspueret: planè *Pythagoricè*, ita enim ille Symbolo 1. Εἰς ἱερὸν ἀπὼν προσκυνῆσαι, μηδὲν ἄλλο μεταξὺ βιωτικὸν ἢ λέγει, ἢ πρὸς τὴν. Possunt forsan illa de pavimento & tergo Altari non obvertendo alicui aut levia aut superstitiosa videri; *Nazianzeno* tamen laudantur ut *πίστεως εὐρήματα* καὶ πνευματικῆς ζωῆς ἐγγεγραμμένα. penes alios *judicium esto*. Ergo *Patrum Gangrenensium* Epilogo me defungar hâc penſi mei parte. Τὸς οἴκους, inquit illi, τὸ Θεὸ τιμῶμεν. ὁ συγκλείοις τὴν οὐσέθειαν ἐν τοῖς οἴκοις, ἀλλὰ πάντα τόπον τὸν ὅτι οὐνόματι τῷ Θεῷ οἰκοδομηθέντα τιμῶμεν. *Dei Domus*, inquit, *reveremur*; non *Templorum parietibus religionem includentes, sed omnem Locum in Dei nomine edificatum*, id est, Deo consecratum, *honorantes*: in qua sana & religiosa sententia nos acquiescimus.

Ultimò dividi-  
tur Loc. Sacr.  
Rever. in Re-  
verentiâ Nu-  
dam & Orna-  
tum.  
Ornatûs Tem-  
plarii 2. Speci-  
es,  
Magnificentia,  
Mundities.

PORRO Universam, quam Templis & sacris Locis assero Reverentiam, duplicem adhuc volo intelligi; *Reverentiam nudam*, & *Ornatam*. *Reverentiam nudam* appello quam hucusque exposui. *Ornatam* quoque sacrae Reverentiæ speciebus accenseo; quòd qui ornat, vel maximè videtur honorare. *Ornatum* idcirco requiro ad plenam locorum sacrorum Reverentiam; *Ornatum* quidem *duplicem*; unum ex *Struttura*, *Splendore* & *Magnificentia*, ex *Munditie* alterum.

Malac. 1.

De Templorum *Magnificentia* dicturus, ut caveam quæ in hac causa multi in hanc vel illam *Ornatûs* speciem importuni obijciunt, non simpliciter, sed comparatè definitio de modo & mensurâ *Ornatûs sacri*; nempe Dei domum esse debere æquè, imò magis quàm profana magnificam. In urbe Templum ædificas? pulcherrimum id sit omnium in urbe Palatiorum. In villa? æquet, imò vincat, reliquas in villa ædes. Ratio mihi talis, Quia Deo non fuerit dignum quod non sit in quocunque rerum genere optimum & dignissimum: contrâ si feceris, eandem apud Deum reportabis gratiam, quam qui *claudum* & *cæcum* obtulerunt in sacrificium; *vultum tuum non suscipiet* cœli Dominus; imò nedum in honoris, sed contumeliæ partem interpretabitur, quòd tu Terræ hujus incola Deo te ipsum anteposueris, cœnum cœlo, creaturam Creatori. Nam Deo sese meliorem & majorem facit, quisquis aut malum ei offert, aut minus suo bonum.

Satis



Satis mihi validum videtur hoc Telum, satis firmum Argumentum, quod à Dei ipsius excellentia est ad eorum excellentiam quæ sunt Dei. Quod si, ut fit, per se validum, à jacentis tamen manu videatur imbecille; agite iterum dabo non à mea, sed à sacra manu jaculatum. 2 Sam. 7. Ego, inquit David, habito in Domo cedrina, dum Arca Dei habitat inter aulæa; quasi diceret prorsus indignam rem esse ut Dei domus magnificentia cederet vel ipsis Regum Palatiis. Simile est Hag. 1. An tempus est vobis desiderare in domibus vestris contabulatis, cum Domus hæc mea vasta est? Eodem spectant Solomonis ad Hiramum verba, 2 Chr. 2. Domus quam edificaturus sum, magna erit, (rationem audi,) quia major est Deus noster omnibus Diis. Cui consonum est illud 1 Chr. 29. Opus verò hoc (inquit, Templi scilicet) magnum est, (rationem adverte) non enim hominis istud Palatium, sed Dei est. Unde 1 Chron. 22. Domum Jehovæ edificandam (ait) oportet esse summè magnificam.

Levit. 19. 30.

Alterum quoque Argumentum appono à Fine sumptum. Nam à Fine mensuram accipiunt media quæ ad finem. Cum igitur Finis sacer sit omnium Finium nobilissimus, & Loca huic Fini addicta debent esse aliis nobiliora Locis, id est, illustria magis & magnifica.

SE D Fumi aliquot Objectionum mihi tollendi, qui obfuscant hunc splendorem. Typicum aiunt fuisse hanc Magnificentiam; utque ipsum Templum Christum ἐνσάρκωσιν, & Deum in carne habitaturum, ita & Ornatum figurasse excellentiam & perfectionem hujus carnis seu humanitatis Christi. Audio; at verò neque omnis Templi finis Incarnationi figurandæ: quæ unicum, fateor, quæ sacrificiorum domus; non quæ Dei & orationum. Quid igitur tu Ornatum ad Typi solius partem refers? Apage conjecturas. Davide & solomone arbitris decidatur lis ista; quos operis sui finem pervidisse haud negaveris. Davidem roga, quare Opus illud tam Magnificum: respondebit, Quia Dei illud palatium est, non hominum. Solomonem: Quia, inquit, major est Deus noster omnibus Diis. At hi fines ceremoniales non sunt: ergo præcipuus saltem Magnificentie istius scopus fuit moralis condecencia, non verum rei in Christo futurae umbra.

Object. contra  
Templum  
Magnificentiam  
solvuntur.

1 Chron. 29.

2 Chron. 2.

At magnam nobis invidiam conflatum eunt de pauperum indigentia: Indignum enim esse, ut Auro splendent Tempia hæc externa, dum viva Spiritus sancti Habitacula fame contabescant & inedia; in pauperes ut simus lapides, nimium in lapides profusi. Fatebor equidem, nec invitus, in Tempia non infumendum quod alibi melius aut potius collocandum. Bonum enim quod efficit quò minus fiat quod magis bonum, bonum mihi non videtur; malum censeo. At interim meminerint velim hujusmodi sermonis autores, nos non absolute sed comparatè locutus de Templorum Ornatu, ut nè sint minus quam hominum ædes ornate. Deinde sciant non Tempia sola hoc quod intorquent ariete, sed & Regum conquassari Palatia, sed multas privatorum ædes. Pauperes egent? Quin igitur tu ædes tuas dirue, quin Regum & Nobilium palatia demolire. Pauperes egent? Quid igitur tibi tantus domi aulæorum & tapetum apparatus? Quid tot contignationum & concamerationum deliciae? Quid reliqua supellex otiosa, ornatus supervacuus? Aufer, aufer hæc, inquam, sine quibus & tibi satis erit domi, & pauperi inde multum eleemosynæ. Postea si indigeant pauperes, causam non dico quin Templis omnem auferas ornatum, imò ipsa: non enim pro Templis homines, sed pro hominibus Tempia sunt condita, ut in re Sabbatica dixit Servator.

Ut enim David, si aliunde habuisset quod comederet, sanctos panes non comedisset; ita neque tu extra hunc casum spoliabis Sacra. Dum aliunde Veritas potest confirmari, Deus non est eò advocandus Juramento; dum aliis res dubia disceptari modis, ad Sortes non est recurrendum: quippe hoc esset temerè Dei nomen sumere, & profanare quod sanctum est. Idem hîc puta; nisi extrema urgeant, nec spolianda Sacra nec minuenda.

Sed pergunt nobis adversari, & Patrum quosdam aiunt in hunc quæm nos tuemur Ornatum effatos multa. At verò Patrum dicta nihil ad nos, qui nullum Ornatum in specie ponimus, sed Sacra non sacris Ornatu & Magnificentia præire volumus ædificiis. Nec Patrum istorum argumentis Templorum modò, sed etiam civilium ædificiorum ornamenta perstringi. Denique, nego Patres istos Templorum Ornatum simpliciter damnare, sed immodestum, sed indecorum, sed gravioris momenti rebus prælatum, sed superstitiosum & malè mente susceptum. Ipsos videat cui otium est, & in verbis eorum disertè inveniet hoc ipsum. In summa; Quod Christus Phariseis menthæ & anethi decimationem satagentibus, & graviora Legis omittentibus, id illi ingerunt sui avi Phariseis; Graviora illa præcipuè faciendæ, sed minora hæc non omittenda.

ATQUE

Levit. 19. 30.

ATQUE ita jam plenè absolvi de *Magnificentia*; transeo ad alteram quam feci *Ornatûs Templarii* speciem, *Munditiem* scilicet, rem cumprimis *ἱερόπρεπῆ* & sacra decentem maximè.

Argumenta communia quæ multa possem, taceo: propria tantùm ingero. Et Primò, Præsentiam Divinam minimè decere *Immunditiem*. Id adeò verum est, ut Israelitarum Castris *Munditiem* mandaret Deus propter singularem suam in iis Præsentiam: *Quia*, inquit, *Jehova indefinenter ambulat in medio castrorum tuorum*, eripiendo te; ideo *Castra tua sancta sunt*, neque conspiciat in te turpitudinem ullius rei, nè avertat se à te, Deuter. 23. 14.

D. n. 3.

Secundò, Tempia honorificè habenda sunt; at *Immundities* contemptum maximum & vilissimam vilitatem arguit. Unde *Jehu* 2 Reg. 10. 27. *Ædem Baalis* contumelià quam potuit maximà affecturus, in Latrinam vertisse dicitur. At ille *Baalis* Idoleum, nos Christi (proh pudor!) Domus in Latrinas vertimus. Adeò nobis in Deum ignominia non est, quàm *Nebuchadnezzar* majorem non invenit, quàm Dei nostri blasphematorum ædes conspurcasset, quàm ut in latrinas & sterquilinia redigantur?

Postremò, adeò Templis *Munditiem* convenire putavit magnus ille Gentium Doctor, ut Corpora fidelium Templis assimilans, argumentum inde duceret de iisdem morum & vitæ impuritate non temerandis; *Vos Templum estis Dei viventis* — quapropter impurum nè attingite, 2 Cor. 6. Si imaginem Templi non deceat *Immundities*, certè non decebit ipsum.

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*The End of the Second Book.*

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THE THIRD BOOK  
OF THE  
WORKS  
OF  
Joseph Mede, B. D.





The Third Book  
OF  
THE WORKS  
OF

The Pious and Profoundly-Learned  
JOSEPH MEDE, B.D.

Wherein are contained

- I. *Clavis & Commentationes Apocalyptica.*
- II. *Opuscula nonnulla ad Rem Apocalypticam spectantia.*
- III. A Paraphrase and Exposition of S. PETER 2 Ep. Ch. 3.
- IV. The Apostasy of the Latter Times.
- V. DANIEL's Weeks, with two other Tracts upon DANIEL.

*Corrected and enlarged according to the Author's own Manuscripts.*



DANIEL



S. JOHN

Dan. 12. 10.

לא יבינו כל־דשעים והמשכילים יבינו





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# CLAVIS APOCALYPTICA

EX

## INNATIS & INSITIS VISIONUM CHARACTERIBUS

Eruta & Demonstrata.

Ad eorum usum quibus Deus amorem studiumque indiderit Prophetiam  
illam admirandam cognoscendi scrutandique.

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*Editio novissima ab Authore recognita.*

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Apocal. 1. 3.

*Beatus qui legit ( id est, interpretatur ) & qui audium ( interpretantem ) verba  
Prophetia hujus, & observant quæ in ea scripta sunt : Tempus enim prope est, ( id  
est, jam adest ) quo eadem impleri cœperint, & indices magis magisque  
implebuntur.*

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# CLAVIS APOCALYPTICA SEU

Vaticiniorum Apocalypticorum

## SYNCRONISMUS ET ORDO

secundum res gerendas, nullius interpretationis Hypothesi, aut eventus rerum præjudicio innixus; sed ex ipsis Visionum characteribus à Spiritu S. dedita opera insertis firmiter demonstratus, juxtaque luculento Schemate ad intuendum propositus: ut sit tanquam *Thesaurum* filum in sacro hoc Labyrintho versaturis, & *Lydius* lapis ad veram interpretationem indagandam, & alienam redarguendam.

### PRÆNOSCENDA.



**SYNCHRONISMUM** Vaticiniorum voco rerum in iisdem designatarum in idem tempus concursum; quasi contemporaneitatem dixeris & coætaneitatem: Prophetiæ liquidem de rebus contemporaneis συγχρονισμοι.

2. Ordo *sigillorum*, & in istis *Tubarum*, certus est & indubitatus; is nimirum quem numerus, cuique ascriptus indigitat, I. II. III. IIII. V. VI. VII. Reliquis igitur Vaticiniis primum inter se, deinde cum Sigillis per *synchronismum* comparatis, elucebit Ordo totius Apocalypseos: id quod nunc ostendere συνθεσιν aggredimur.

Tu qui *Throno insides*, Tuque *Agne Stirps Davidis*, qui *solus dignus eras Librum hunc accipere & aperire*; aperi oculos servi tui, manum ei mentemque dirige, ut in hisce Mysteriis tuis aliquid cernat promatque, ad Nominis tui gloriam & Ecclesiæ emolumentum.

## PARS PRIMA.

### SYNCHRONISMUS I.

MULIERIS IN EREMO AGENTIS,  
BESTIÆ SEPTICIPITIS INSTAURATÆ,  
ATRII EXTERIORIS CALCATI A GENTIBUS,  
TESTIUM IN TERRA PROPHETANTIUM IN SACCO.

**H**IC ordior; primusque mihi Synchronismus erit nobilis istius quaternionis Vaticiniorum æqualibus Temporum intervallis insignium. 1. Mulieris in Eremo agentis per Tempus, Tempora, & dimidium, seu (ut ibidem explicatiùs dicitur) Dies 1260. 2. Bestiæ Septicipitis instauratæ rerumque potituræ Mensibus XLII. 3. Atrii exterioris (seu Civitatis Sanctæ) totidem Mensibus calcati à Gentibus. Denique, Testium in sacco prophetantium Dies 1260.

Hujus Synchronismi veritas ferè in confesso est, & tum astrui posse videtur, tum verò solet, ex ipsa æqualitate Intervallorum: Nam *Tempus, Tempora, & Dimidium Temporis*, i. tres Anni cum semisse (ut patet ex collatione vers. 6, & 14. Cap. 12.) efficiunt Menses XLII; Menses XLII Dies 1260.

Sed quoniam necessarium non est (utcumque in Visionibus eodem tempore oblati perquam verisimile) ut Tempora æqualia sint etiam συγχρονά, cum æqualitas non prohibeat

## Pars I.

prohibeat quin alia aliis priora, alia posteriora esse possint : ideo Character iste æqualitatis intervallorum non erit præfracto cogendo idoneus. Proinde Characteres mihi aliunde accersam, ex quibus demonstratione clarâ & invictâ rem sic conficio.

*Bestia & Mulieris.*

Tempora Bestiæ & Mulieris æmicolæ ab uno eodémque rerum termino egrediuntur, nimirum à *Dracone rufo* devicto & in terram deturbato : ergò, æqualia cum sint, toto intervallo concurrissè, & simul tandem curriculum suum absolvissè, necesse est.

Ab illo autem principio seu termino utriusque tempora inchoari, patet ex Cap. 12. Siquidem, cum jam dejecto *Dracone* per Michaellem, simul *Mulier à facie ejus evadit in Eremum*, [ ver. 6, & 14. ] *iratus Draco*, quòd ipsam eò jam ingredientem obruere incassum tentasset [ versibus 15, 16, 17. ] *abiit ut gereret bellum cum reliquis ex semine ejus* ; [ iis nimirum quos in Eremoparitura erat, v. 17. ] \* *stansque super arenam Maris*, [ v. 18. ] *Bestia Decemcornupeta inde ascendenti* [ Cap. 13. 1. ] *tradit virtutem suam, & thronum suum, & potestatem magnam* ; ibid. v. 2.

\* Nam proculdubio legendum cum Latinis omnibus, Græco Aldi, anno 1518. & Syro interprete (qui ex Græco vertit) *Et stetit*, non, ut hodie habent exemplaria Græca, *Kai ἀστάνη. Et stetit*. [ In Bibl. Polyglott. MS. Alexandria. habet *Kai ἀστάνη Et stetit*. ]

*Bestia & Prophetia Testium.*

Tempora Bestiæ & Prophetia Testium, perinde æqualia, simul finiuntur ad exitum sextæ Tubæ : ergò simul quoque incepissè, ac per totum intervallum contemporassè, manifestum est.

Jam quòd simul cum sextæ Tubæ exitu finiantur tempora tum Bestiæ, tum Testium Dei in sacco & cilicio prophetantium, id verò liquet ex vers. 14. cap. 11. ubi tam ascensus Testium in Cælum ( qui pullatæ prophetia terminus est ) quàm Terræ motus iste magnus ( quo, Urbe regiâ disjectâ, de Bestiæ regno actum est ) signatur articulo, quo VÆ *secundum* ( i. Tuba vi. ) abierit, Væq; *tertium* ( seu Tuba vii. ) protinus adventurum esset. Quippe eo temporis momento, Testes ( quos *testimonium suum* in sacco jam jam finituros ( hoc enim est *ὅταν τελώσωσι* ) *Bestia quæ ex Abyssu ascenderat, morte affecisset* ) divinitus reviviscentes in cælum ascendissè ; [ ver. 7, 11, 12. ] *factoque eadem horâ* [ ver. 13. ] *terremotu magno, Δικατον URBIS corruisse* ; eoque rem devenissè, ut, septimâ Tubâ clangente, *facta sint regna mundi Domini nostri & Christi ejus*, ver. 15.

*Testium & Atrii ( sive Civitatis Sanctæ ) à Gentibus occupati.*

Tempora Testium & Atrii ( seu Civitatis Sanctæ ) occupati à Gentibus contemporare liquet, tum ex mente textûs, cap. 11. v. 2, 3. tum ex ira Gentium jam exturbatarum, ineunte Tubâ septimâ ; id est, à fine sextæ, quando Testium quoque dies exierunt, ut jam ostensum est. Nam non aliæ sunt Gentes quæ ver. 18. ad septimæ Tubæ clangorem *irâ inflammari* dicuntur, quàm quæ hætenus totis XLII. mensibus Atrium Templi exterius ( id est, Civitatem Sanctam ) conculcassent, quæque nunc ideo ab ira Dei perdendæ veniunt. Et hic quidem Synchronismus à nemine, quod sciam aut meminerm, in dubium vocari solet.

*Testium, Atrii, Bestiæ, Mulieris.*

Si Atrii Civitatisque Sanctæ conculcatio contemporavit Prophetia Testium, contemporabit quoque Bestiæ, cui Testes contemporaverint ; ideoque etiam Mulieri Eremiticæ, cui contemporavit Bestia. Ità Mulier Eremitica, Domini Bestiæ, Calcatio Civitatis Sanctæ, & Prophetia Testium, singula singulis *συγχρονίζουσι*.

## SYNCHRONISMUS II.

Cap. 13.

BESTIÆ BICORNIS ( QUI ET PSEUDOPROPHETA ) CUM  
BESTIA DECEMCORNUPETA ( QUÆ ET IMAGO BESTIÆ DICITUR. )

**B**estia enim *Bicornis* conditor est, seu instaurator, Bestiæ illius *Septisipitis*, decem cornua diadematis redimitæ ; quam scilicet, post lethalem plagam, ad pristini cujusdam statûs Imaginem magno cum Sanctorum malo redintegravit, & verò



verò rerum totis mensibus XLII. potituram [ cap. 13. ver. 3, 5, 12, 14, 15. ] Quo facto, ipse in conspectu ipsius omnem potestatem ejus exercet; edit quoque, ( seu facit ) signa magna in conspectu ejus [ ver. 12, 13. & cap. 19. v. 20. ] Tandem verò eadem hæc Bestia Bicornis ( quam alias Pseudopropheta Joannes vocat ) unà cum Bestia illa altera, in cujus conspectu ediderat signa, tanquam comites individui apprehenduntur, & vivi coniecti sunt ambo in stagnum ignis ardens sulphure, cap. 19. v. 20. Cùm ergo Bestia Decemcornupeta ( fas enim mihi sit Bestiam illam Septicipitem redintegratam sic evidentia causâ appellare ) & Bicornis Pseudopropheta à se invicem neque ortu suo neque interitu separentur; quin etiam altera alterius potestatem ἐν ὀνόματι αὐτῆς, hoc est, in præsentia ipsius, administret: quis non videt illas omni ævo suo necessariò contemporare? Ut autem res tota rectè percipiatur, sciendum, nullum alium Bestiæ Septicipitis statum cap. 13. describi, quàm instaurationis, seu capitis novissimi, quo Decemcornupeta evasit; id quod tota descriptionis series evincit. Quicquid enim mali Bestia patràsse dicitur, quicquid cultûs & adorationis eidem ab incolis terræ delatum est, id omne post instaurationem ipsius, seu plagæ curationem, factum perhibetur. Porro, decem cornua ad caput seu statum Bestiæ novissimum ( qui status instaurationis istius est ) pertinere, ex Angeli interpretatione cap. 17. manifestum est. Siquidem ibi, cùm quinque capita cecidissent, id est, vices suas complevisent, sextum autem jam tum Joannis ævo vicem suam obiret; cornuum tamen tempus nondum advenisse dicitur. Ergo ad septimum seu novissimum caput pertinere necesse est.

Appendix de alternatione Nominum Bestiæ & Pseudoprophetæ;  
item Bestiæ & Imaginis Bestiæ.

De utraque enim monebat Titulus Synchronismi. Et primò, eandem esse Bestiam Bicornem atque Pseudopropheta, ex vetustissimis Apocalypseos interpretibus observavit Irenæus. Id quod ex collatione ver. 13, 14, 15, 16. cap. 13. cum versu 20. capitis 19. adeò clarum est & manifestum, ut ulteriori confirmatione non egeat.

Sed quod porro præfert Titulus, Bestiam Decemcornupeta nomine Imaginis Bestiæ aliàs signari solitam, id minùs liquidum est, & de quo Lectori non nimis forsàn attento nihil suboleret. Illud tamen ità esse, haud temere mihi observasse videor; ac proinde, ubicunque occurrit Bestia cum Pseudopropheta, ( id quod ter factum reperio ) ibi Bestiæ cognomento non aliam quàm Decemcornupeta Bestiam intelligi; cùm per Pseudopropheta, Bicornem designari satis liqueat. Contrà, ubi cum Bestia Imaginem Bestiæ componi videas [ ut cap. 14. v. 9, 11. cap. 15. v. 2. cap. 16. 2. cap. 19. 20. & cap. 20. 4. ] istuc per Bestiam, Pseudopropheta intelligendum esse; per Imaginem verò ejus, Bestiam Decemcornupeta, seu Septicipitem restitutam: Hæc enim, cùm Pseudopropheta instaurationem suam agnoscat, seque totam arbitrio ejus tanquam supremi Domini regendam permittat [ cap. 13. v. 12, 14, 15. ] non immeritò Imago ejus dicitur; non quidem cujus similitudinem gerit, Genitivo passivè sumpto ( eo namque respectu alius Imago est, Draconis fortè Septicipitis, aut statûs in quo viguit ante plagam, juxta cujus ideam scilicet de integro Deum blasphemar, bellumque gerit adversus Sanctos ) sed Imago, cujus Bicornis iste Draconiloquus & restituendæ author fuit, próque peculio suo vendicat, Genitivo nempe Agentem & Possessorem denotante; quemadmodum in iisdem illis locis Character Bestiæ non est qui ipsi Bestiæ imprimitur, sed quo Bestia eadem illa cultores suos inurit.

Et quidem rem ità se habere, ut dixi, de Imagine Bestiæ, argumento est primò, quòd cap. 13. ver. 15. dicitur, illam ipsam Imaginem Bestiæ, quam ibi animavit Pseudopropheta, facere ut quicunque non adorârint Imaginem Bestiæ, occidantur; imò alibi ( ut Bestiam agnoscas ) adorandi verbo ferè semper subjicitur, tanquam aliquid in quod adoratio competat. Cùm igitur duastantum, non plures, delineet Apocalypsis Bestias; hæc tam improba, cum non dispari sive jubendi sive cogendi potestate, Majestas non potest non earum alterutri convenire. Porro ubi Bestia simul adest cum Pseudopropheta, Imago Bestiæ, in eadem verborum constructione, non comparet, quasi nimirum tunc vicem ejus suppleret Appellatio Bestiæ. Denique, ejusdem illius esse dicitur Imago Bestiæ cujus est Nomen Numerusque, c. 15. 2. At verò Nomen & Numerus non alterius Bestiæ dici videntur, c. 13. quàm Bicornis: Ejusdem igitur ( utputa Architecti & Domini ) Imaginem quoque dici par est. Sed Imago hæc, sive sit, sive non sit Bestia illa Decemcornupeta, instituto nostro nihil officit quidquam: huic enim hypothese non innititur Synchronismus Bestiarum.

## SYNCHRONISMUS III.

MERETRICIS MAGNÆ SEU BABYLONIS MYSTICÆ CUM  
BESTIA EADEM ILLA SEPTICIPITE DECEMCORNUPETA.

1. **T**Empus Bestiæ est tempus Deserti [ *Synch.* 1. §. 1. ] Meretrix autem à Joanne conspicitur in Deserto, cap. 17. ver. 3, 4. Sed hic character non multum cogit.

2. Bestia Decemcornupeta portat Meretricem, seu mavis Mœchatricem, & Meretrix infidet Bestiæ: Ergò ambæ sunt unius ejusdemque temporis, ver. 3, 7.

3. Decemcornua Bestiæ (quibus scilicet [ *N. B.* ] supremum ejus novissimumque Caput frondescit, cujusque solius sub vicibus (quibus utique à lethali plaga revixit, reliquorum Capitum vicibus jam antea peractis) Meretrix Bestiam agit, Bestiæque Meretricem bajulat; hæc, inquam, *decem Cornua sunt decem Reges, qui auctoritatem suam ut Reges ad unam horam accipiunt cum Bestia*, restitutâ illâ videlicet, Mœchatricem bajulante, jamque *Decemcornupetâ*, hoc est, ultimi Capitis vices exercente. Hi, expleto tempore quo *auctoritatem suam erant tradituri Bestiæ* [ ver. 13, 17. ] id est, quando jam dissolvenda venerat compago Bestiæ, *Meretricem odio prosequuntur, desertam illam reddunt & nudam*, tandemque *exurunt igne*, [ ver. 16. ] Itâ igitur Bestia, quæ in Statu decacorni (quo solo eam Joannes prophetice contemplatur) cum Meretrice, hoc est, Mœchatrice, primum cœperat, Meretrici quoque non erit superstes, neque illi Meretrix: Ergò, Meretrix & Bestia illa universæ & ad amussim *συγχρονίζουσι* • ὁπερ ἰδὲν δεῖξαι.

## SYNCHRONISMUS IV.

CENTUM ET QUADRAGINTA MILLE SIGNATORUM, VIRGINUM,  
CUM MERETRICE BABYLONICA ET BESTIA.

1. **P**rimò enim *Virgines* dicuntur, atque ab eo laudantur, quòd meretriciis complexibus sese non coinquinassent, cap. 14. v. 4. Incidunt ergò in meretricia tempora Mœchæ Babylonicæ, *quacum fornicantur Reges & incolæ terre*, cap. 17. ver. 2. & 18. 3.

2. Ex Choro hoc Virgineo prodeunt qui ruinam Babylonis denunciant [ ver. 8. ejusdem cap. 14. ] quique absterrent homines ab omni communione Bestiæ, Imaginis, Characterisque ipsius: Ergò Cœtus iste Virgineus contemporat Babyloni & Bestiæ.

3. Hi denique sunt *Vocati isti, electi & fideles* Agni stipatores, ver. 4. cap. dicti, quibus comitatus (cap. 17. 14.) bellum gerit cum Regibus seu Cornubus Bestiæ Babylonicæ; quique ejus auspiciis (utpote *Regis Regum & Domini Dominantium*) victoriam tandem reportabunt [ *ibid.* ] Illa enim, de *Domino Dominantium & Rege Regum*, per parenthesin cenfeo legenda, ubi dicit Angelus, *Hi cum Agno pugnabunt, & Agnus vincet eos (quoniam Dominus Dominorum est & Rex Regum) & qui cum eo sunt Vocati, & Electi, & Fideles*: hoc est, Agnus, & qui cum eo sunt Vocati, Electi & Fideles, vincent decem Reges Babyloniferos.

4. Sed hæc nondum ad contemporationem plenariam & in solidum astruendam sufficiunt; possunt enim omnia vel cum partiali contemporatione consistere. Sic igitur in universum & ad amussim Cœtum Signatorum Agni Bestiæ contemporare demonstro. Cœtus iste Signatorum, Bestiæ seu Bestiasequarum universitatis *Ἀντιστοιχίας* cœvum est; copiarum videlicet sanctorum militum, tum cum cæteri Orbis incolæ desertores & transfugæ Bestiæ characterem accepissent, in Agni fide etiamnum permanentium. Patet ex textu. Unde, ut olim prisco ritu servi & milites, ejus cui fidem suam addixerant, stigmatibus notari & nomine inscribi solebant; itâ isti *nomen Agni & Patris ejus in frontibus* gestare perhibentur. Hoc cum itâ sit, sequitur, utrumque alteri commensum esse & pari omnino intervallo respondere. Poscit enim hujuscemodi *ἀντιστοιχίας* ratio, ut Cœtus Signatorum Agni, pro eo quod Viso isto intenditur, ex opposita Bestiæ ratione penitus æstimetur; citra cujus nempe oppositionem ipse, ex mente hujus Visi, rationem nullam habeat; proindeque cum eadem incipiente incipiat, desinenteque desinat.

5. Porro



5. Porro de finali Contemporatione, id etiam isto caractere ex cap 7. evinci potest: quia utriusque, tam Bestiæ tyrannidis, quam Cœtus istius Signatorum, limes est Turba Palmifera. Bestiæ, quia de Palmiferis ibidem dicitur, *Hi sunt qui venerunt ex tribulatione magna*: quâ verò tribulatione nisi Bestiæ Sanctos tribulantis? Ergo Bestiæ tyrannidem à tergo relinquunt. Cœtus Signatorum, quia cum Turba Palmifera continuò sequitur, ut ex Transitione ista \* [Μετὰ ταῦτα εἶδον] manifestum est.

Pars I.

\* Cap. 7. 9.

## V.

## CONSECTARIUM

DE GENERALI OMNIUM HACTENUS MEMORATORUM  
SYNCHRONISMO.

**I**Tà Mulieri Eremicolæ, Conculcationi Civitatis Sanctæ, & Testibus interea sacro plangentibus contemporavit Bestia rediviva seu Decemcornupeta, *Synch. I.* Bestiæ Decemcornupetæ Bestia Bicornis, *Synch. II.* Utrique Meretrix, *Synch. III.* Meretrici & Bestiæ Virgineus Signatorum Cœtus, *Synch. IV.* Ergò omnia omnibus συνοχρηζουσι.

## SYNCHRONISMUS VI.

ATRII INTERIORIS CALAMO DEI COMMENSI  
DRACONISQUE SEPTICIPITIS INSIDIAM ET PRAELII CUM  
MICHAELE DE PUERPERIO.

**S**unt enim proxima antecedentia contemporaneorum; Prælium Draconis ac Mulieris puerperium, Habitationis Mulieris in Eremo, Bestiæque Decemcornupetæ; Atrium interius (ejus enim periphrasis est quod de Ναὸ τῷ Θεῷ, Thyssasterio & adorantibus illic pro more Sacerdotibus, dicitur) Atrii exterioris seu populi, ubi gentes præter jus & fas stabulari perhibentur.

Primò enim utrumque, tam puerperium Mulieris quàm dimicatio Draconis cum Michaelē, in eundem omnino terminum impingit, Fugam Mulieris in Eremum; quæ utriusque rem gestam proximè excepisse dicitur. Nam Mulier, simul ac peperit, *fugit in Eremum*, ibi alenda dies 1260. cap. 12. v. 6. Similiter, Dracone deturbato, *fugit Mulier in Eremum*, ibi alenda à facie Serpentis, seu Draconis, *per tempus, tempora & dimidium temporis*, v. 13, 14. Propterea duo hæc, ut vides, in unum confert titulus Synchronismi, tanquam ejusdem temporis & junctæ omnino rei Visiones, quasque in hoc negotio separare adeò opus non fuerit.

Porro idem illud Duellum, quo Michael Draconem devicit, proximè antecessit Bestiam septicipitem redintegratam, seu Decemcornupetam: nam Draco, statim ut deturbatus est in terram, *stans super arenam maris*, Bestiæ indè emergenti de cætero tradit vices suas, i. *virtutem suam, thronum suum & potestatem magnam*: & (ut cum \* Irenæo habet Editio Complut. *unum ex capitibus suis quasi occisum ad mortem*; *cujus curatâ plagâ, Bestiam admirans sequuta est universa terra*, cap. 13. v. 1, 2, 3.

\* Lib. 5. cap.  
28. al. 23. &  
huic quoque le-

ctioni astipulatur textus apud Andream Cæsariensem in Codice Augustano; nec non Syrus Interpres qui nuper editus est. Imò apud Latinos Primasius illud (*vidi*) non legit, quamvis perinde accipit, addendo verbum [*fuerit*]. Illi impoluit, quod Latine *Unum ex capitibus*, &c. de casu ambiguum sit, non item Græcè.

Atque hucusque res plana & liquida est: sed de antecessu Atrii interioris ad Atrium exterius (quod unicum ad Synchronismum hunc conficiendum restat) paulò difficilior est probandi provincia, quia res diu aliter credita, ideòque præjudiciis impedita. Sic tamen ostendo. Atrium interius, ratione structuræ Templi, situ & ordine antecedit Atrium exterius, qui Throno Dei, seu τῷ Ναῷ (qui totius structuræ caput) proximus erat. Ergò, si res significatæ diversorum temporum sint (neque enim novum est, ordinem sitûs ordinem temporis denotare, ut in \* statua quam somniavit Nebuchadnezar videre est;) sanè Interioris Atrii significatum Exterioris significato tempore prius esse, rationi consentaneum est. Esse autem Atriorum significata diversorum temporum, atque adeò Interioris Atrii significatum antiquius & prius altero, sic porro demonstro.

Quia

\* Dan. 2.



Pars I.

Quia Visio hæc Atrii *Templi & Altaris*, seu interioris, mensurandi, exordium est Prophetiæ repetitæ; quæ nempe (ut mox pluribus ostendetur) ab origine & quasi ab ovo relegit tempora Prophetiæ Sigillorum, quorum initium ab ipsa intervalli Apocalyptici Epocha accersendum, nemo dubitaverit: *Oportet te* (inquit) *iterum prophetare* (ita libri comesti symbolum explicat) *populis, & gentibus, & linguis, & regibus multis. iterum, πάλιν*, id est, ordine temporum, de quo antè prophetaverat, repetito. Incipit autem à dimensione isthac τὸ Νᾶς & Thyrsalterii, eorumque qui illic adorabant. Si igitur visio de *Mulieris puerperio* & *Draconis prælio* (quæ ipsa pars est Prophetiæ hujusce repetitæ) ad ipsum caput periodi, seu Temporis Apocalyptici ascendat, usque adeò, ut nihil eâ antiquius habeat Apocalypsis, quòdve altiùs originem ducat (id quod tum ex rei ipsius ingenio, quæ *Partus* est, tum ex hætenus firmatis & porro firmandis patebit Synchronismis:) quidni multò magis ejusdem Prophetiæ exordium, & prima omnium Visio eòdem ascendere putaretur? At Atrii exterioris Menses eò ascendere nequeunt; ut qui toti jam Bestiæ Decemcornupetæ contemporaverint. Ergò interioris Atrii τὰ ἐμμέτρῃ tempora exterioris τὰ ἀσυμμέτρῃ Menses non solum antecedere, sed ab origine Prophetiæ repetitæ, unà cum Visione de Puerperio & Dracone, duci debere, mihi quidem liquidissimum est.

Jam tria hæc, *Mulieris habitationem in Eremo*, *Bestiam Decemcornupetam*, *Atrium exterius à Gentibus calcatum*, contemporanea esse, patet ex primo Synchronismo: Ergò Atrii interioris commensi tempora, & Puerperium *Mulieris*, unà cum *Draconis infidiis* & *Prælio cum Michaelē*, sunt proxima antecedentia contemporaneorum; & consequenter ipsa quoque sibi invicem non possunt non contemporare; ὁπερ εἰς δειξαι.

## SYNCHRONISMUS VII.

SEPTEM PHIALARUM

&amp;

BESTIÆ BABYLONISQUE AD OCCASUM VERGENTIUM.

**E**ffusio Phialarum affert ruinam & interitum Bestiæ, ut ex textu ipso manifestum est. Canunt enim victores Bestiæ canticum Moysi θνήσκιον, cap. 15. vers. 2, 3. Atque porro speciatim patet de Phiala prima [cap. 16. v. 2.] quæ ulceris plagam immittit *in homines habentes charactērem Bestiæ & eos qui adorabant Imaginem ejus*: De quinta [vers. 10.] quæ effunditur *super thronum Bestiæ, & Regnum ejus reddit tenebrosum*: Itēque de ultima, quæ effusâ, Babylon funditus excinditur, [vers. 19.] Ergò Effusio Phialarum contemporat Bestiæ & Babyloni finientibus.

## PARS ALTERA.



Eregi Partem primam septem Synchronismis: sequitur Pars altera *Sigillaris*, in qua omnium hætenus dictorum, & si qua præterea sunt, Vaticiniorum connexionem cum *Sigillis*, aliis totidem Synchronismis demonstrabo; unde perspicuum evadet, (res observatione dignissima, & non parùm interpretaturo momenti, ni fallor, allatura) Apocalypsin totam indè à capite quarto (nam de Septem Ecclesiis jam nihil interpono) in duas dispertiri Prophetias principales, quarum utraque ab eadem Epocha & quasi carceribus egreditur, desinitque in eandem metam. Prima est *Sigillorum*, in iisque *Tubarum*; nam Sigillum septimum Tubarum est Sigillum; id quod ex Grammatico contextus sensu ubique pro concessio sumo. Neque enim qui in cæteris Sigillis omnibus sensus ordo tenetur, is septimo solo non convenire putandus est: ut quod Sigilli refectioni subjicitur visum, id Sigilli τὸ πρᾶγμα sit. Jam autem septimi refectionem excipit visio Angelorum septem cum septem Tubis. Altera *Prophetia* (seu mavis, Visionum Propheticarum Systema) est τὰ βιβλαρισία, seu *Libri aperti*, quæ ab eodem exorsa Temporis Apocalyptici principio, prioris, quæ *Sigillorum* est, Prophetiæ Tempora relegit, à versu 8. capitis 10. ad finem libri: Hancque Prophetiæ repetitionem indicari Transitione istâ vers. 11. cap. ejusdem, ubi Joanni ait Angelus, *Oportet te iterum* (πάλιν) *prophetare populis, & gentibus, & linguis, & regibus multis*. Porro illud quoque, Lector, animadversione tuâ fortasse non erit indignum; ad utriusque istarum, perinde



inde atque primæ omnium Visionis de septem Ecclesiis, quasi trium integrarum Prophetiarum, initia singula *Voxe tanquam Tubæ de Cælo cum Joanne loquentis* proclamari: quasi hoc indice distinguere voluisset Spiritus Sanctus à reliquis Vaticiniis, harum principalium partibus, in quibus nihil tale fieri videbis.

Sunt autem hæc, de quibus moneo, Prophetiarum initia, Visionis quidem septem Ecclesiarum, cap. I. 10. his verbis, *Fui autem Spiritu correptus die Dominico, & audi-vi à tergo vocem magnam tanquam tubæ dicentis, &c.* Prophetiæ autem Sigillorum, cap. 4. vers. 1. hujusmodi, *Et vox prima, quam audiveram tanquam Tubæ loquentis me-cum, dicebat, &c.* Denique Prophetiæ Βιβλαειδίου, cap. 10. vers. 8. *Et vox quam audie-ram è Cælo (scilicet tanquam Tubæ loquentis) rursus loquebatur mecum, & dixit, &c.* Hactenus Præloquium fuit, neque id, ut spero, à re quam agimus alienum. Sequuntur jam Synchronismi.

Pars II.

## I.

CARDO SYNCHRONISMORUM,  
SEU

## SYNCHRONISMUS

SIGILLI SEPTIMI, QUOD AD PRIORES SEX TUBAS, CUM  
BESTIA DECENCORNUPETA, BICORNI, CÆTERISQUE CONTEMPORANTIBUS.

*Primò enim, Initium Bestiæ contemporat cum initio Sigilli  
septimi, quod est Tubarum.*

**N**Empe quum Cœtus Signatorum, tanquam Bestiæ regnantis *Ἀντιχρίστου*, Bestiæ idcirco justè & ad amissim contemporet; idémque Cœtus Signatorum ineat ineunte Sigillo septimo, sive Tubarum; sequitur omnino Bestiam itidem inire cum eodem Sigillo septimo, sive Tubarum.

Jam verò Cœtum Signatorum Bestiæ in solidum & ad amissim contemporare, ostensum est *synch. IV. Part. I.* Eundem Cœtum Signatorum inire cum Sigillo VII. liquet ex cap. 7. ubi Signatio ista sexto Sigillo continenter subjungitur. Siquidem sexti Sigilli Viso transacto, cum septimum, quod Tubarum est, jam erat aperiendum, Electis Dei servis signaculo prospicitur, nè à calamitatum procellis, quæ (jam quatuor Angelis, quatuor mundi cardinum præsidibus, ventos, quos hucusque retinuerant, ad Tubarum sonitum laxaturis,) Orbi terrarum incubituræ essent, perderentur. Quibus deinceps quoque cavetur ad quintæ Tubæ clangorem, cap. 9. v. 4. ut vel eo indicio agnoscas, signationem istam ad Tubarum tempora pertinere. Esse verò finem & exitum Sigilli sexti initium septimi, extra omnem dubitationem est; cum Sigillorum ad invicem series interrumpi nec possit, nec debeat. Ergò Cœtum CXLIV M Signatorum, qui Sigillum sextum transactum excipit, cum Sigillo septimo, quod eidem Sigillo sexto haud minùs continenter succedit, inire necesse est. Atque ità mirabili consilio (sic sentio) Spiritus Sanct. per hujus Signationis characterem prospexit nobis de connexionione ineuntis Bestiæ cum initio Sigilli VII. cum alia ratio nulla reddi possit, cur hæc Visione Signatorum cap. 7. interposita, turbaretur alioquin non interrumpenda Sigillorum series.

*Secundò, Finis Bestiæ contemporat cum exitu Tubæ sextæ.*

Nam quum Testium in sacco lugentium Dies 1260 finiantur ad exitum Tubæ VI. seu ineunte septimâ; ibidem quoque Bestiæ Menses 42. finiri necesse est, & per consequens Bestiæ tyrannidem intra sex primarum Tubarum ambitum contineri. *ὅπερ ἔδειξαι.*

Bestiæ autem Menses XLII, perinde ut contemporanei eisdem Dies 1260 luctus Testium, ad sextæ Tubæ exitum finiendos esse, jam suprà demonstratum est. *Part. I. synch. I. §. 3.* ubi ex capite II. ostenditur, cum Testes post triduanam mortem ad vitam denuo suscitati, atq; in cœlum subvecti, luctuosæ Prophetiæ suæ Dies complevisset, factòq; eadem horâ, seu tempore, *ingenti terræmotu*, Urbs magna ruinam passa esset, Bestiæque, truculentus Testium hostis, præ clade quam tunc sentiret animam ageret; ut sciremus ubi intervalli Sigillorum & Tubarum hoc acciderit, continuò sub-

junxisse

Pars II.

junxisse Spiritum, V *Æ secundum* (hoc est; Tubam VI) *jam tum abiisse*, & V *Æ tertium* (Tubam scilicet VII) *venturum citò*. Quem ego Characterem alterum magni hujus Synchronismi indicem, vel eo præcipuè sine isthac loci insertum credo, ut alter quasi cardinum esset, quibus magna ista & universalis *τὸ Βιβλαριδὶς* & Sigillorum Prophetiæ commissura verteretur. Siquidem alioquin & hoc monitum, & qui protinus sequitur clangor Tubæ VII, recto & naturali ordine ad finem Prophetiæ Sigillorum cap. 10. collocanda fuissent. Sed Spiritus S. septimæ Tubæ mysterio eò loci, ad modum præconii, leviter tantum, & quantum tunc satis videbatur, præsignato, (fore nimirum ut, *eà clangente, mysterium Dei Prophetis evangelizatum consummaretur*) ipsius clangoris editionem & mysterii definitionem disertam aliquantisper (nec id proculdubio nisi gravi aliqua de causa) sustinere & protelare voluit; donec, nimirum, ad novam *Βιβλαριδὶς* Prophetiam transitione factâ [cap. 10. à vers. 8. ad finem] primam ejusdem Visionem, stadio Apocalyptico similiter emenso, ad eundem rerum exitum provexisset. Illud enim lector attentè admodum observet velim; unâ hâc capitis undecimi Visione (Prophetiæ utpote repetitæ primâ) Spiritum sapientissimum totum Sigillaris Prophetiæ intervallum, ceu tramâ stamen, percurrere; eandemque septimâ Tubâ, quasi fibulâ quâdam, seriei Sigillorum, temporis dirigendi causâ, subnectere. Quorsum autem, nisi ut primæ Visioni sic fixæ & cum Sigillis comparatæ, per suos quoque characteres connixis reliquisquæ sequuntur *Βιβλαριδὶς* vaticiniis, totum repetitæ prophetiæ systema cum Sigillis dextrè componi possit?

Porrò, nè illud fortè cuiquam scrupulum injiciat, quòd ea quæ in textu referuntur de Bestiæ consternatione, de ruina Urbis stragèque hominum à Terramotu facta, minimè videntur de omnimoda Bestiæ abolitione intelligi debere; aio, neque hoc ad eum de quo egimus Synchronismum postulari, sed ut accipiantur saltem de tempore potestatis & regni finièdo, quod mensibus XLII determinatur; quòsque, dato Bestiæ & Testium Synchronismo, simul cum Testium Diebus exire necesse est. Quod verò adhuc aliquantisper supererit Bestiæ, id adeò (ut hinc colligi datur) dissimili à priore specie futurum est, ut eodem censu non sit habendum; sed &, haud ità multò post, sub septima Tuba delendum & abolendum penitus, *Factis regnis hujus mundi Domini nostri & Christi ejus*.

Atque ità Synchronismo hoc cardinali bene constituto, reliquos indè Synchronismos facillè deduci & cum Sigillis colligari posse, manifestum erit.

## SYNCHRONISMUS II.

CONTEMPORANTIUM ATRII INTERIORIS ET PRÆLII DRACONIS ET MICHAELIS  
DE PUERPERIO CUM  
SEX PRIMIS SIGILLIS.

**Q**uia sunt proxima antedanea Contemporantium succedaneorum. Nam sex prima Sigilla proxima sunt antedanea septimi. Atrium Interius & dimicatio Michaelis cum Dracone proxima sunt antedanea Bestiæ & Cœtûs CXLIV M Signatorum. Jam verò Sigillum septimum, seu (quod perinde est) sex primæ Tubæ, Cœtûs Signatorum & Bestia sunt contemporanea; ut ostensum est priori Synchronismo.

## SYNCHRONISMUS III.

PHIALARUM CUM  
TUBA SEXTA.

**S**eptem Phialæ iræ novissimæ, cùm totidem sint ruinæ & occasus Bestiæ gradus [Synch. VII. Part. I.] proinde necessariò ineundæ sunt ab initio ruentis & occidentis Bestiæ. Bestiæ autem regnum, sextâ Tubâ adhuc clangente, adeò labefactari cœpit, atque eò demum processerat ruinæ, ut ad ejusdem illius Tubæ exitum fineretur potestas illa XLII. Mensium, quibus ipsi datum fuit dominari, & sanctos vincere [Synch. I. hujus.] Atqui eò ruinæ & fatalium calamitatum priùs delabi Bestia non



non potuit quàm quinta saltem Phiala effunderetur: nam tum demum Sedem ejus concutiendam, & Regnum *tenebrosum* redditum iri, apparet cap. 16. v. 10. Ergò quinque ad minimum Phialarum effunduntur ante desitum sextæ Tubæ clangorem; credo quòd etiam sexta: Phiala verò septima, quæ consummationis Phiala est, [ ibid. ver. 17, 18. ] proinde concurret cum initio Tubæ septimæ, quæ itidem consummationis Tuba est. cap. 10. ver. 6.

Pars II.

## SYNCHRONISMUS IV.

MILLE ANNORUM LIGATI DRACONIS SEU SATANÆ, CUM  
TUBA SEPTIMA, SEU INTERVALLO AD EXCIDIO BESTIÆ.

UT hoc de *Satanæ ligatione* eò melius intelligatur, illud demonstrationi præmittendum est; in \* textu dici, Satanam tunc insuper non tantum *in Abyssum con-* \* cap. 20. 3.  
*jectum*, sed ibidem *occlusum* esse; adhuc signasse super eum Angelum, ut non seduceret amplius gentes, donec consummarentur mille anni; id est, firmiter munisse, nè ullatenus pateret exitus. Nam mos erat Hebræis & vicinis gentibus, quando firmiter munitum & obseratum volebant ostium, ut ei sigillum apponerent. Ità lapidem positum foveæ Leonum, quò Daniel conjectus erat, *obsignavit Rex Darius annulo suo, & annulo procerum suorum*, Dan. 6. In historia Apocrypha ministri Danielis adis Beli portas claudunt & obsignunt annulo Regis. Similiter Judæi Matth. 27. 66. sepulchrum Servatoris *ἠσφαλίσαντο σφραγίζαντες τὸν λίθον μετὰ κηρώδους muniunt*, seu *tutum* reddebant, obsignato lapide, &c. ubi observandum, *ἀσφαλίζαν & σφραγίζαν* sese mutuò explicare. Longè igitur aliud est, *Cælo dejici*, cap. 12. (quod adeò multi huic loco accomodant) aliud *ligari*, *abyssu includi*, *obsignarique*. Illud vagandi & nocendi licentiam non adimit; hoc de carcere suo nullâ ratione egredi patitur. Imò affirmare ausim, nihil prorsus eorum quæ referuntur capite vicesimo, in duodecimo comparere; neque vicissim de eo quòd capite 12º memoratur, ullum in vicesimo verbum exstare. Tantum abest ut idem utrobique representetur. Examinemus paulisper. Capite xx. quatuor de Dracone referuntur: Primum, ab Angelo qui cælo descendit apprehensum fuisse, 2. ligatum, 3. in Abyssum conjectum, 4. occlusum atque obsignatum fuisse. Horum verò nullum in duodecimo reperies. Vicissim quòd unicum narratur capite 12. de Draconis projectione de cælo in terram, de eo in vicesimo nè γρὺ quidem habetur. Imò ex ipso contextu apertè colligere est, illud nequaquam tunc factum esse. Dicitur enim ibi, Angelum qui Draconem ligatum veniebat, *cælo descendisse*: ergò Draco jam tum super terram fuit. Quorum enim alioquin Angelus cælo descendisset eundem apprehensum? Hinc c. 12. Michael cælo non descendit, sed in ipso cælo cum Diabolo manum conferuit. His ità præmissis, ad Synchronismi ἀποδείξιν veniamus.

Arg. I. Sub primis sex Sigillis Draco seu Satanæ liber fuit & solutus; itémque sub primis sex Tubis Sigilli septimi: Ergò restat ut Mille anni ligati Satanæ conjiciantur in Tubam septimam.

Non enim fuisse ligatum Satanam five Draconem primis sex Sigillis vicem suam adhuc decurrentibus, ex eo liquet, quòd omni isthoc intervallo, septem capitibus & diadematis rubens, in cælo dimicavit cum Michaele de puerperio Mulieris, ut modò demonstratum fuit *synch. II.*

Sed neque primis sex Tubis sequentis Sigilli id factum est: Nam hoc est Interval- lum Mulieris in Eremo, & dominantis Bestiæ Decemcornupetæ, ut constat ex *synch. I. hujus*. Sanè, Muliere in Eremo agente, multum absuit ut ligatus putaretur Draco, qui à Michaele de cælo præcipitatus, primò eam abiturientem eluvione aquarum, quam ex ore suo ejecerat, pessundare conabatur; deinde, cùm hoc ei ex sententia non successerit (terrâ flumen absorbente, & Muliere jam in Eremum receptâ) Irâ & furore accensus, abiit ad gerendum bellum cum reliquis ex semine ejus, observantibus præcepta Dei, & habentibus testimonium Jesu, cap. 12. ver. 13, 15, 17. Numquid hæc sunt ligati Satanæ indicia.

Sed de Bestia quoque videamus; & quàm fuit sub ejus Regno Draco victus, audi: Scilicet, *Dedit ei Draco virtutem suam, & thronum suum, & potestatem magnam; & admirans universa terra sequuta est Bestiam, & adorârunt Draconem qui dedit potestatem Bestiæ*, [ c. 13. v. 2, 3, 4. ] At potuit forsan hæc omnia ex carcere suo agere Satanæ? Certè occluso & obsignato non potuit. Sed ut nullus sit tergiversationi locus, & liquidò appareat quàm adhuc fuit Draco ad ea ipsa facinora liber & solutus, à quibus

Pars II.

quibus in custodiam semel datus coercendus dicitur; en alterum ejus Alumnus *Pseudopropheta*, Decemcornupetæ comitem individuum & Bestialis potestatis Administratorem, de quo exsertè scriptum habes, quòd edat signa magna, quòdque seducat Incolas Terræ per signa quæ datum est ei facere. Ecquis jam facillè credat, Bestiis istis rerum potiuntibus, Draconem, hoc est, Satanam, fuisse vinctum, fuisse in Abyssum conjectum, & obsignatum super eum, ut non seduceret gentes amplius? juxta cap. 20. ver. 2, 3.

Quinetiam ex ipsis Tubis (de medio saltem tempore) liberi & soluti Diaboli non deest argumentum. Quid enim? Annon Rex ille Locustarum Tubæ quintæ, qui *Angelus Abyssi* cluet, cui nomen Hebraicè *Abaddon*, Græcè verò Ἀπολλύων, quémque τὸν ἐκ τῆς θανάτου πεπρωτότα, eum qui è cælo jampridem ceciderat in terram, Joannes indigitat, ipsissimus est Draco & Satan, quem Michael, nondum clangentibus Tubis, de cælo in terram deturbaverat? Neque enim in tota Apocalypsi de alio præter ipsum legi memini, in terram cecidisse; neque scio an in alium quenquam nisi in istum competere possint elogia illa *Angeli Abyssi & Abaddonis*. Utut sit, certè non fuit tunc temporis *ligatus Satan*, non *puteus Abyssi* (ut inibi dicitur) *super eum oclusus & obsignatus*; sed (ut videre est c. 9. 2.) *apertus*, idque adeò, ut *fumus inde ascenderit ut fumus fornacis magnæ, & obscuratus est sol & Aer à fumo ejus*.

Denique, quin hæc Draconis seu Satanæ in seducendis Gentibus libertas ad ipsum usque Bestiæ excidium perseverarit, ac proinde fuerit sex primis Tubis omnino cœva, eum dubitare neutiquam posse puto qui satis attenderit quid ab Effusione Phialæ sextæ factum legatur: quòd nimirum septimâ, hoc est novissimâ, mox effundendâ, atque ideo supremo Bestiæ fato jam tum instante, *Ex ore Draconis atque Vicariorum ejus Bestiæ & Pseudoprophetae, tres spiritus impuri, spiritus demoniorum edentes signa abierint ad Reges terræ & totius mundi, congregatum eos ad prælium magni illius Diei Dei omnipotentis*, cap. 16. v. 13, 14.

Ità Mille Anni ligati Satanæ, ut Gentes amplius non seduceret, neque sub primis sex Sigillis, neque sub primis sex Tubis locum habere possunt: Ergò relinquendi sunt Tubæ septimæ.

Arg. 2. Posteaquam, Mille Annis absolutis, Satan de carcere suo ad breve tempus solutus novus motus concitasset; igne cœlitus delapso consumptâ, quam collegerat, deceptorum gentium colluvie, ipse Planus captus & comprehensus *mitti dicitur in stagnum ignis & sulphuris*, ἐπὶ τὸ πῦρ καὶ τὸ θειεὶον καὶ ὁ ψευδοπροφήτης, ubi erat & Bestia & Pseudopropheta. Adverte hic, Lector, characterem chronicum, quo innuitur hoc quicquid est, de Satana post iteratam solutionem capto & damnato, id superioris capitis Visioni de Bestia & Pseudopropheta ab eo qui equo albo infidebat debellatis, captis, & perinde *in stagnum ignis ardens sulphure conjectis*, ut narrandi ordine, ità quoque tempore rei gestæ succedere. Non enim alioquin dictum foret, eò missum esse Satanam, ubi erat & Bestia & Pseudopropheta, nisi eò jam antè, & Bestia & Pseudopropheta missi fuissent.

Nec cordatus aliquis ad effugium dixerit, hoc capitis xx. post Mille annos Bellum non esse ab illo superioris capitis diversum; cum non tantum jam allatus character, sed & omnes utrinque circumstantiæ refragentur, partes, pugna, & modus cædis, illic gladio, hîc igne; imò & dissimilis, ut mox re demonstratâ patefcet, Belli utriusque eventus; illic Satanæ ad tempus duntaxat ligatio, hîc verò damnatio ad ignem æternum.

Bellum igitur, quo Bestia & Pseudopropheta capti mittuntur in stagnum ignis, quandoquidem diversum sit ab hoc novissimo, ad quod eodem tandem stagni mittendus Satan, statim à solutione sua Gentes concitasset, aut intra ipsos Mille annos gestum fuisse necesse est, aut illis nondum inchoatis. Intra Mille annos geri non potuit, quia tamdiu Satan *vinctus fuisse dicitur & oclusus in Abyssu, ut Gentes non seduceret amplius, donec Mille anni consummarentur*, cap. 20. vers. 3. At in Bello, quo de Bestia, Pseudopropheta & Sociis tandem triumphatum est, si unquam aliàs, liberrimus & solutissimus fuit ad decipiendum, ut ex iis constat quæ modò ex capite 16. de hujus Belli apparatu allegavimus; quòd nempe ab effusione Phialæ sextæ, cum jam septima, quâ Bestiâ penitus conficitur, in propinquo esset ut effunderetur, *Ex ore Draconis, ex ore Bestiæ, & Pseudoprophetae, tres spiritus impuri, spiritus demoniorum edentes signa abierint ad Reges terræ & totius mundi, congregatum eos ad prælium magni illius Diei Dei omnipotentis*.

Quoniam ergò Mille annorum ratio hujusmodi turbas & motus Satánicos nequaquam admittit; necesse est ut Bellum hoc Bestiale eodem tempore præcesserit. Atque ità decem Mille anni alligati Satanæ contemporabunt Intervallo ab excidio Bestiæ, quod erat demonstrandum.

Arg. 3.



Arg. 3. Denique, cum per eodem Mille annos quibus Satan in custodia detinetur, Christus cum suis Regnum illud augustum & magnificum regnasse dicatur; proinde eisdem argumentis & notis quibus alterutrius Synchronismus stabilitur, confirmabitur & alterius. Quod igitur Regnum illud Christi augustum cum septima Tuba ineat, seu ab excidio Bestiæ, jam est ut ostendamus.

Pars II.

## SYNCHRONISMUS V.

MILLE ANNORUM REGNI CHRISTI AUGUSTI, ET  
SEPTIMÆ TUBÆ SEU INTERVALLI AB EXCIDIO BESTIÆ.

1. **R**egnum Christi singulare & augustum, iterum & sæpius in Apocalypsi memoratum, deque cujus adventu Chorus Animalium & Presbyterorum ovantium hymnos & Doxologias Deo concinere solent, ubique succedit Bestiæ & Babylonis devictis & triumphatis. Primò enim illic ubi de hoc Mille Annorum Regno propriè agitur c. xx. ex numero eorum qui cum Christo regnant sunt *Qui Bestiam non adoraverant neque Imaginem ejus, neque acceperant Characterem ejus in frontibus suis aut in manibus suis.* Annon hæc verba satis indicat hoc Christi Regnum Regno Bestiæ, Imagini & Stigmaticis ejus successisse? Quorsum enim illis Regni filii hoc elogium tribueretur, quod *Bestiam non adoraverant, &c.* nisi Bestia jam præcessisset? Sanè enim benemeritum remunerationem & præmium tempore antecedit. Jam verò Regnum isthoc (prout series narrationis indicat) Sanctis, ut fidei suæ & constantiæ præmium, tribuitur; idque causâ eorum priùs in solenni Judicio cognitâ; cujus utpote confessus iis verbis describitur, *Et vidi thronos, & sederunt super eos, & judicium datum est illis*, id est, *potestas judicandi facta, &c.* Ergò tempus quo Sancti, Bestiâ rerum potiunte, fidem & constantiam suam Deo approbârunt, Judicium antecessit; remuneratio decretum tum factum sequitur.

2. Idem porro adhuc magis apparet ex Pæane Presbyterorum & Animalium cantato ad excidium Babylonis cap. 19. 6. *Ἀλληλῆα ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ πάντοτε ὢν.* vers. 7. *Gaudeamus, & exultemus, & demus gloriam ei; quia venerunt Nuptiæ Agni, & Uxor ejus præparavit seipsam.* Nam quin idem sit utrobique Regnum nullus dubito.

3. Sed omnium clarissimè ex cap. 11. vers. 15, 16. &c. ubi ad septimæ Tubæ clangorem, Testium diebus, Bestiæque & Gentium mensibus decursis, in cælo acclamatum est, *Facta sunt Regna hujus mundi Domini nostri & Christi ejus, & regnabit in secula seculorum.* Et viginti quatuor Seniores in conspectu Dei sedentes in thronis suis, ceciderunt in facies suas, & adoraverunt Deum, dicentes, *Gratias agimus tibi, Domine Deus omnipotens, qui es, qui eras, & qui venturus es; quia accepisti potentiam tuam magnam, & regnum inieris.*

Hæc est illa consummatio Mysterii Dei per prophetas evangelizati, quam sub septimæ Tubæ clangorem Angelus suprâ, cap. 10. futuram prædixerat; quando nec Bestiæ Menses, nec Testium lugentium Dies, neque omnino aliquid de Periodo temporis, temporum, & dimidii temporis supererit ampliùs, ver. 6, 7. Planè juxta quod Danieli prædictum fuit, cap. 7. ver. 25, 26, 27. & antè, de Dominatu Christi Oecumenico, seu Regno Sanctorum post eadem Tempora, eundemque prorsus Judicii confessum, futuro. Item quod cap. 12. ver. 7. ubi idem qui hîc apud Joannem Angelus, eodem certè gestu, ritu, iisdemque ferè (quod summè notandum est) jurisjurandi verbis asseverasse legitur, *Finito demum intervallo isto Temporis, Temporum, & dimidii* \* *Temporis, dispersionem populi sancti, cumque ea simul Novissimum illud mirabilem,*

\* Annon hæc  
sunt tempora  
illa gentium?  
Luc. 21. 24?

Qui ulteriorem confirmationem hîc desiderat, etiam superioris Synchronismi characteres adhibeat: nam mutuas, ut dixi, præstant operas.

## SYNCHRONISMUS VI.

NOVÆ JERUSALEM AGNI SPONSÆ CUM  
SEPTIMA TUBA SEU INTERVALLO AB EXCIDIO BESTIÆ.

1. **N**uptiæ Agni & Regnum illud augustum Domini Dei omnipotentis, ambo ineunt ab excidio Babylonis, unde init Tuba septima. Constat ex Hymno Presbyterorum & Animalium, quem in superiori Synchronismo laudavimus, ex cap. 19. v. 6, 7.

P p

Halleluja,

Pars II.

*Hallelujah, quoniam regnum iniiit Dominus Deus noster omnipotens. Gaudeamus, & exultemus, & demus gloriam ei; quia venerunt Nuptiae Agni, & Uxor ejus preparavit se ipsam. At Nova Jerusalem est sponsa illa Agni, ornata & parata viro suo, cap. 21. v. 2. Et civitatem sanctam (inquit) Novam Jerusalem vidi descendentem à Deo de caelo, sicut sponsam ornata viro suo: & ver. 9. Veni, & ostendam tibi Sponsam Uxorem Agni, &c. Ergo & illa inibit & contemporabit Tubæ septimæ.*

2. Nova Jerusalem est *Civitas dilecta*; at dilecta illa Civitas, statim atque finiuntur Mille anni, à novissimis illis Satanæ tunc laxati copiis circumvallari dicitur, cap. 20. v. 9. *Et circuerunt Castra Sanctorum & Civitatem dilectam*: ergo, jam antè exstitisse eam oportuit, dum adhuc Satan ligabatur. Hisce duobus argumentis, sive confirmandis, sive illustrandis & ornandis, duo alia visum est adjungere.

3. Effusa Phiala septimâ, quâ prorsus conficitur & aboletur Bestia, *prodiit vox magna è Throno dicens, IEFONE*, cap. 16. ver. 17. *Itidem, Is qui insidebat Throno dicit Joanni spectanti Novam Jerusalem è caelo descendentem*, [cap. 21. v. 5, 6.] *Ecce nova facio omnia* — *IEFONE, Ego sum A & Ω; Initium & Finis*. Ergo Nova Jerusalem Agni Sponsa iniiit ab ultimo termino Phialarum IEFONE, jam extinctâ Meretrice; atque ita contemporat Intervallo ab Excidio Bestiæ.

4. Unus ex Angelis Phialarum [cap. 17.] ostendit Joanni iudicium Meretricis, utpote dum Phialæ effunduntur, & ab illarum saltem una, peragendum, idemque Phialarum Angelus [cap. 21. v. 10.] monstrat eidem Joanni *Sponsam Agni Civitatem magnam sanctam Jerusalem*; utpote Phialis jam defunctis, hoc est, Bestiâ Babyloneque extinctis, conspicuam futuram.

## SYNCHRONISMUS VII.

TURBÆ PALMIFERÆ INNUMERABILIVM OVANTIUM EX OMNIBUS GENTIBUS, TRIBUBUS, POPULIS, ET LINGUIS, Cap. 7. v. 9.  
Cum

TUBA SEPTIMA SEU INTERVALLO AB EXCIDIO BESTIÆ.

1. **T**urba Palmifera proximè succedit Cœtui CXLIV M Signatorum: Cœtus autem iste (ex opposita Bestiæ, cui contemporavit, ut ratione, sic duratione, metiendus) cum Bestia quoque periodum suam complevit [Synch. IV. Part. I.] Ergo Turba Palmifera utrumque consequitur; ac proinde cadet in Tubam septimam, quod est Intervallum ab excidio Bestiæ.

2. Turba Palmifera sunt cives Novæ Jerusalem: de ambobus enim dicitur, quod *non esurient, neque sitient, amplius, &c.* quod *Agnus pascet eos, & ducet eos ad vivos fontes aquarum*; quodque *abstersurus sit Deus omnem lacrymam ab oculis eorum*. Jam Nova Jerusalem contemporavit Tubæ septimæ; ergo & Turba Palmifera.

## EPOCHA APOCALYPSEOS.

**E**pocha Apocalypseos, quâ de futuris vaticinium est, sive eam initio Christianismi statueris, sive in Excidio Politicæ & Ecclesiæ Judaicæ, sive in eo temporis momento quo Revelatio Joanni facta est, seu quomodocunque statuatur (nolo enim interpretem agere, instituti mei memor;) quin indè *sigillorum*, quod ad res inibi gerendas, initium deducendum sit, dubitaturum arbitror neminem. Sed & ab eadem Epocha arcessendum esse secundæ quoque Prophetiæ seu Βιβλαειδ'is initium, si cui ipsa contextus verba de Prophetia repetenda, & quæ præterea disseruimus suprâ, ad Synch. VI. Part. I. & in vestibulo Part. II. non satis persuaferint; is vel Synchronismi necessitate eò tandem adigetur, si, juxta jam factas ἀποδείξεις, singulas prophetias ordine & loco suo disponere tentaverit.

CLAUSULA





# EPOCHA SIVE CAPUT

APOCALYPSEOS

Inspectori s  
Quisquis es, qui typum hunc Apocalypsicum contemplari  
dignaberis, scito, Arcus peripheriarum eodem initio et fine Concursus  
rebus indicantia contemporantia tibi exhibere. In oppositis vero  
binarum Prophetiarum (SIGILLORUM nempe & BIBΛAPIAION)

SEPTEM SIGILLIS

SIGILLUM

INCIPIT  
PROPHETIA  
PRIOR

SEX PRIMA  
SIGILLA  
I. VICTORIA  
II. FIDES  
III. STATUS  
IV. MORS  
V. BELLE  
VI. BELLE

TUBA I  
TUBA II  
TUBA III  
TUBA IV  
TUBA V  
LOCUSTE  
TUBA VI

COETUS CXLIII M. Servorum Dei ex omnibus Tribubus Israelis muniantur signis

INCIPIT  
PROPHETIA  
POSTERIOR

BIBΛAPIA

ἀνεμύμενο



## LUM SEPTIMUM

COMPLECTENS  
SEPTEM  
TUBAS

UÆ.III.

MYSTERIUM DEI CONSUMMATUR  
TUBA



*Sicut annuntiavit Servis suis Prophetis*

UÆ. II.



TUBA  
VI

.....  
*untur signaculo Dei uni.*

**TURBA** *Palmifera innumerabilium gaudentium exoibz gentibz tribubz & populis*

FACTA SUNT REGNA MUNDI  
DOMINI NRI ET CHRISTI EIUS

## SATAN SOLVITUR

## RESURRECTION

99m:

FINIS

UNIVERSALIS

143

Paras

*Stagnum*

1	2	3	4	5
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PHIALE VII

~~perdes~~

~~BESTLAM~~

SATAN ligatur & SAN  
UXOR  
E ANNOS

...SANCTI cum CHRISTO regnant MILLE...

ΑΡΙΔΙΟΝ  
ὡζμένον

Partibus idipsum indicari terminis linearum et periphe-  
riarum ex opposito respondentibus. Quae deniq. Visionum  
cui antecedat succedat: ex ordine, a sinistra dextram  
Versus progrediendo, tibi speculandum.

Place this betwixt pag 430 and 431





## CLAUSULA SYNCHRONISMORUM ET APOCALYPSEOS.

**M**ille annos Regni & damnationem Satanæ excipit Universalis Resurrectio mortuorum, & Judicium ultimum cum Gehenna, c. 20. à v. 11. ad fin.

Novam Jerusalem descriptam c. 21. excipit Paradisus, quam scilicet, Edenis instar, hinc atque hinc ambit Fluvius, in medio habentem Arborem vitæ: sic enim capio verba cap. 22. 2. *Ἐν μέσῳ τῆς πλατείας καὶ τοῦ ποταμοῦ, ὅντε ὕδεν, καὶ ὅντε ὕδεν*, scilicet, τῆς πλατείας, ξύλον ζωῆς. Atque hic finis Seculi & Apocalypseos.

**Q**uod superest, Lector, en tibi Ordinem & Seriem juxta res gerendas omnium in Apocalypsi Vaticiniorum, in isthoc Schemate ad oculum delineatam, & uno intuitu spectandam: quod ad amussim Synchronismorum jam demonstratorum, in meum & (si patiaris) in tuum construxi usum. Retegat Deus oculos mentis utriusque nostrum, ut intueamur mirabilia ejus. **A M E N.**

## COROLLARIUM DE USU CLAVIS.

1. **E**X jam dictis constare arbitror, Apocalypsin juxta literam tantummodo spectatam, ac si nuda quædam esset rerum gestarum Historia, non item Vaticinium mysticis allegoriis & typis involutum, signis tamen & characteribus ejusmodi à Spiritu S. per totam narrationem insertis instructam esse, ut indè legitima Visionum omnium, juxta res suo quasque tempore gerendas, Series, Ordo, Synchronismi, erui, componi, & demonstrari possint, absque interpretationis ullius datæ hypothesei aut adminiculo.

2. Tum præterea, prout in Historiis fieri consuevit, ut res plures diversæque à pluribus & diversis simul eodémque tempore gestæ, simul tamen narrari nequeant, sed seorsim & deinceps; ita quoque in Prophetiis istis & Visionibus rerum gerendarum (utut ordine longè commodissimo sapientissimoque patefactis) usu venire: ut omnino frustra sint qui Apocalypsin ita interpretatum eunt, quasi eventus eodem ubique ordine & serie sibi invicem succederent quo Visiones.

3. Visionum enimvero Apocalypticarum mentem feliciter indagaturo, principio earum ad se invicem juxta res gerendas Series & Connexio, ex memoratis characteribus & notis pervestigata, atque intrinsecis argumentis demonstrata, constituenda est tanquam omnis solidæ & legitimæ interpretationis basis & fundamentum. Non enim (quod à plurimis perperam factum cernimus) ad Interpretantis arbitrium, pro qualicunque interpretationis concinnitate, Ordo ipse confirmandus est; sed ad jam præstructam, per Synchronismorum characteres, Ordinis hujus chronici Ideam, omnis interpretatio, quasi ad normam & perpendiculum, exigenda.

4. Absque hujusmodi enim fundamento, vix est ut ex Apocalypsi quidquam eruas quod interpretationis & applicationis suæ solidè fidem faciat, quodque autoritate divinâ, sed mendicatis principiis & puris putis conjecturis nitatur humanis. Contrà verò admissio, cum jam temporis ordinisque septa licenter & pro libitu vagari Applicationem non permiserint, illico tot variantium, imò & pugnantium, interpretamentorum multivia maximam partem sublata miraberis; paucis omnino in quibus adhuc mens, de generali saltem applicatione, anceps hæreat, iisque minoris ferè momenti, differentiis relictis: Aded ut ex hoc libro deinceps, perinde atque ex reliquis Novi Testamenti libris, argumenta peti possint, in re etiam Prophetica, de interpretamento securo, quibuscque, tanquam Spiritus S. oraculis, non humani duntaxat ingenii inventis, fides acquiescat.

Pars II.

5. Talem tibi, Lector, Clavem, imò Compasium, si fortè mavis, Apocalypticum, pro ea quam mihi indigno peccatori Deus bonus & benignus in hisce mysteriis indulgit intelligentiæ mensura, in istis Synchronismis pro virili demonstro, & adjuncto Schemate, brevi faciliq̃ compendio, spectandum propono. In quo (nè usum ejus adhuc fortè ignores) si modò de præcipui alicujus Vaticinii sensu, ejusque temporibus impletis, semel tibi constiterit; methodum deinceps signatam habes quâ, ex Synchronismorum atque Ordinis filo, reliquarum Visionum mentem pervestigare, imò & demonstrare, poteris. *Siquidem, quæ isti tuo Vaticinio jam, ut dixi, cognito cætera contemporaverint Vaticinia, iisdem proculdubio temporibus sunt applicanda; quæ autem præcedunt, non nisi de præcedaneis; quæ succedunt, pariter de succedaneis eventibus sunt interpretanda.*

6. Et nè fortè dubites, an usquam in Apocalypsi ex omnibus illis Visionibus ullam reperire sit ejusmodi, in qua, eo quo dixi modo, pedem tutò figas, undèque, tanquam ex Statione aliqua aut Specula, reliquam dimetiaris Apocalypsin; ecce huic quoque rei à Spir. Sancto sapientissimo consilio prospectum, *Illustri illâ Visione de magna METRICE*, quam nimirum unicam & solam omnium Visionum Angelus prætermorem suum interpretatur Joanni. Quorsum autem, nisi ut per eam ad reliquas, alioquin inaccesas, tanquam per januam, aperiatur aditus? Quid vis ampliùs? Hæc igitur, invocato Patre luminum, intrato; ingressus, ad cætera referenda Clavem adhibeto. Experire, expertus fateberis, admirabilem esse hanc Prophetiam, quâcum, repentiùs introspectâ, nulla Veteris Testamenti (sic decuit Evangelium) nè quidem ipsius Danielis, aut singulari patefactionis artificio, aut interpretationis, viâ & ratione eruendæ, certitudine sit conferenda.

Id extremum te volo, Lector, qui in hæc incideris, ut si mihi *assidenti quid fortè revelatum esse* perspexeris, aut tibi ipsi aut aliis ad hæc mysteria profuturum, id totum Dei in me misericordiæ acceptum referas; cui & ego, ob tantillum sapientiæ ejus radiolum, grates persolvere nunquam desinam: sin quid aberratum sit, id solum meum esse memineris, hominis quantillarum virium, & nullatenus ad hæc (quod probè mihi conscius sum) ex meipso idonei.

Benedictio, honor, & gloria

E I

Qui infidet Throno, &

A G N O,

in secula seculorum.

I N



IN  
SANCTI IOANNIS  
APOCALYPSIN  
COMMENTARIUS

AD  
AMUSSIM CLAVIS  
APOCALYPTICÆ.

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*Editio Tertia ab Authore recognita.*

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APOCAL. 6. 2.

*Exiit vincens, & ut vinceret.*

CAP. I. 7.

*Ecce, venit cum nubibus, & videbit eum omnis  
oculus, etiam qui eum transfixerunt.*

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24-1-18  
A.P.O.C.A.



## LECTORI BENEVOLO

Salutem.



**ANNUS** jam quintus agitur, *Leſtor benevole*, cum **CLAVEM** meam **APOCALYPTICAM** primitus typis dederim; ſed propriis Impenſis, inque amicorum ſolummodo gratiam. Nihil tum cogitabam de interpretatione adornanda; utpote cui me, tot ab eruditione præſidiis quæ ad eam rem requiri videbantur deſtitutum, plane imparem fore exiſtimavi, neque etiamnum parem puto. Sed cum opusculum illud pluribus quam ſperaverim placuiſſe intelligerem, nonnullique inſtarent ut ipſe, juxta methodum in **CLAVE** mea monſtratam, quæ quibus eventis, rebusque geſtis vaticinia applicanda eſſent, manuſductionis vice indicare vellem: illis morem geſturus ſententiam meam breviter in chartas conjeſci; quodque inde natum fuit, **SPECIMINA INTERPRETATIONUM APOCALYPTICARUM** indigiti. Hoc cum multis lectum & deſcriptum, necnon eo favore ſuſceptum comperi, ut induſtria mea qualiſcunque pænitendi cauſam non haberem, animos tandem mihi fecit, textum Apocalypſicum κατὰ τὸν ὅρον interpretandi. In hoc incepto cum aliquoſque progreſſus eſſem, & prout quodlibet perfeceram, amicis legendum tranſmiſiſſem; factum eſt ut Commentationes meas, immaturas adhuc, necdum ad umbilicum perducitas, in publicum protruſerit nimia quorundam importunitas; qui utrum judicio ſuo, an curioſitati potius, hac in re indulſerint, equidem neſcio: illud tamen vere teſtari poſſum, admodum moleſtum mihi accidiſſe, a concepta in contrarium ſententia dimoveri, quodque ipſe non probaram, id aliorum voluntati gratificari; nedum ut ambitio ulla aut gloriola ſtadium me huc impulerit. Non quod aliis inviderem, ſi quid forte eruiſſem quo myſtica illius Scripturæ ſtudioſi (quos \* beatos pronunciat Spir. S.) juvari poſſint; ſed quod melius fore ſtatuſſem, privata communicatione contentum deliteſcere, quam publica editione, tot variantia hominum judicia, tot præjudicis partiumque ſtudiis agitata, cum meo periculo experiri. Hoc te monitum velim. \* Cap. I. 3.

Alterum eſt quod te rogem: ut (quoniam minime tibi ignotum ſit in quam lubrico verſer argumento, quamque ad vanitatem temeritatemque prono) ne ſingula rigida nimis cenſura æſtimes; illud pro certo habens, niſi in hiſce talibus liberius paulo ſentiendi, imo & errandi, venia concedatur, ad profunda illa & latentia veritatis adyta viam nunquam patefactum iri! Sicubi autem a communi ſententia nimium fortasſe tibi divertiffe videbor, ibi rem totam ad Eccleſia Catholica Reformata & virorum in ea doctorem tribunal deſero: quodque ab illis mature excuſſum erroris deprehenſum fuerit, a me neque diſtum neque ſcriptum amplius haberi velle ſcito. Patronum operi meo neminem delegi; neque enim ſcio an Patrono dignum ſit. Tu, *Leſtor*, ejus deſectum ſupplebis, ſi te, prout ſpero, candidum & benignum cenſorem præbueris. Quod quidem, ſi bonus es, vel hac benevolentia tua fiducia promeritus videbor. Vale.

E Collegio Chriſti Cantabrigiæ, Menſe Julio,  
Anno M DC XXXII.

COMMEN-





# COMMENTATIONUM APOCALYPTICARUM AD AMUSSIM CLAVIS APOCALYPTICÆ

Pars prima in Prophetiam primam,

quæ Sigillis & Tubis continetur; præmisso

*De Theatro Apocalypico.*



VISIONUM Apocalypicarum mentem indagaturo, primùm de Theatro illo cœlesti, quò Joannes eas, tanquam in Scena, spectaturus evocatur; deinde de ipsis sigillatim Vaticiniis, ad *Clavem Apocalypiticam* examinatis, mihi agendum est.

Christe, Dei Sapiaentia, cui *Apocalypsis à Patre data est, ut indicares servis tuis res futuras*, illumina jubare tuo mentem meam, immunditiem sanguine deterge. Da, Te favente, Spirituque duce, ab-  
Apoc. 1.

THEATRUM Apocalypiticum voco Confessum istum augustum Dei Ecclesiæque, capite 4. descriptum, atque ad prisca illius in deserto cum Israele castrametationis \* typum ad amussim conformatum: id quod utriusque ordinem inter se conferenti  
\* Num. 1. ver. 52. indeq; ad finem cap. 2.

Siquidem in medio castrorum Israelis collocatum fuit Tabernaculum, ceu Thronus Dei. In circuitu Tabernaculi, proximè castra metabantur Levitæ. Post Levitas demum, ad quatuor cœli plagas, reliquus cœtus Israelis in quatuor Vexilla tributus; ternis nimirum tribubus sub uno Vexillo missis, atque à primaria cohortis suæ tribu nomen sortitis. Unumquodque autem Vexillum signum præferebat: cujus etiam si Moses generatim tantùm meminit, nec, quæ cuique Vexillo inscripta esset effigies, omnino exprimit; Hebræi tamen ex vetusta Majorum traditione, (hâc parte non temerè aspernandi) rem integrè descriptum eunt in hunc modum.

Ad Orientem erat Vexillum *Judæ* cum sociis tribubus, signo LEONIS.

Ad Occidentem Vexillum *Ephraimi*, signo BOVIS.

Ad Austrum Vexillum *Reubenis*, signo HOMINIS.

Ad Septentrionem *Danis*, signo AQUILÆ.

Aben Ezra ad 2 Num. קרמוניו אמר, *Majores nostri dixerunt, quòd in Reubenis vexillo fuit figura HOMINIS, propter inventas (inquit ille) mandragoras (sed hoc ineptum est); in vexillo Judæ figura LEONIS, quoniam ei \* Jacob ipsum assimilavit; in vexillo Ephraimi figura BOVIS, juxta quod dicitur, \* primogenitus Bovis; denique in vexillo Danis figura AQUILÆ.* Eadem hîc habet bar Nachman, & Chazkuni  
\* Gen. 49. 9. \* Deut. 33. 17.

Quamobrem verò horum Animalium effigies reliquis in hunc usum prælatæ fuerint, si quis fortè curiosius quærit; præter eam quæ ex *Judæ* & *Ephraimi* saltem benedictionibus haud ineptè peti soleat, istiusmodi rationem Talmudici innuere videntur. Quatuor, inquit, sunt superbi (vel qui emineant) in mundo; LEO inter Feras, BOS inter Jumenta, AQUILA inter Volucres, & HOMO cui Deus supra omnes pulchritudinem largitus est, ut omnibus imperaret. Ut ut de ratione sit, firmari potest hæc Judæorum traditio ex quadruplici Cherubinarum facie (cave enim tot capita imaginis) apud Ezechielem; quibus nempe significatum est, quî iisdem vehebatur Dominum fuisse & Regem quatuor cohortum seu castrorum Israelis. Quemadmodum enim Principum quadrigæ dominorum suorum fulgent insignibus; ita hîc Cherubini signis JEHOVÆ Regis Tetrarchiarum Israelis. Neque difficile admodum fuerit, ex Ezechielis & Cherubinarum ad invicem in isthac visione positu, quam quæque Cherubinarum  
Schindler, pag. 266. d.

\* Ezech. I. 4. rubinorum facies mundi plagam respexisset colligere. Quippe cum Ezechiel, \* converso ad Septentrionem vultu, Cherubinos quasi obviam sibi prodeuntes conspiceret, certè quæ tum ei è regione observabatur anterior erat & directæ Cherubinatorum facies, nimirum HOMINIS; eoque Hominis facies Austrum spectabat. Unde sequitur, quæ eidem Ezechieli \* ad dextram fuisse dicitur, facies LEONIS, Orientem; quæque ei ad sinistram, BOVIS, Occidentem; AQUILINAM denique faciem spectasse Aquilonem.

\* Vul. 10.

Atque eadem quidem ratio suadet ut illos quoque Cherubinos qui Arcam Dei in Templi adyto obumbrabant simili, hoc est, quadriformi, facie fuisse existimemus; præsertim cum de iis qui in Templi parietibus cælabantur rem ita se habuisse, testetur quod apud eundem de dimidiata ipsorum sculptura legitur cap. 41. v. 19. ubi, duabus faciebus, ut in ejusmodi cælatura necesse fuit, in plano parietis absorptis, reliquæ tamen duæ, HOMINIS & LEONIS, hinc inde versùs palmas utrinque ascriptas, eminuissè perhibeantur. Et quorsum, obsecro, sculperentur Cherubini aliâ formâ quam fuissent?

Adde, quòd de quatuor Animalibus istis, totidem Israelis cohortum insignibus, quidam accipiunt illud Psalmi 68. 11. *הַיְיָ יֹשֵׁב בָּהֶם*. quod quidem Hieronymus, in versione illa quæ ab Hebraica veritate nomen habet, ita transtulit, *Animalia tua habitaverunt in ea*; nimirum, ut præcessit, *in hereditate tua*, i. castris populi tui quem per Eremum deduxisti. Similiter Septuag. &, quæ inde expressa est, Vulgata habent *τὰ ζῴα σου, Animalia tua*. Et sanè de illo tempore hic agi, liquidò ostendit quod huic & præcedenti versui præmittitur: *Deus, cum egredereris coram populo tuo, cum incederes per desertum; terra tremuit, etiam cæli distillaverunt à facie Dei, &c.* Itémque quod subjungitur de *pluvia munifica*, pluvia, ni fallor, Mannæ; ideòque vertendum, *Pluviam munificam, seu liberalem, sparsisti, Deus, [quæ] hereditatem tuam etiam laborantem confortasti*. Nè illud quoque dicam, principium hujus Psalmi mutuatum ex ea præcationis formula quâ Moses [Num. 10.] in processione castrorum Israeliticorum usus fuerat, *Surge, JEHOVAH, & dissipentur inimici*.

Spectavimus castrametationem Dei Israeliticam; jam porrò videamus ut eidem per omnia respondet Confessus Apocalypticus.

Cap. 4.

2. **E**T fui, inquit Joannes, in Spiritu, & ecce Thronus positus erat in cælo, & supra Thronum sedens. 3. Et qui sedebat aspectu similis erat lapidi jaspidi & sardio; & iris erat in circuitu Throni aspectu similis smaragdo.

4. Et in circuitu Throni sedilia viginti quatuor; & super sedilia viginti quatuor Presbyteri sedentes, circumamicti vestimentis albis, & in capitibus suis habebant coronas aureas.

5. Et de Throno procedebant fulgura, & voces, & tonitrua; & septem lampades ignis erant ardentes ante Thronum, qui sunt septem spiritus Dei: erat etiam à fronte Throni tanquam mare vitreum simile crystallo.

6. In medio autem Throni & in circuitu Throni quatuor Animalia plena oculis antè & retrò. 7. Et Animal primum erat simile Leoni; & Animal secundum simile Bovi; & tertium Animal habens faciem quasi Hominis; & quartum Animal simile Aquilæ volanti.

8. Et quatuor Animalia, singula eorum, habebant alas senas in circuitu, & intus plena erant oculis; & non interquiescebant die & nocte dicentia, Sanctus, Sanctus, Sanctus Dominus Deus Omnipotens, qui erat & qui est & qui venturus est.

9. Et quando dabunt Animalia illa gloriam & honorem & gratiarum actionem sedenti super Thronum, viventi in secula seculorum; 10. Procident viginti quatuor presbyteri ante sedentem in Throno, & adorabunt viventem in secula seculorum, & projicient coronas suas ante Thronum, dicentes, 11. Dignus es, Domine Deus noster, accipere gloriam & honorem & virtutem: quia tu creasti omnia, & propter voluntatem tuam sunt & creata sunt.

Annon hic singula singulis respondent? Primum enim, Tabernaculum quod attinet, Thronum hic in medio positum, cui Deus infidebat, non aliud quàm Templum aut Tabernaculum fuisse (utriusque enim historiæ, quod observandum, accommodatur descriptio) ostendunt tum septem lampades ante ipsum ardentes, tum Mare illud vitreum crystallo simile: quorum illæ Candelabrum septem quoque lucernarum coram Adyto ardentium, hoc Labrum illud immane in Templo Solomonis Mare dictum repræsentat;



repræsentat ; sed hoc discrimine, quòd illud Solomonis aneum fuit, nostrum verò ex vitrea pellucidâque materia. Nescio tamen an hîc alludi ad vetustius illud Mosaici Tabernaculi labrum fas sit suspicari : quandoquidem & illud ex speculari, nescio quâ, materiâ, videlicet *ex speculis mulierum convenientium ad ostium Tabernaculi*, conflatum fuisse perhibetur, Exod. 38. 8. Videtis autem Templum Dei *Throni* nomine insignitum Eia. 6. ver. 1. *Vidi Dominum sedentem super solium excelsum & elevatum, & fimbrie ejus replebant Templum.* Item Jerem. 17. 12. *Solium gloriæ altitudinis à principio locus sanctuarii nostri.* Et Ezech. 43. 7. *Locus solii mei & locus vestigiorum pedum meorum, ubi habito in medio filiorum Israel in æternum, &c.*

Ad Cap. 4.

Atque hujusmodi *solium* fuisse quod Joannes in medio Presbyterorum & Animalium positum vidit, passim pro concessio habet Apocalypsis. Ubinam enim ille *Altare* coram vidisset, *sub eoque animas mactatorum propter Verbum Dei*, cap. 6. 9. nisi in Templo ? Undenam illi *Altare aureum thymiamatis ante Thronum*, cap. 8. 3. ni Templum aut Tabernaculum Thronus iste fuisset ? Quidve aliud innuere volunt *Quatuor cornua Altaris aurei quod est in conspectu Dei* ? c. 9. 13. Quid Templum, Atria Templi & Altare, quâ calamo Angelico metienda, quâ foras ejicienda ? cap. 11. 1. Quid *apertum Templum Dei in cælo, inibique Arca Testimonii visui exposita* ? cap. 11. 19. Quid Angelii *è Templo prodeuntes* ? c. 14. v. 15, 17, 18. idque etiam in *cælo* ? v. 17. Quid Citharædi in crepidine *Maris* seu labri vitrei insistentes, atque *ὀρνιθίων* cantillantes ? c. 15. 2. & id quoque in *cælo* ? v. 1. Quid ibidem versu 5. *Templum Tabernaculi Testimonii apertum in cælo* ? idemque Templum v. 8. *fumo impletum à Majestate Dei* ? Rem verò extra omnem contradictionis aleam ponit illud cap. 16. v. 17. *Et vox magna prodiit ἀπὸ τοῦ Ναὺ τοῦ θρόνου ἀπὸ τοῦ Θεοῦ, i. è Templo Calie Throno.*

Porro in hoc Throno seu Templo, nè quid fortè hæreas, Locus sessionis Dei, seu (prout Hellenistæ, 1 Reg. 10. 19. de Solio Solomonis loquuntur) ὁ Θεὸς & τὸ καθίσθεις, interior illa & sanctissima Templi pars fuit, quâ Arca Fœderis cum Propitiatorio condebatur. Ibi nempe Deus habitare dicebatur & sedere inter Cherubinos gloriæ. Quâ demum ratione, tum hîc septem lampades, tum postmodum Altare aureum thymiamatis, rectè dicuntur fuisse *ante Thronum*, putà ante adytum Templi ; prout id de utrisque totidem planè verbis habetur, 2 Par. 4. 20. & 1 Reg. 6. 20. quorum priore Septuag. habent τὰς λύχνους κατὰ τὸ πρὸσωπον τοῦ θαλαίρου (sic Hebraicè vocatur *adytum*) altero, θυσιαστήριον κέειται κατὰ πρὸσωπον τοῦ θαλαίρου, mente juxta cum Apocalypsi, ἐνώπιον τοῦ θρόνου & ἐνώπιον τοῦ Θεοῦ. Ità reliquæ sive Templi sive Tabernaculi partes Throno speciatim sic dicto partim pro fulcris, partim pro gradibus erunt, partim pro scabello : cujusmodi seu partes seu appendices habuisse legitur augustum illud Solium Solomonis. Hactenus de Throno.

2. Thronum autem proximè cingunt viginti quatuor Presbyteri, qui Episcopos exhibent & Antistites Ecclesiarum ; respondentque & loco & ordine Levitis & Sacerdotibus in castris Israelis ; numerusque eorum 24. totidem ephemeris Sacerdotum & Levitarum, seu, quod eodem redit, principibus ephemeriarum. Unde, præterquam quòd Deo proximi sunt, ipsi quoque thronos suos habent ; præterea \* coronas gestant ; quæ sunt dignitatis & potestatis à Deo tributæ insignia.

\* In Oratione Panegy. apud Euseb. lib. 10. cap. 4. Ὁ οὐρανὸς ὁ Θεὸς & ἡ ἑσπέραις, οἱ τὸ ἀγίου πνεύματος, & τὸ ἑσπέραιον ΣΤΕΦΑΝΟΝ, &c. ὁ Θεὸς & ἡ ἑσπέραις.

\* Vide Ezech. 1. 10. Exod. 34. 19. Num. 18. 17. & alibi quadragesies.

3. Tertio, idoneo post Presbyteros intervallo, quâ lineæ per *medium* Throni ductæ bifecant Throni latera *circumquaque* ad quatuor cardines cœli, quatuor visebantur Animalia ; primum figurâ LEONIS, secundum BOVIS (nam μόχθος Hellenistis \* *bos* est) tertium effigie HOMINIS, quartum AQUILÆ volantis : repræsentandis nimirum Ecclesiis Christianis juxta quatuor plagas mundi ; respondentque quatuor Castris Israeliticis, eorundem Animalium vexilliferis. Quod enim in textu Apocalypico aliquantò obscuriùs dicitur, ἐν μέσῳ τοῦ θρόνου, & ἐν κύκλῳ τοῦ θρόνου, *in medio Throni, & in circuitu Throni*, per figuram ἐν διαδοχῇ Hebræis familiarem exponi debet ; quasi nimirum dictum fuisset, ἐν μέσῳ τοῦ κύκλου (id est περιόλου) τοῦ θρόνου, *in medio ipsius circuitus seu ambitus Throni* ; idque in hunc sensum : Si Throno, utpote quadrato, figuram quadrangulam parallelam quo deceat à Throno & Presbyteris eum cingentibus intervallo circumducas, in medio vel ad medium uniuscujusque quadranguli laterum (nam ἐν μέσῳ distributivè sumendum) quatuor sese exhibebant Animalia ; nempe in medio cujuscunque lateris unum.

Porro Animalia ista describuntur *plena oculis antè & retrò, senas insuper alas habentia in circuitu*, easdemque *intus oculorum plenas*. Tot oculi multitudinem denotant hominum oculatissimorum, & scientiæ mysteriorum Dei plenissimorum ; cujusmodi in Animalibus sunt, id est, Ecclesiis, quas Animalia repræsentant. *Alæ* agilitatem & alacritatem ad Dei imperium exsequendum. *Alæ oculatæ* zelum cum scientia & fide conjunctum. *Sex* denique *alæ in circuitu*, quaquaversum volaturientes denotant, id est, ad Dei mandata universaliter & integrè implenda paratissimos.

Additur

Ad Cap. 5.

\*Summa hymni illius Eucharistici quo Ecclesia in omnibus veteribus Liturgiis Deum concelebrat; cuius initium *Ἄξιον ἐστὶν*, &c.

Additur postremò, cujusmodi esset officium utrorumque, tam Animalium quàm Presbyterorum circa Thronum; nempe huiusmodi, ut quotiescunque datura essent Animalia gloriam & honorem & gratiarum actionem Sessori Throni, id est, quoties Ecclesie sacras synaxes facerent; toties viginti quatuor Presbyteri, pro muneris ratione Animalibus præeuntes, *procidere soliti sint coram Deo, dicentes, \* Dignus es, Domine, qui accipias gloriam & honorem & virtutem, quia tu condidisti omnia, &c.* Hæc autem interpretatione admissa, dictio Joannis, quam plerique hæc solæcismi insimulant, quasi *futuris δόξασι, προσῆται, προσκυνήσουσι*, pro præteritis abutentem, facillè sese tuebitur; cùm Hebræis (quorum notione Apostolus passim utitur) *futura* denotare soleant *actum solitum aut debitum*: ita ut Joannes nequaquam hæc referre putandus sit quid tum in visione ab Animalibus & Presbyteris factum sit, sed quid pro re nata faciendum esset, quòdque ipse postmodum in progressu visionum, si quando Deum celebrandi occasio incidisset, ab iisdem factum vidit.

Atque ita (ut jam tandem finiam) Thronum in augusto hoc Confessu, Tabernaculo seu Templo; Presbyteros Levitis & Sacerdotibus; quatuor Animalia quatuor Castris Israeliticis respondere; id est, totum Confessum prisce illius Castrametationis in cremo imaginem esse, luculenter ostendisse mihi videor. Quæ res eò quidem fusiùs mihi pertractanda fuit, quoniam ab ejus potissimum cognitione plurimorum in Apocalypsi typorum rationem pendere animadverteram: id quod quemvis, re penitus inspecta, juxta mecum sensurum non dubitem.

Ad Cap. 5.

**T**heatro in hunc modum adornato, is qui Throno infidebat *Librum* intus & à tergo scriptum, septemque sigillis munitum, dextrâ manu porrigit; simulque Angelus in scenam prodiens, editâ voce promulgat, ut, si cui aperiendi eum facultas data sit, quò quæ in eo continerentur inspicere & legi possent, in manus sibi fumeret atque adniteretur; rem proculdubio, si perfecerit, omnibus rerum arcanarum studio flagrantibus pergratam facturum.

Atque revera *Liber* erat dignissimus, in quo resignando quis omnes ingenii & industriae suæ nervos contenderet; Codex utpote fatidicus seu consiliorum Dei, quo series & ordo rerum gerendarum ad secundum illum & gloriosum Christi adventum pertexebatur. Ejusmodi enim certè esse liquet quæ deinde sequitur gemina rerum futurarum Prophetia, quam Codex iste continebat. Quæ causa est, ni fallor, cur Joannes, Visiones suas expositurus, adventûs istius gloriosi hypotyposin, tanquam stadii Apocalyplici metam, fronti historiae suæ præscripserit. *Ecce (inquit cap. I.) venit cum nubibus, & videbit eum omnis oculus, etiam qui eum transfixerunt, & plangent super eum omnes tribus terræ*; quasi dicat, Hic scopus est, hæc meta, quas narrabo, Visionum.

Vase 6.

Sed cùm nemo eorum qui in cælo, qui vè in terra, qui vè subter terram, *Librum* resignare potuerit, resque jam conclamata videretur, ita ut Joannes præ dolore in fletum erumperet: ecce Agnus, specie tanquam qui occisus fuerat, id est, obitæ mortis signa & cicatrices gerens, in medio Throni, Presbyterorum & Animalium surrexit, *Librumque* resignandum patefaciendumque recepit; putà qui solus omnium ejus rei facultatem promeruerat.

Mart. 13. 32.

Hoc autem viso, continuò Chorus Animalium & Presbyterorum, unà cum circumstantibus Angelis & omnibus in universum creaturis, hymnum Agno Patrique gratulabundi decantant. In quo illud solum in præsentì observare lubitum est, quòd facultatem Libri resignandi merito passionis Agni manifestò acceptum referant. *Dignus es, inquit, aperire Librum & signacula ejus; quoniam occisus es, & redemisti Deo nos in sanguine tuo ex omni tribu & populo & lingua & gente.* Quo fortasse lux fieri possit dicto Salvatoris nec dum passi nec glorificati, *De die verò illa & hora* (puta secundi adventûs sui, citiùsne an seriùs futurus sit) *nemo novit, neque Angeli in cælo, neque Filius, sed Pater solus*: quippe, nondum Apocalypsin Christo à Patre datam, neque ordinem rerum ad adventum ipsius gerendarum patefactum fuisse. Nihil temere assero; rem secum Lector expendat.

Agno sic Librum resignante, ad singula ejus Sigilla singulæ rerum futurarum imagines exhibentur: quarum systema totum stadium Apocalypticum percurrit, adeoque primam Prophetiam universalem constituit. Cujus nunc interpretationem, Sessore Throni & Agno faventibus, aggrediemur.



## De duabus Prophetiis Apocalypticis.



Prophetia prima, SIGILLORUM, complectitur fata Imperii; altera, ΒΙΒΛΑΡΙΔΙΟΥ, fata Ecclesiae seu Religionis Christianae: donec tandem utrumque coaluerit in Ecclesia regnante; factis regnis hujus mundi Domini nostri & Christi ejus. Quemadmodum enim in V. T. Daniel, secundum Imperiorum successiones, tum Christi adventum praesignavit, tum Ecclesiae Judaicae fata digessit: ita rem Christianam Apocalypsis, Romani, quod adhuc post Christum superfuturum esset, Imperii rationibus admetiri censenda est. Nec eventus abnuit. Primae enim Prophetiae interpretatio ex generali hac hypothese sic procedit.

De Prophetia prima, quae Sigillorum est: primoque,  
De sex primorum Sigillorum significatis.

Septem sigillorum in universum scopus est, ut, discriminatis per eventorum characterestemporis fluxuri intervallis, indicetur, cujusmodi Imperii Romani casuum ordine decurso, futurum esset ut Christus mundi numina, quibuscum bellum susceperat, debellaret: sextâ nimirum vice, seu sexto Sigillo, Gentilis Imperii Romani Deos; septimo autem, cum Tubarum series ad novissimam pervenerit Tubam, quicquid etiam postea ibidem de novo subortum fuisset, aut uspiam adhuc in mundo esset, idolorum & demonum cultus destructum & deletum iri: nam oportet eum regnare, usquequo ponat omnes inimicos sub pedes suos, id est, omnem principatum, potestatem, & virtutem adversariam aboleverit. I Cor. 15. 24, 25. De priore periodo, prout ordo postulat, primo loco agemus.

Vid. Just. Mart.  
Apol. 2. pag.  
82. & Dial. cum  
Tryph. p. 264.  
& 327.

Prima igitur sex Sigilla, sextuplici eventorum characterem, (iis haud multum dissimilium quæ Servator, etiam tempori ruinæ Hierosolymorum designando, præstituerat) totidem distinguunt stantis adhuc & florentis Imperii Romani intervalla; quoad tandem sexto Christus potestatem idolorum & Deastrorum Gentilium in orbe illo funditus demoliretur. Characteres autem voco *Casus* Romani Imperii admodum insignes, quibus, tanquam emblematis, intervalla discernantur; eosque in prima hac periodo, non foris à Barbaris gentibus illatos, (cujusmodi erunt Imperii sub septem Tubarum plagis postmodum ruentis) sed casus intestinos, in ipsoque Imperio natos. Quod quidem discrimen idcirco à Spiritu S. institutum, uti dissimilibus notis dissimilia rei Romanae, hic vigentis, illic occidentis, tempora describantur.

Illud porro hic observandum venit: Cum Characteres isti *casuum*, quos dixi, vix aut rarè totum Sigilli intervallum pervadant, eoque intervallis suis certo initio & fine circumscribendis neutiquam per se sufficiant; propterea Spiritum S. in quatuor primis Sigillis (ubi id maxime, tum ob causam jam dictam, tum ob intervallorum inæqualitatem, opus foret) quatuor *Animalia* porro in eam rem adhibuisse; quorum unumquodque indicaret Sigilli Epocham cardini suo competentem. Id quomodo fiat, mox videbimus: nunc monuisse sat est.

1. ET vidi cum aperuisset Agnus unum ex septem Sigillis, & audiui unum ex quatuor Animalibus dicens, tanquam vocem tonitruum, Veni & vide. 2. Et vidi, & ecce Equus albus; & qui sedebat super illum habebat arcum, & data est ei corona; & exivit vincens, & ut vinceret.
3. Et cum aperuisset Sigillum secundum, audiui secundum Animal dicens, Veni & vide. 4. Et exivit alius Equus rufus; & qui sedebat super illum, datum est ei ut tolleretur pacem de terra, & ut invicem sese interficiant; & datus est ei gladius magnus.
5. Et cum aperuisset Sigillum tertium, audiui tertium Animal dicens, Veni & vide: Et vidi, & ecce Equus niger; & qui sedebat super illum habebat stateram in manu sua.
6. Et audiui vocem in medio quatuor Animalium dicentem, Chœnix tritici denario, & tres chœnices hordei denario; & vinum & oleum nè leseris.
7. Et cum aperuisset Sigillum quartum, audiui vocem quarti Animalis dicentem, Veni & vide. 8. Et ecce Equus pallidus; & qui sedebat super eum, nomen illi MORS, & Infernus sequebatur eum: & data est illis potestas super quaternitatem terræ interficiendi gladio, fame, & morte, & bestiis terræ.

Ad Cap. 6.

## De SIGILLO I.

Ad Cap. 6.

Euseb. Dem.

Evangel. I. 9. p.

424. 6. 3. autus

θε Θεου Δι' αὐτοῦ

τοῖς νεκτοῖς καὶ

λοιμοῖς αὐτοῦ

ΒΕ' Α Ε Σ Ι θ

εχθρὸν καὶ ἀν-

τικείμενον ἀν-

τινὶ διαβολῶν,

πάντες τε τὰς

ἐμὰς αὐτὸν ἀν-

εστὲς καὶ πειν-

εργὸς δυνάμεις,

διὰ κρείττονος

καὶ ἀκαταμάχη-

δυνάμεως ἡ-

δαντὸν, εἰσὲν

τε τοὺς νεκρού-

ς καὶ τὸν πλά-

κον, &amp;c.

Primus Imperii Romani casus, & sanè insignis, primordium est VICTORIÆ Christi; quā Dii Romani debellari, eorumque cultores, sagittis Evangelii confixi, passim deficere, Christoque victori colla submittere incipiunt. Ἐξήλθε (inquit) νικῶν, καὶ (N. B.) ἡ νικῶσα. id est, Nondum jam plenè vicit, sed fundamenta jecit victoriæ, deinde magis magisque complendæ.

Hujus Sigilli index est Animal primum, effigie Leonis, statione ad Orientem: monstratque ex suo cardine prodire Equitem, id est, Imperatorem, à cujus in equum ascensu ad equitandum, id est, imperii ingressu, ineundum sit primi Sigilli intervallum; nempe ab exaltatione gloriosa Domini nostri Jesu Christi: cujus ab Oriente Imperatoris ductu & auspiciis bellum hoc geritur, victoriæque vincitur. Sequentium quidem Sigillorum initia Imperatoribus Romanis diriguntur; sed ubi Christi res gesta describitur, ejus solius Imperatoris ratio habenda fuit.

Jam verò, hoc Sigillo circumacto, Deorum oracula per totum orbem Romanum obmutuere; & Joannes, duodecim Christi Apostolorum ultimus, expletis militiæ suæ stipendiis, ex hac vita commigravit, coronam immarcescibilem in cœlis, unā cum coapostolis fratribus suis, ob rem fortiter & feliciter gestam, accepturus.

Quòd autem equo vehi potestatis symbolum sit, eorumque qui rerum habenas moderantur, vel ex Hellenistarum interpretatione Psal. 45. 5. videre est; quibus Prosperare & equita est, κατενοδῶ καὶ βασιλεύω, prosperè procede & regna: neque ab hoc sensu abit Chaldaeus, qui transfert, ut equites super thronum regni. Itā Mulier Bestiæ inequitans c. 17. exponitur ab Angelo πόλις ἡ ἔχουσα βασιλείαν. eadēque notione adhibetur equitandi verbum, Deut. 32. v. 13. Εἰς. 58. v. 14. Psal. 66. 12.

## De SIGILLO II.

Secundus Imperii Romani casus memorabilis, secundi Sigilli emblemata, est Ἀλλο-  
λοσφαιγία; Cædes & laniena intestina; cui vix alia similis in omni historia Romana. Et datum est, inquit, sedenti in hoc Equo, ut auferat pacem à terra (id est, ut, illo Sessore, pax à terra auferatur,) καὶ ἡ ἀλλήλους σφαλίωσι, & ut se invicem homines mactarent. Quæ postrema sententiæ pars firmat explicationem prioris. Nam quo demum sensu caperentur ista, datum esse sedenti in equo, ut homines se invicem interficerent? nisi, datum esse, seu factum, ut, eo quidem sessore, homines mutuis cædibus & lanienis sævirent.

Sigilli hujus index est Animal secundum, effigie Bovis, situ ad Occidentem: dumque in Visione ad se respiciendum jubet, eo monet, Sigillum hoc inire cū Trajanus Hispanus rerum habenas capefferet, Imperator ab Occidente. Dion; Trajanus homo Hispanus, nec Italus erat nec Italicus: ante eum nemo alterius nationis Imperium Romanum obtinuerat. Atqui ab eo deinceps in eadem generis serie regnatum est ad Commodum usque, ubi Sigilli hujus intercapedo definit.

Ab hoc igitur Imperatore principio ducto, quæramus memorabilem istum ἀλλο-  
λοσφαιγίας casum. Res verò gesta est, tum Trajano tum successore ejus Hadriano Imperii clavum tenentibus, à Gentibus & Judæis, tunc unā per orbem Romanum cohabitantibus. Quid sub Trajano factum, cape non meis, sed junctis Dionis & Orosii verbis. Incredibili, inquit Orosius, motu sub uno tempore Judæi, quasi rabie efferati, per universas terrarum partes exarserunt. Nam & per totam Libyam adversus incolās atrocissima bella gesserunt: quæ adeò tunc, interfectis cultoribus, desolata est, ut nisi postea Hadrianus Imperator collectas illuc aliunde colonias deduxisset, vacua penitus, abraço habitatore, mansisset. Qui circa Cyrenem habitabant, (Dion loquitur) Andream quodam duce, Romanos pariter atque Græcos concidunt, vescuntur eorum carnibus, eduntque viscera; tum oblinuntur eorum sanguine, & pellibus induuntur. Multos à vertice ferris discidere medios, multos objecere bestiis, multos etiam certare inter se coegerunt; ita ut interierint hominum ad DUCENTA VIGINTI MILLIA. Pergit; Præterea in Ægypto consimilis cædes facta est, & in Cypro, Artemione duce; ubi etiam perierunt DUCENTA QUADRAGINTA MILLIA. Salaminem urbem Cypri, interfectis omnibus accolis, deleverunt. [Orof. Euseb.] In Alexandria autem commissō prælio victi & attriti sunt. [Orof.] Tandem & ab aliis, & maximè à Lysio, quem Trajanus miserat, subacti sunt. In Mesopotamia



tamia quoque rebellantibus, jussu Imperatoris bellum illatum est. [ Oros. Euseb. ] Atque ita multa millia eorum vastâ cade deleta sunt.

Ad Cap. 6.

Hactenus quæ sub Trajano. Sed an, inquires, quicquam sub Hadriano cum istis conferendum? Fuerintne paria, Lector judicet: audeo dicere, haud multò minora. Nec dum enim aliquid de rebellionem ista famigerata, BARCHOCHÉBA Pseudomessia duce, retulimus. Audi igitur illam quoque ejusdem Dionis verbis: *Cum*, inquit, *Hadrianus in Urbem Hierosolymam coloniam deduxisset, ac quo loco Dei Templum fuerat, alterum Jovi Capitolino edificari curavisset; magnum & diuturnum bellum inde moveri ceptum, totam Judeam commoveri, Judeos omnes ubique gentium tumultuari, multa damna occultè apertèque Romanis inferre, cumque iis complures alias gentes lucri cupiditate conjungi, atque ea de re omnem ferè orbem terrarum commotum esse.* Pergit; *Hoc Hadrianus, optimis quibuscque ducibus adversus eos missis, sed (multitudine eorum & desperatione cognita) non nisi singulatim eos adorari ausis, serò tandem oppressit fregitque; cæsis in excursionibus præliisque non minùs QUINGENTIS ET OCTOGINTA MILLIBUS.* Eorum autem qui fame, morbo, & igne interiere, tanta fuit multitudo, ut numerus indagari non potuit. Sed num ea victoria Romanis facilis fuit & incruenta? Minimè verò: tot enim, ait, ex Romanis quoque in eo bello periere, ut Hadrianus, cum scriberet ad senatum, non est usus illo exordio quo uti Imperatores consueverunt, **SI VOS LIBERIQUE VESTRI VALETIS, BENE EST, EGO QUIDEM ET EXERCITUS VALEMUS.** Hæc ille de motu Judæorum sub illo Stellæ, ut vocarunt, seu mavis, Stellionis filio: quem Eusebius porro scribit nolentes sibi Christianos adversum Romanum militem ferre subsidium omnimodis cruciatibus necavisse.

Quòd si cui lubitum est Judæos ipsos audire cladem suorum æstimantes; author libri Juchasin scribit Hadrianum duplo plures Judæos in hoc bello trucidasse quàm egressi sint ex Ægypto. Alius libro qui inscribitur מלכ'י רומ, quem Drusius laudat, narrat, Non sic affixisse eos Nebuchadnezzarem neque Titum, sicut Hadrianus Imperator. Pag. 125. Adeò hæc clades tribulationis istius inaudita, quam Servator Judæis eventuram prædixerat, gravissimus omnium paroxysmus fuisse videtur; ideòque non immerito cum tam gentis, quàm tam illustri complementi nomine præcelluerit, secundo huic intervallo signando præ aliis omnibus illius temporis eventis à Spiritu Sancto electus.

## De SIGILLO III.

**S**igilli tertii index est Animal tertium, effigie Humanâ, statione ad Meridiem: proindeque monstrat, Sigillum hoc inire, Imperatore ex illo cardine prodeunte, putà Septimio Severo Afro, Imperatore à Meridie. De quo sic Eutropius: *Oriundus ex Africa, provinciâ Tripolitana, oppido Lepti, solus omni memoriâ & antea & post ex Africa Imperator.*

Hujusce autem Sigilli rem plerique Famem esse volunt, sive annonæ caritatem; ducto argumento tum à colore Equi nigro, tum ab indicatura frumenti, *Chanix tritici denario, & tres chanices hordei denario*: cui quoque trutinam in manu Sessoris inservire putant; quippe non tam mensurandam quàm appendendam præ nimia penuria annonam.

Et sanè hanc interpretationem (adeò primâ fronte concinna est visa) nunquam in dubium vocâssem, si eventus ei respondisset. Sed nihil hoc ævo, hæcque Sigillorum serie de Fame reperio singulare, & characteris officio dignum. Nam quod ex Tertuliano ad Scapulam affertur, id nequaquam magni ducendum arbitror. Neque enim si, quod ille perhibet, messis aliquando Hilariano præside in Africa defecerit, illico id aut generale per orbem Romanum fuerit, aut Severi ævo. Hinc factum, dum Symboli rationem paulò propiùs intueor, ut aliò potiùs spectare, haud omnino vanis indiciis, colligere mihi visus sim. Quippe non, ut illa interpretatio exposcit, statim cum Chanice satis aptè componi posse videtur; quum Libra ponderando, Chanix verò mensuræ nomen sit. Præterea, quum reliquorum Sigillorum significatis admodum congruat conditio Animalis indicantis; *Victoria*, Leonis; *Maestationi*, Bovis; subsequenter Sigilli *Cadaveribus*, Aquila; hinc nulla futura esset societatis ratio. Quæ enim Homini cum Fame convenientia? Color verò niger nec naturâ suâ, nec veterum Prophetarum usu, uni fami alligatus est, sed æquè tristitiæ, squalori & terrori figurando inservit.

Sit igitur hujusce Sigilli Res, non Famæ aut annonæ caritas, sed JUSTITIÆ per orbem Romanum procuratio & severitas, præ quàm in ullo retro aut subsequentium intervallorum, insignis & notabilis. Nam quod ad figuram attinet, color Equi

Ad Cap. 6.

\* Matth. 20.  
\* Vide Caspar.  
Waserum de  
Antiq. mensur.  
l. 2. c. 3.

*Justitia severitati* convenit. *Libram* esse *Justitiæ* symbolum, translatitium est; ut hodieque *Justitiam* cum *Libra* pingi nemo nesciat. Illud verò quod de indicatura subjungitur, si auscultes, ita tinnire videbitur; Nè cuiquam *tritici* aut *hordeum*, nisi *justo pretio persoluto*, aufero: *similem quoque justitiæ legem in vino & oleo servato*: quasi nimirum contra fures caveret, & dixisset, Nè *furator*. *Denarius* enim fuit operis diurni merces ordinaria, quod ex \* Evangelio liquet; fuit etiam diurnum stipendium militum. \* *Chœnix* significat demensum diurnum, *ἡμεροεσιδα*, sed incertâ admodum mensurâ: variavit enim pro ratione gentium, locorum & hominum. *Chœnix* militaris (ut minores *chœnices* prætermittam, *opilionum*, *villicorum*, *vinitorum*) quatuor fuit sextariorum. Sed veteri Lexicographo Græcolatino *χοῖνιξ* est *semimodium*, id est, militaris duplum: imò Hellenistis Ezech. 45. 10, 11. *Χοῖνιξ* est *Bathus*, amplissima Hebræorum mensura. Ex tam incerta *Chœnicis* mensura quæ potest aliquid de fame & annonæ caritate exculpi? *Chœnicem* igitur hic accipio pro quolibet demenso diurno, & *Denarium* pro quolibet demenso pretio. Ità interpretationis quam dedi ratio constabit.

Jam eventus, mirum est, quàm interpretationi faveat, rerum potiuntibus Severo & Alexandro, maximè inclytis Equi nigri sessoribus. De Severo quæ sparsim apud Aurelium legas, retentis Authoris verbis, in unum colligam; idem postmodum Lampridio facturus de Alexandro. Severo, inquit Aurelius, *præclarius in republica fuit nemo, legum conditore longè æquabilium. Implacabilis delictis, strenuum quemque præmiis extollebat. Nulli in dominatu suo permisit honores vendari. Nè parva quidem latrocinia impunita patiebatur, in suos animadvertens magis, quod vitio ducum aut etiam præfectorum fieri vix experiens intelligeret.* Aurelio adstipulatur Spartianus, dum eum & *implacabilem delictis, & latronum ubique hostem* vocat.

Sed hæc nullo numero fuerint præ iis quæ de Alexandro Mammeæ filio Lampridius; in quibus proinde characteris hujus Sigilli summa collocanda videtur. Is, inquit, *leges de jure populi & fisci moderatas & infinitas sanxit, neque ullam constitutionem sacrauit sine viginti jurisperitis. Severissimus iudex contra fures, appellans eos. Nem quotidianorum scelerum reos, & damnans acerrimè; ac solos hostes inimicòsque reipublicæ vocans, jussit* (de iudicibus furibus, ni fallor, loquitur) *in civitatibus nunquam videri, & si essent visi, deportari per rectores provinciarum. Referebat, inquit, Eucolpius, (quo ille familiarissimè usus est) illum, si unquam furem iudicem vidisset, paratum habuisse digitum ut illi oculum erueret. Addit Septimius, qui vitam ejus non mediocriter exsequutus est, tanti stomachi fuisse Alexandrum in eos iudices qui futurorum famâ laborassent, etiamsi damnati non essent, ut si eos casu aliquo videret, commotione animi stomachi cholera evomeret, toto vultu exardescente, ut nihil possit loqui. Jussit imò per præconem edici, ut nemo saluaret principem qui se Furem esse nõsset, nè aliquando detectus capitali supplicio subderetur. Pergit; Si quis militum de via in alicujus possessionem deflexisset, pro qualitate loci, aut fustibus subiciebatur in conspectu ejus, aut virgis, aut condemnationi; aut, si hæc omnia transiret dignitas hominis, gravissimis contumeliis; cum diceret, Visne in agro tuo fieri quod alteri facis? clamabátque sapius, quod à quibusdam sive Judæis sive Christianis audierat, & tenebat, idque per præconem, cum aliquem emendaret, dici jubebat, QUOD TIBI FIERI NON VIS, ALTERI NE FECERIS. Quam sententiam usque adeò dilexit, ut & in palatio, & in publicis operibus præscribi juberet.*

En tibi, Lector, Equi nigri sessorem auream illam & cœlitus demissam JUSTITIÆ TRUTINAM in Theatro orbis terrarum magnificè librantem, Quod tam insigne fuit in Imperatore Pagano, ut eò in hoc Sigillo Spiritum S. respexisse nemini mirum videri debeat.

*Aliter de tritici & hordei indicatione.*

Potest & hæc *tritici* & *hordei*, &c. indicatura de procuratione rei frumentariæ per hæc tempora insigni intelligi. Nam videri potest hanc quoque verbis istis inesse mentem; Ità rei frumentariæ de copia prospiciendum esse, ut annona æquo, & cui quisque solvendo sit, pretio vaneat. *Chœnix tritici Denario*, i. Demensum diurnum tritici diurno laboris pretio aut stipendio aut redditu venditor: ut nè scilicet cui opus sit, plus dietim ad victum erogare quàm ei dietim suppetat erogandum. Illud quoque, *Tres Chœnices hordei denario*, videri possit ad æquationem pretii, pro qualitate mercium, pertinere. Si cui istiusmodi interpretatio placuerit, eventus hic quoque ad amussim respondebit.

Spartianus de Severo; Rei, inquit, *frumentariæ, quam minimam repererat, ita consuluit, ut excedens ipse vitâ septem annorum Canonem populo Romano relinqueret: ita ut quotidiana septuagena quinque millia modiorum expendi possent. Populo Romano*

*diurnum*



diurnum oleum gratuitum (primus) donavit; ejus verò tantum, reliquit, ut per quinquennium, non solum urbis usibus, sed & totius Italiae, quæ oleo egeret, sufficeret. Quasi nimirum implere voluisset quod hic adjicitur, Καὶ τὸ ἐλαίον καὶ τὸ οἶνον μὴ ἀδικήσῃς, In oleo quoque & vino nè sis injustus. Similia habet Lampridius de Alexandro: Commeatum, inquit, populi Romani sic adjuvit, ut cum frumenta Heliogabalus evertisset, vicem de propria pecunia loco suo reponeret. Oleum quoque, inquit idem, quod Severus populo dederat, quodque Heliogabalus imminuerat, integrum restituit, addidit & oleum luminibus Thermarum.

Ad Cap. 6.

## De SIGILLO IV.

Sigilli quarti index est quartum Animal, effigie Aquilinâ, statione ad Aquilonem: quo monstratur, initium Sigilli ducendum ab Imperatore illic oriundo, id est, Maximino Thrace Septentrionis alumno. Julius Capitolinus; *Maximinus de vico Thraciæ vicino Barbaris, Barbaro etiam patre & matre genitus.*

Hujus Sigilli character est *Concursus GLADII, FAMIS & PESTIS* unâ, ut aliàs nunquam, sævientium. Unde Equi sessori *Mortis*, id est, notione Hebræorum, qui abstractis pro concretis utuntur, Θανατοφόρος, seu *Mortiferi* nomen inditum esse dicitur, eò quod tot Mortes secum in Orbem inveharet. Nam iisdem quoque Hebræis, Prophetis præsertim, nomine vocari idem quandoque valet atque esse vel existere, sed eximio & præcipuo quodam modo: ut Esa. 7. 14. & 9. 5. Jerem. 23. 6. & 20. 3. Zach. 6. 12. & hic in Apocalypsi cap. 19. 13. adeò ut *Mortis nomen habere* nihil aliud hoc loco sit, quàm esse singulariter & insigniter Θανατοφόρον vel *Mortiferum*: cui rei quoque est illud, quod *Orcus* eundem tanquam libitinarius comitetur.

Jam de eventu videamus. Et sanè nunquam ex quo Sigilla cœpere, hæc tria junctim tamque insigni modo sæviere. A Cæde incipiam, & omitto quæ ab externo hoste De Gladio pertulit hoc ævum, sanè gravissima; Barbaris universum ferè imperium, sub Gallo & Volusiano Imperatoribus, rapinis & cædibus exhaurientibus: non enim ista in hunc censum veniunt; quærimus intestina & domestica. Decem igitur plùs minùs Imperatores & Cæsares, qui legitimi habentur, Sigilli hujus intercapedine, id est, triginta trium aut paulò plurium annorum spatio, gladius, non hostium, sed suorum, absumpsit. Per idem intervallum, sub unius Gallieni Imperio, triginta illi Tyranni, de quibus Pollio, aut uno aut altero fortè pauciores, in diversis orbis Romani partibus exorti sunt: atque hi plerique omnes aut à suis, aut à se invicem cæsi, aut ab Imperatoribus legitimis trucidati fuere: ut non immeritò de hac plaga dixerit Orosius, eam non per vulgi cædem, sed per vulnera mortisque Principum exaltatam esse.

Denique Imperatores ipsi, primus Maximinus, & in novissimis Gallienus, quantâ sævitiâ fuere? Maximinus, Julio Capitolino teste, tam crudelis fuit, ut illum alii Cyclopem, alii Eufriidem, alii Scironem, nonnulli Phalarin, multi Typhonem vel Gygem nominarent. Senatus eum tantum timuit, ut vota in Templis publicè privatimque, mulieres etiam cum suis liberis, facerent, nè ille unquam Urbem Romam videret. Audiebant enim alios in crucem sublato, alios animalibus nuper occisis inclusos, alios feris obiectos, alios fustibus elisos; atque omnia hæc sine delectu dignitatis. Pergit idem: Ignobilitatis tegendæ causâ, omnes conscios generis sui interemit; nonnullos etiam amicos, qui ei sæpe misericordiæ & pietatis causâ pleraque donaverant; neque enim fuit crudelius animal interris. Denique, inquit, sine judicio, sine accusatione, sine delatore, sine defensione omnes (factionis Magni cujusdam, viri consularis) interemit, omnium bona sustulit, & plus quatuor millibus hominum occisis se saturare non potuit.

Audi etiam quid de Gallieno Trebellius Pollio, libro de 30. Tyrannis. Occiso, inquit, Ingenno, qui à Mæsiacis legionibus Imperator est dictus, in omnes Mæsiacos, tam milites quàm cives, asperrimè sæviit, nec quemquam suæ crudelitatis exsortem reliquit: usque adeò asper & truculentus, ut plerasque Civitates vacuas à virili sexu relinqueret. Idem in vita Gallieni: Scythiis, inquit, in Cappadociam pervadentibus, milites iterum de novo Imperatore faciendo cogitaverant; quos omnes Gallienus more suo occidit. Ad-dit in fine: Fuit nimis crudelitatis in milites: nam & ternâ millia, & quaternâ millia singulis diebus occidit. Refert quoque in eadem Gallieni vita Pollio memorabile admodum lanienæ Byzantinæ exemplum, quâ à militibus, quâ ab ipso Gallieno editum. Nè quid, inquit, mali deesset Gallieni temporibus, Byzantinorum Civitas, clara navalibus bellis, & claustrum Ponticum, per Gallieni milites itâ omnis vastata est, ut prorsus nemo superesset. Quorum cladi ulciscendæ, Gallienus vicissim Byzantio receptus, omnes mi-lites

Ad Cap. 6.  
De Peste.

*lites inermes, armatorum coronâ circumdatos, interemit, fracto fœdere quod promiserat.*

Lips. De Constantin. 2. 23.

De Fame.

Habes de Cædibus: ad PESTEM venio, quæ hic ex usu Orientis *θάνατος* dicitur. Ità Chaldaus Paraphrastes pro *כָּרָר* peste amat ponere *מֹרֶת* mortem, & Hellenistæ plerumque vertunt *θάνατος*, similisque notione Ecclesiasticis scriptoribus *mortalitas* dici solet; quæ jam in multas linguas vernaculas migravit. De Peste autem res adeò notoria est & manifesta, ut oraculi fidei astruendæ non opus sit multa congerere: verbo expediam. Zonaras author est, nec cæteri tacuere, sub Gallo & Volusiano Imperatoribus Pestem ab Æthiopia exortam omnes Romanas provincias pervasisse, & per quindecim continuos annos incredibiliter exhaustisse. Nec alia unquam major lues mihi lecta (inquit vir nostro ævo celebris) *spatio temporum, sive terrarum.*

Apud Euseb. Histor. lib. 7. c. 17.

Supereft adhuc ex triga illa calamitatum FAMES. Quam quidem ab hoc ævo abesse non potuisse, etiamsi nemo veterum id prodidisset, quivis indè colligat, quòd omne ferè Imperium à Scythis per hæc tempora rapinis & vastationibus adeò attonsum & attritum sit, ut nulla, si Zosimo fides, *Romanae ditionis gens ab iis libera permanserit; omnia ferè oppida manibus destituta, & iisdem destitutorum maxima pars capta fuerint.* Qui fieri potuit ut non hujusmodi vastationibus defererentur agri, negligenter aratio, & quicquid uspiam erat ad victum repositorum pessundaretur?

Atque ità quidem reverà evenisse, liquet ex Dionysii Alexandrini, qui tum vixit, epistola ad fratres; ubi diram istam, de qua egimus, Luem bello & fami successisse testatur. *Post hæc, inquit, id est, persecutionem quæ sub Decio fuit, (nam eam intelligit quæ præcessit pestem) & πόλεμος & λιμός ἐπέλαθεν, & Bellum & Fames secuta sunt, quæ unà cum Ethnicis pertulimus, & paucis interjectis, At ubi, inquit, cum nos, tum ipsi respiraveramus, invasit Lues ista; res illis quovis terrore terribilior & calamitate quacunque lamentabilior, nobis verò exercitatio & exploratio nullis reliquis inferior.* Ad stipulatur Cyprianus Apologià ad Demetrianum: *Cum dicas, inquit, plurimos conqueri, quòd bella crebrius surgant, quòd LUES, quòd FAMES sevant, quòdque imbres & pluvia serena longa suspendant, nobis imputari, tacere ultra non oportet, &c.*

De Bestiis autem quod porò in textu additur; si quidem à superioribus diversum sit, & non potiùs innuat, Tyrannos, qui instar Ferarum per ea tempora in Orbe Romano sævirent, calamitatibus istis causam daturos; indicabit solenne Orientalibus & Australibus regionibus in hoc casu malum: ut nimirum Fame & Peste sævientibus, Bestiæ contra homines invalescerent, eosque occiderent; ut videre est Levit. 26. Ezech. 14. 15. 21. Sed priori sententiæ magis favet Syntaxeos mutatio, & ὑπὸ τῶν θηρίων ᾗς, si reddas, atque id per Bestias terræ.

\* Cap. 8. 7. & cap. 12. 4.

Tò τέταρτον ᾗς, quartam partem terræ, in quam Orco & Morti potestas sæviendi data fuisse dicitur, (nisi si quis vulgatum Interpretem hinc defendi posse putet, apud quem τέταρτον ᾗς est τετραδίων, id est, quaternio, seu quatuor partes, terræ) expono de potissima & multò maxima Orbis Romani parte. Quum enim tertia pars terræ (ut suo loco dicetur) Orbis Romani amplitudinem designet, consequens est, quartam terrarum partem esse eandem Ditionem Romanam quartâ parte minùs: eoque trigam istam seu quadrigam calamitatum tres Orbis Romani quadrantes pervasisse, hoc est, ferme totum, unico tantum quadrante ejus immuni. Et certè Orosius astruere videtur, Pestem non ultra sese extendisse quàm (ut ejus verbis utar) *ad prostigandas Ecclesias edita Decii cucurrerunt.* De cæteris nihil habeo dicere. Atque hac de quarto Sigillo.

## De SIGILLO V.

**D**UO quæ sequuntur Sigilla nullum habent, ut superiora, de exordii sui tempore ab Animalibus subsidium; proindèque nulli hinc equorum Sessores videndi amplius, unde illud Animalium indicium pendebat. Utriusque igitur intervallum illic auspicandum est ubi antecedentis Sigilli casus defierit. Quod quidem facile admodum sit, ubi casus, ut hinc, ejusmodi fuerint, ut eorum determinatio ob insignem evidentiam latere nequiret.

Quintum proinde Sigillum inibit ab Imperio Aureliani, anno CC LXVIII. ad quod tempus, quæ diutissima fuit prioris Sigilli calamitatum, quindecim annorum Pestis extincta est.

Jam maximè insignis sub hoc Sigillo rei Romanæ casus, quique omnibus aliis illius temporis eventis præcelluerit, est PERSECUTIO illa Christianorum à Diocletiano



cletiano incepta, ab aliis continuata, longè omnium quæ unquam fuerant acerbissima. Nihil præ isthac viderunt priora secula, *Omnibus ferè antea* (verba sunt Orosii) diuturnior & immanior fuit. Nam per decem annos incendiis Ecclesiarum, proscriptionibus innocentium, cadibus Martyrum incessabiliter acta est. Initio statim decennii istius, intra dies triginta ad septendecim hominum millia mactata feruntur, nec progressu temporis mitigavit persequentium furor. In una Ægypto (quantulâ Romani Imperii particulâ?) si Domino Ignatio Patriarchæ Antiocheno, apud \* Scaligerum, fides, mactata sunt centena & quadraginta quatuor hominum millia; septingenta autem in exilium acta: unde *Æra Diocletiana* apud Ægyptios nomen invenerit, ut hodièque *Æra Martyrum* nuncuparetur. Quid jam censes factum in reliquis per orbem Romanum provinciis? *Omnis ferè sacro Martyrum cruore orbis infectus est*, inquit Sulpitius Severus. Nullis unquam bellis mundus sanguine magis exhaustus est, neque majori unquam (verba sunt ejusdem) triumpho Ecclesia vicit, quàm cum decem annorum stragibus vinci non potuit.

Ad Cap. 6.

\* De Emendatione Temporis lib. 5. de primo anno Diocletiani & Coptitar.

Figuratur hæc laniena visione *Animarum intersectorum propter Verbum Dei*, & propter testimonium quod habebant, jacentium sub altari, id est, humi ad pedem altaris, instar hostiarum recens jugulatarum. Est enim \* *Martyrum* genus quoddam sacrificii. Unde illud Apostoli ad Timotheum, instante jam Martyrio suo, *Εγὼ ἤδη σπένδομαι*, Ego jam libor, & tempus resolutionis meæ instat, 2 Tim. 4. 6. Quò etiam spectat illud ejusdem ad Philipenses, 2. 17. *Si immolor supra sacrificium & ministerium fidei vestre*, &c.

Vers. 9.

\* Ità Polycarpus martyrium subiturus orat apud Eusebium — *Εγὼ τὸν ὑπὲρ πάντων σπένδομαι* — *Εγὼ δὲ σπένδομαι ὑπὲρ πάντων*. Euseb. l. 4. c. 15. a Vers. 10.

Quòd porro ad Deum voce magnâ clamare dicantur, ultionem sanguinis sui poscentes; periphrasis est crudelitatis extremæ judicioque maturæ, tanquam quæ jam præ immanitate sua ipsam Dei patientiam sollicitaret ad vindictam. <sup>a</sup> *Usque quò*, inquit, Domine, sanctus & verax, non judicas, & vindicas sanguinem nostrum de iis qui habitant in terra?

Interim b *data sunt singulis stola alba*, id est, cooptantur in ordinem Beatorum. Sumpta parabola ex more Judæorum in probandis & admittendis Sacerdotibus; quos nimirum de genealogia & corporis integritate idoneos judicassent, eos *candidis stolis indutos* in Atrium Sacerdotum recipientium, sicque in ordinem sacerdotalem cooptantium. Maimonides in Mischna lib. 8. tit. Biath hammikdasch, cap. 6. § 11. Id quod luculenter exprimitur cap. 7. 13, 14, 15. ubi de istis qui *stolis albis amiciebantur* dicitur, quòd ante *Thronum Dei sint & colant eum* (putà ut \* Sacerdotes) die ac nocte in Templo ejus.

b Vers. 11.

*ἀνέβαινον, οἱ τῶν ἱερῶν ἀναιμαί, βύζαν μὲν ἀμπνέμενοι.* Joseph. de Bell. Jud. l. 6. c. 18.

De clamore verò sanguinis responsum est, *Ut requiescerent adhuc tempus modicum, donec compleantur conservi eorum, & fratres eorum, qui interficiendi sunt, sicut & illi*: id est, ut paulisper sustinerent, donec fratrum suorum aliquot, qui posteaquam Christianismus jam regnare inciperet, sub Licinio, Juliano, & \* Arrianis, similiter atque ipsi jugulandi erant, numero accederent; tuncque clangentibus Tubis, solennem vindictam de Imperio tanti sanguinis reo sumptum iri.

\* In persecutione Arrianica, ait Basilus, pluribus tribulationibus afflicta sunt Ecclesie, quàm ab eo tempore commemorari possunt quo primum Evangelium Christi annunciari coepit. Basil. M. Ep. 182.

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## DE SIGILLO VI.

**S**igillum sextum init ubi quintum desinit; id est, ab anno Christi CCCXI, quo atrox illa decem annorum persecutio quievit.

Hujus autem Sigilli casus est, **COELI TERRÆQUE MOTUS admirabilis**; quo mirifica illa per Constantium M. ejusque successores Agni signiferos rei Romanæ Ethnicæ *mutatio & subversio* figuratur: quâ putà omnes Gentilium Dii cælo suo excussi, Pontifices & Sacerdotes exaugurati, dejecti, reditibusque suis in perpetuum exuti; Tempia, fana, & delubra Dæmonum per omnem Romanum Orbem conquassata, direpta, inflammata, demolita. Adhæc Imperatores, Reges, Dynastæ, qui Diis suis tam enormiter periclitantibus subvenire, bellum Christi Vexilliferis indicare, ingentibus copiis decernere, etiam prælio superati bellum vi summâ instaurare, in animum induxerint; inauditis stragibus cæsi, fusi, fugatique; donec tandem, re desparatâ, nemo ampliùs Religioni Romanæ, tanto fragore ruenti, suppetias laturus reperiretur. Ità brevi verborum ambitu complexus mihi videor quicquid sublimibus istis

Ad Cap. 6.

istis ad hoc Sigillum Allegoriis Spiritus Sanctus depingere voluit. Atque hoc VICTORIAE Christi, cujus primo Sigillo jactum erat fundamentum, primum complementum est: cui, quâ Imperii ætate futurum esset, designando, præsignatis temporis quod interea fluere discriminibus, quæ hæcenus præcesserint Sigilla inservire. Restat jam ut datam interpretationem singulis Allegoriæ propheticae partibus applicemus, rationemque ejus ostendamus: id quod faciemus, integro prius contextu ob oculos posito; qui sic habet.

12. Et vidi cum aperuisset Sigillum sextum, & ecce terra motus magnus factus est, & Sol factus est niger tanquam saccus cilicinus, & Luna [tota] facta est sicut sanguis.

13. Et Stellæ cæli ceciderunt in terram, sicut ficus abjicit grossos suos, cum à vento magno commoveretur; recessitque cælum sicut liber qui convolvitur. 14. Et omnis mons & insula de locis suis motæ sunt.

15. Et Reges terræ & magnates & tribuni, & divites & potentes, & omnis servus & liber absconderunt se in speluncis & in petris montium: 16. Et dixerunt montibus & petris, Cadite super nos, & abscondite nos à facie sedentis super thronum, & ab IRA AGNI. 17. Quoniam venit DIES MAGNUS IRÆ EJUS, & quis poterit stare?

Aben Ezra ad illud Hag. 2. 2.

אומרים  
כימים  
האלה  
בארצ  
ישמעאל  
כבוא  
שמעות  
רעות  
מהחיות  
נהפך  
העולם

Maiemonides, More Neb. Part. 2. cap. 29. Arabes, de eo cui singulare aliquod infortium accidit, dicunt quod Cælum ejus in Terram convertitur sit, vel super Terram ejus ceciderit. Confer Thren. 2. 1.

Solennes sunt istæ horridiorum cladum & rerum, ut ita loquar, susque deque conversionis imagines, Prophetis de more Orientis usitatæ; ut nostris quoque Poetis sua sunt schemata, suæ picturæ. Ità Jeremias (cap. 4. 23, &c.) excidium Judææ depingit, ac si omnia iterum in antiquum chaos reditura essent. *Aspexi terram*, inquit, & ecce *והוּ ובהו* inanis erat & vacua; & cælos, & non erat lux in eis. Vidi montes, & ecce movebantur, & omnes colles conturbati sunt. Vide cetera. Similiter Joel (cap. 2. 10.) de horrenda ejusdem vastatione ab exercitu Locustarum Aquilonarium, à facie ejus, inquit, contremuit terra, moti sunt cæli; Sol & Luna obtenebrati sunt, & stellæ retraxerunt splendorem suum. Sed distinctius agamus de singulis.

Ecce, inquit, *Terræ motus magnus factus est*. Græcè σεισμός, id est, Cæli terræque motus ut in sequentibus palam est: vox enim Latina Græcæ vim non adæquat. *Terræ motus* autem istiusmodi, teste Apostolo, Heb. 12. de loco Haggæi [Adhuc semel & ego commovebo cælum & terram] denotat τῆς σαλευομένης τῆς γῆς μεταστροφῆς, mutationem eorum quæ commoventur. Quod firmari potest ex eodem Haggæo, ver. 21 & 22. ejusdem capitis, ubi ipse hanc parabolam de regnorum mundi mutatione & conversione ἐκκλησιαστικῶς interpretatur: *Ego commovebo cælum & terram, & subvertam solium regnorum, & desperadam fortitudinem regnorum Gentium*, &c. Nos igitur, ut alibi in Apocalypsi, ita hîc quoque, *Terræ Cælique motum*, pro rerum ruina & quasi susque deque mutatione accipiemus.

Jam verò Mutationis hujusce, perinde ut priorum quoque sub Sigillis casuum, Obiectum est Imperium Romanum: at non quâ politicè à Cæsaribus gubernatum (hæc enim sui formâ nondum solvendum est;) sed quâ Satanæ Principi, ejusque Angelis Dæmonibus, religioso nomine subditum. Hanc scilicet Imperii Romani *Dæmonarchiam*, quæ hoc Sigillo tempestas incumbit, maximo cum fragore eversum atque dissipatum ibit.

*Et Sol factus est niger ut saccus cilicinus, & Luna facta est ut sanguis*: id est, per ellipsin adjectivi, *rubicunda ut sanguis*. Periphrasis autem est deliqui Luminarium, in quo Sol ater apparere soleat, Luna verò rubicunda. Cui planè geminum est illud Isaia cap. 13. 10. de vindicta Babylonis; *Obscurabitur Sol in ortu suo, & Luna non splendere faciet lumen suum*. Septuag. Καὶ ἡ σελήνη ἡ δώσει τὸ φῶς αὐτῆς, ut Matth. 24. 29. Nec alium omnino sensum habet, juxta Aben Ezræ sententiam, illud apud \* eundem cap. 24. de clade quâ Dominus in Jerusalem regnaturus (prorsus ut in hoc Sigillo) *visitaret militiam cæli in excelsis, & reges terræ in terra*. Erubescet, inquit, Luna, & pudore suffundetur Sol (id est, uterque, quasi pudore vultum tegeret, tenebris obducebatur) cum regnabit Dominus exercitum in monte Sion & in Jerusalem, & in conspectu senum suorum gloriosè. Sed quid hæc, inquires, ad *Dæmonarchiam Romanam*? Aulculta, & dicam. Prophetis (ut in sequentibus quoque Visionibus subindè audies) omne Regnum & Corpus Imperii Mundum refert; ut partes quoque, Cælum, Terra, Stellæ pro illa imagine sint. Cui evincendo (ut alia taceam) vel unicus ille locus apud Isaia sufficit, cap. 51. 15. *Ego sum Dominus Deus tuus, qui divisi mare (mare autem rubrum) & personuerunt fluctus ejus, Dominus exercituum nomen ejus*. Et posuisti verba mea in ore tuo (id est, Legem meam tibi dedi) & umbrâ manûs meæ protexi te; ut plantarem cælos

Fuisse gentibus Orientis solenne Mundi parabolam rebus pingentis adhibere, vel ex Chymica Philosophia ab Arabibus & Ægyptiis profecta constare potest; in qua quodlibet ferè corpus mundanum, mundo assimilatum, ex cælo, terra & aëtris conflatum perhibetur.

& fun-



⁂ *fundarem terram*, (id est, Te regnum, ceu Mundum politicum, constituerem) ⁂ *dicerem Sioni, Populus meus es tu*. Sermo est de liberatione quā liberavit Deus populum Israeliticum ex Ægypto, ut ex eo sibi Regnum sive Rempubicam conderet in Terra promissā. Ex quo, quid sit quoque apud eundem (cap. 65, & 66.) *Cælum novum & Terra nova*, haud difficile erit colligere; nempe *novus ejusdem rationis mundus*. Pro hac igitur imagine, <sup>a</sup> *Cælum* notione Prophetica denotabit quicquid in Regni aut Reipublicæ alicujus universitate, ceu Mundo politico, celsum est; <sup>b</sup> *Terra*, contrā, quod infimum; *stellæ* verò eos qui in Celsitudine ista locum obtinent obeuntque. Quā ratione *sol & Luna*, præcipua cæli lumina, iste primam summamque, hæc à prima proximam regni *Majestatem & ἀξίωμα* indicabit. Quod quidem adeò verum est, ut Paraphrastes Chaldaus in Prophetis subindè pro *sole & Luna, regnum & gloriam* substituat; ut Isa. 60. 20. Jer. 15. 9.

Ad Cap. 6.

שָׁמַיִם  
אֶרֶץ  
quod hodieque  
Arabibus est  
excellere & su-  
pra reliqua e-  
minere.  
⁂ *Terra*  
ab  
⁂ *idēdem humile  
& depressum  
esse.* Ezech.

Elto igitur S O L in regno Idolorum Romano, jure principatūs, *Draco ipse*, seu Satanas; præsertim cū ab eo Spiritus Sanct. cap. 12. totum Imperium Romanum, hoc de quo agitur statu, cognominaverit *Draconem rufum septicipitem*, ut ibi videbimus. L U N A M, secundum hujus Cæli luminare, dixeris *Pontificatum Maximum* Majestati Imperatoriæ jam ab origine prima annexum, ejusque quali partem; seu ma-  
vis, *Imperatorem Satana Pontificem, cum toto Pontificum Collegio*, qui cum Imperatore capite suo unum corpus efficiebant, iidēque & religionibus Deorum & summæ Rei-  
publicæ præerant, neque Senatūs, neque ullius supra se potestati ad reddendam rati-  
onem obnoxii; \* proindēque in isthoc Regno non immeritò secundas à *Dracone* ipso  
habitori. Non semper, fateor, opus est ut in hujusmodi Allegoriis tam accurata sin-  
gulorum ratio exigatur; veruntamen, cū fieri possit, singula momenta aptemus.  
S O L igitur, quem diximus, tum *niger factus est*, & funestæ majestatis suæ deliqui-  
um & obscuracionem passus, quando Imperatores Romani, ipso cum omnibus Ange-  
lis suis, pompis & cultu, per Baptismum ejuratis, Christo *Justitiæ soli* sese addixere.  
S O L E sic *denigrato* & lumine spoliato, L U N A, quæ à Sole lumen mutuatur,  
quæ salva esse poterit? Et rem quidem ipsam, sive *munus Pontificatūs Maximi*, statim,  
ut æquum erat, à se abjecerunt Constantinus, Constantius, Valentinianus, Valens, no-  
lentes deinceps Diabolo operari: nomen tamen, quod mireris, non illico aspernati  
sunt, sed elogiis suis ascriptum aliquantisper retinere. Primus Gratianus (bonum  
factum!) titulum quoque & stolam Pontificalem sibi pro more à Pontificibus oblatum  
respuit, tanquam indigna homine Christiano. Quæ quidem mutatio tanti fuit, ut Cæ-  
sarem Romanum, Pontificatu sic exutum, Spiritus Sanctus deinceps pro novo quasi  
Bestiæ Romanæ capite & Rege habiturus sit, ut cap. 17. audiemus. Atqui adhuc L U-  
N A isthac nonnullo lumine, quamvis tristi & imbecilli, fulsit; donec & ipsum Col-  
legium Pontificum cum omni reliqua Sacerdotum turba sustulit malleus ille Ethnicissimi  
Theodosius primus, uno edicto omnium redditibus fisco applicatis. Jam igitur tempus  
erat ut alium sibi Pontificem M. Satanas quæreretur. Sed pergo ad reliqua.

Cicero in  
Orat. pro Do-  
mitio ad Pontif.  
⁂ Dionys. lib. 2.

Zosim. l. 4.

*Et stellæ cæli ceciderunt in terram, sicut ficus abjicit grossos suos, cū à vento magno commovetur; recepsitque cælum sicut liber qui convolvitur.*

Vel *cælum evanuit*, &c. id est, Stellæ cæli disparuere, quemadmodum literæ evanescunt, libro, veterum more, convoluto. Ellipsis enim est utrobique prioris substantivi Hebraismo familiaris, ut Deut. 20. 19. 2 Reg. 18. 31. & alibi passim: ita ut hoc de *cæli disparitione*, & illud de *stellarum casu*, mutuo sese explicent; neque ab invicem sejungi, ut perperam distinctum est, sed eodem commate includi debuissent. Integer autem locus desumptus ex Isaia cap. 34. v. 4. ubi eadem planè imagine, sed in-  
verso ordine, depingit Spiritus Sanctus cladem & ruinam regni Edomitici, quā hîc regni Idolorum. *Convolverentur* (inquit) *sicut liber cæli, & totus exercitus eorum* (id est, stellæ) *decidet ut folium è vite, & ut deciduus grossulus è ficu*. Cujus sententiam aliquantò clariorem reddere voluit Spiritus Apocalypticus duplici verborum additamento; illinc τὰ ἀπεχωρέοντα, hinc ὑπὸ μεγάλῃ ἀνέμῳ σεισθήσονται. Porro de eadem ruina Edomitica haud mitioribus quàm Isaia circumstantiis agunt Obadiah, Jerem. 49. à versu 7. ad 22. Ezech. 35. per tot. & 25. 12. quod idcirco moneo, nè quis Isaia descriptionem non nisi magno illi universalis judicii Diei convenire putet. Jam verò, ut ad Apocalypsin redeam, STELLÆ Cæli Deastrorum Romani fuere, tum *Dii ipsi*, Regni istius sub Satana principe suo Summates, tum, inferiori licet gradu, procures *sacerdotes*: namque & stellæ stellis gradibus & sublimitate differunt. Hi ergò sunt qui in motu hoc mirabili rei Romanæ, sedibus suis excussi, *cecidērunt in terram, sicut ficus abjicit grossos suos, cū vento magno concutitur*.

Neque

Ad Cap. 6.

\* Dan. 8. 10.

Neque hanc de Diis & Deorum Sacerdotibus STELLARUM interpretationem usq; adeò mirabitur, qui meminerit tum Deos gentium passim in Scriptura sacra *Exercitum cæli* audire, tum apud Daniele, *Terra Decoris* seu populi Israelitici Sacerdotes & primores, quos Antiochus Epiphanes in terram dejecerat, isto nomine appellari: \* *Magnificavit se, inquit, adversus Exercitum cæli, & dejecit in terram de exercitu & de stellis, & conculcavit eas.* Quod ille impiè in populo Dei veri, hoc ipsum piè fecerunt Imperatores Christiani in populo Draconis: eo tamen discrimine, quòd illic unus tantum fuit Exercitus cæli princeps, JEHOVA, qui fecit cælum & terram; contra quem ut sese Antiochus magnificare potuit, cælo tamen deturbare non potuit; hic autem in COELO Romano plurimi fuere principes sive Dæmones, quos in universum omnes imperatores Christi signiferi deturbavere. Adde quòd firmetur hæc expositio Synchronismo Draconis de cælo cum satellitio suo dejecti cap. 12. *Draco pugnabat & Angeli ejus; sed non prævaluerunt, neque locus eorum amplius inventus est in cælo. Nam dejectus est Draco ille magnus, qui vocatur Diabolus & Satanas, & Angeli ejus* (id est, Dæmones Deorum nominibus culti) *cum eo, &c.*

Sequitur, *Et omnes montes & insule locis suis emotæ sunt.* Possent fortasse *Montes & Insule* de celsioris & humilioris conditionis hominibus accipi, qui statim proximo versu enumerantur, nisi *Insule* nomen minùs huic interpretationi faveret. Magis igitur probandum videtur, si quidem hæc eatur, ut utrumque celsioris conditionis homines designet, quòd utrumque emineat; *Montes* in terra, *Insule* in mari. Sed quid si *Insulas* hic intelligamus non *terras* in medio aquarum eminentes, quinimo *edes*, cujusmodi dictæ sunt quæ circuitu publico privatove cinctæ, communibus cum vicinis parietibus non utebantur? Utrumque deinde, tam *Montes* quàm *Insulas*, de Templis & Delubris Idolorum hoc turbine per Orbem Romanum disturbandis accipiamus? Quàm enim, hujusmodi interpretationi prona sit *Montium* notio, nemo non videt, cui modò ignotum non sit idololatriæ id in more positum, in *editoribus* ejusmodi locis Aras & Delubra Diis suis exstruere. Unde passim in V.T. nomen *Excelsorum* frequentatum; imò Jerem. 3. 23. ipsorum *Collium & Montium* de Sacellis idolorum. Verè, inquit, *mendaces erant colles & multitudo montium, &c.* Jam neque *Insule* pro *edibus*, ab hujusmodi interpretatione abhorrent; quandoquidem *Templis* id vel maximè proprium est, ut sint c instar *Insularum*; neque communione, vel etiam contactu parietum aliarum ædium polluantur. Sin illud fortè non placuerit, ut unum idèmq; duobus nominibus figuretur; *Montes*, si vis, & si placet, de Sacellis ruri & in agris, *Insulas* de Templis Idolorum in urbibus accipito. Sed in hisce talibus minutiae ejusmodi satagendæ non videntur; ut neque fortasse in universum quævis Allegoriarum propheticarum momenta tam sollicitè ad eventum exigenda: sat est, si summa rei utrobique conveniat.

Facta est autem hæc *Delubrorum & Templorum* demolitio, auctore eodem piissimo Agni signifero Theodosio. Nam Constantinus Magnus Tempia Deorum tantum clausit, non abolevit, nisi Constantinopoli & vicinis locis: Julianus iterum aperuit: Hic tandem funditus demoliri jussit. Historia cuivis obvia est, neque opus ut quæ ea de re apud Ecclesiasticos Scriptores memorantur hic ascribam. Fortè tamen non injucundum erit Zosimum, Historicum paganum, de hoc tam acerbo Deorum suorum fato quiritantem aut indignantem audire. *Deum, inquit ille, sacraria per omnes urbes & agros oppugnabuntur; adeoque periculum cunctis imminabat qui Deos esse putabant, vel in cælum omnino suspiciebant, & quæ in eo conspiciuntur adorabant.* Sanè, quemadmodum Dominus, veterem Israel de servitute Egyptiaca educiturus, *judicium exercuisse dicitur in Deos Egyptiorum*, (Exod. 12. 12. Num. 33. 4.) ita hic populum Christianum à tyrannide Romana liberaturus, *judicium exercuit in Deos Romanorum.*

Sed nullos, inquires, quando sic turbatum est, & cælum terræ miscebatur, habuerunt Dii Atlantes, qui cælo suo ruenti humeros supponerent, Christi quæ vexilliferis sic omnia sternerentibus contravenirent? Imò verò habuerunt; sed similem cum Dæmonibus suis fortunam expertos. Nam *reges terræ, inquit, & magnates & tribuni, & divites & potentes, & omnis servus & liber*, id est, Maximianus Galerius, Maxentius, Maximinus cum Martiniano Cæsare, Licinius, Julianus, Imperatores (adde etiam, si vis, Eugenium & Arbogastem tyrannos) cum omnibus infidelitatis suæ sociis, cujuscunq; ordinis & gradûs, qui religionem avitam tueri, rei Deorum pessum eunti subvenire, jamq; collapsam & perditam restituere vi manûque conabantur, eò tandem redacti sunt angustiarum, ut *absconderent seipsos in speluncis & in petris montium, dixerintque montibus & petris, Cadite super nos, & abscondite nos à facie sedentis super thronum & ab IRA AGNI; quoniam venit Dies magnus iræ ejus, & quis poterit stare?* Fœda imago est quæ fugientium & latitantium, quæ præ rerum suarum desperatione vitæ

a Ità Theodor. ret. Colles & Montes interpretatur in cap. 4. Mich. ver. 1. nempe de Templis Dæmonum in us 2. dificationis. b Vide Deut. 12. 2. c Vid. Durant. de Rit. Eccles. Cathol. lib. 1. cap. 3. Sect. 2. Ecclesie Insule appellantur quia ab omnibus adibus distincta & separata esse debent, vel, ut Græci loquuntur, οὐκ ἔχουσιν μεσσηποδός, nullū parietibus continere, veluti Insule quedam in mari.



vita pertæforum : cui similem habes de clade Hierosolymorum Luc. 23.30. item Hof. 10. 8. de clade Samariæ ejusque idolorum ; sed integram Isa. 2. 18.

Ad Cap. 6.

Hic verò Lector illud imprimis observet, contineri verbis istis clavem toti visioni referandæ ; agi nempe hic de splendida aliqua *AGNI victoria*, quâ hostes suos clade internecinâ domuit & everit. Porro cum *AGNUM* hostem fugiant hi quorum describitur clades, scilicet *ab ejus ira* occultatos velint ; indè liquere potest cladem illam, etiamsi nullo Synchronismo dirigetur, ad Reges Christianos nequaquam accommodandum esse, sed à Christo alienos ; proindeque de cladibus à Gothis reliquisque barbaris nationibus Imperio, jam recens Christiano, illatis exponi non debere.

Quod verò ultimò addunt *Reges, proceres, tribuni*, quique in eadem cum ipsis cymba fuerunt gentiles cæteri, *advenisse diem magnum iræ Agni, neminemque stare posse* ; verba sunt hominum Christi, quem ad hoc usque tempus præ Diis suis contempserant, rant, potentiam agnoscentium, irritumque deinceps fore omnem Christianis obfistendi conatum reipsâ sentientium. Et reipsâ quidem senserunt omnes : Galerius verò, Maximinus, Licinius, etiam apertâ confessione gloriam vel inviti Deo tribuerunt.

Author enim, cum aliis, Eusebius, Galerium (à quo Christus in hoc judicio initium fecit) fœdissimo & horrendo morbo correptum, quo, vermibus nimirum scaturientibus, corpus intolerabili fœtore computruit ; conscientiam demum scelerum quæ contra Ecclesiam admisisset percussam esse, Deoque culpam suam confessum, à persecutione contra Christianos destitisse, legibusque & edictis Imperatoriis Ecclesiarum illorum exædificationem maturasse, consuetasque pro ipso preces obire mandasse ; pauloque post animam tantæ, quantæ nullius unquam, in Christianos sævitæ ream effudisse. *Euseb. de vita Constantini lib. 1. cap. 50.*

Maximinum hostem Christianorum immanissimum, magiæ, divinationibus idolorum, demonumque oraculis ad omnia quæcunque ageret nixum, à Licinio nihilominus, fidem Christianam adhuc cum Constantino collega propugnante, semel iterumque victum, abjectis Imperii insignibus fugisse, in agris & vicis aliquandiu servili habitu latuisse ; tandemque, Tarso Ciliciæ inclusum ac furore accensum, multos sacerdotes & prophetas Deorum, quorum oraculis impulsus bellum susceperat, tanquam præstigiatores, veteratores, denique salutis ipsius proditores, trucidasse ; deinde Christianorum Deo gloriam tribuentem, decretum pro eorum libertate promulgasse : sed à Deo, pœnas tot scelerum in Christianos exigente, diro & lethali angore subito percussum, carnemque universâ peditentim exesâ & absumptâ, tandemque & oculis (justâ supplicii quod in Christianos excogitaverat talione.) præ æstu quo totus ardebat exsiliens ; Domino se confessum esse, istaque propter amentiam & temeritatem contra Christum meritò se perpeti agnoscentem, animam effluisse. Vide eundem Histor. Eccles. lib. 9. cap. 8, & 10. & lib. 8. c. 27. Item de vita Constantini lib. 1. cap. 51, 52.

Denique Licinium, Christianorum, quorum partibus sese aliquandiu cum Constantino addixerat, desertorem, deque multitudine Deorum suorum contra unicum illum, eumque *novitium & peregrinum* (sic enim vocabat) Constantini Deum magnificè apud milites suos gloriantem ; duobus praliis ingentibus devictum, (quorum uno, ex exercitu centum & triginta millium, vix triginta millia evaserant) tandem, cum adhuc quiescere nollet, à Constantino unâ cum suis belli jure condemnatum, debito supplicio addictum fuisse. Quum verò qui prælii contra Deum suscipiendi authores fuissent, pariter cum tyranno ad locum supplicii adducerentur, sicut antè, spe in Diis vanis locatâ, insolenter sese extulissent ; ita nunc Constantini Deum, qualis & quàm admirabilis esset, reipsâ intellexisse, huncque verum & solum Deum se agnoscere confessi sunt. De vita Constantini lib. 2. c. 4, 5, 18.

## APPENDIX.

EX vetustis Ægyptiorum, Persarum & Indorum monumentis, authoribus Tarphe, interprete Pharaonis ; Baramo, Saganissæ Persarum Regis, (Diocletiani *συρραχου*) Syrbachamo, Regis Indorum, *Ουτελεσµατα* seu *Apotelesmata Insomni-orum* collegit Apomafar, vel, secundum alios, Achmetes F. Seirim Arabs ; ut fuit ea gens cum istiusmodi artium aliarumque jam ab ultima antiquitate studiosissima, tum, florante ipsorum Imperio, omnium ubicunque gentium scripta in Arabismum transferendi avida. Hunc libellum jam olim Græcè, incertum quo authore, loquentem, ex Jo. Sambuci bibliotheca, Latine à se versum superiori seculo in lucem dedit Joan. Leunclavius : eundem postea, anno 1603. ex Bibliotheca Regis Christianissimi Græcum

Vide Jer. 49. 7.  
& imprimis  
Baruc. 3. 23.

Ad Cap. 6.

cum communicavit Nicolaus Rigaltius in Oniroticis, suppletis quæ in exemplari Sambucino deerant. In hoc libello videre est plerasque imagines propheticas, quæ nostris hominibus tantum negotii facessunt, gentibus Orientalibus familiares, certè in Divinationibus non insuetas exstitisse. Authorum verò, unde collectio facta est, antiquissimus omnium videtur Tarphan Ægyptius; ut qui non solum se Pharaonis interpretem nuncupet, sed passim in interpretamentis suis pro Rege Pharaonis nomen usurpet; ut tum vixisse videri possit dum adhuc Ægyptus reges suos habuit, iidemq; Pharaones dicebantur. Perfa, cum rege suo Saganissa, Diocletiani, ut dixi, coætaneus fuit. Indus citerioris est ævi, ut qui se passim Christianum prodat. Sed mirus est utriusque cum Ægyptio consensus.

Maiemonides,  
More Neb.  
Part. 2. cap. 36.

Quum igitur à gentibus istis, populo Hebræo olim finitimis, moribusque & sermonis usu magis cognatis, verborum & phrasium in Sacris literis usum haud illibenter discamus; cur idem hic in figurarum & imaginum propheticarum significatis (cùm juxta Hebræorum magistros *deciduum prophetiæ sit somnium*) dedignaremur? Nemo igitur vitio mihi vertat, si ex hoc autore ascribam quæ ad modò explicatorum *Sigillorum* figuras intelligendas facere mihi videntur; idem postmodum in *Tubis* cæterisque Visionibus (sicubi occasio tulerit) bona cum Lectoris venia facturum.

*Primo igitur Sigillo, partim etiam sequentibus, lucem faciunt ista.*

**C** A P. CCXXXIII. ex sententia Indorum, Persarum, Ægyptiorumque, *Equus generosus qui PHARAS dicitur* (Heb. פָּרָשׁ Arab. فَرَس equus) in somniorum interpretationibus ad eminentiam & dignitatem refertur. Equi vulgares de nobilitate & gloria quadam inferiore accipiuntur.

*Si quis in somnis visus sibi fuerit Equo agili ac lasciviente vehi, coram populo famam & existimationem amplissimam & eminentiam & decus inveniet.*

*Item, si quis Equo generoso vehi visus fuerit armatus, potestatem cum bona fama reperiet, pro armorum ratione.*

Cap. CCXLIX. juxta Persarum & Ægyptiorum interpretationes, *si quis tela cum Arcubus tenuisse visus sibi fuerit, cum gaudio suis hostibus insultabit.*

Plura habet eodem pertinentia: ut cap. CLII. ex disciplina Indorum de magna & longa Equi cauda, significante potestatis comites & pedissequos; de cauda præcisa, significante tam libertatis quàm principatûs amissionem, si nempe princeps fuerit qui se tali equo vehi somniaverit. Similiter cap. CCXXXIII. descensus ex equo, si sponte fiat, de spontanea potestatis diminutione; sin invitè, de successore in dignitatem surrogando exponitur.

*Tertio Sigillo allucebunt ista.*

Cap. XV. ex disciplina Indorum, *si quis in somnis Stateram vel Campanam quod vocant* (genus est stateræ) loco quodam librari viderit, ea de persona Judicis intelligat. *Quod si litem habet, ac inter librandum ea viderit exæquari; jus suum obtinebit.*

*Si Stateram equam puramque videre videatur, Judicem loci justum esse cognoscat: sin perversas fractasque lances viderit, ejus loci Judicem, quo loco somnium vidit, injustum cogitet.*

*Item, Modii quoque cum mensuris eandem pro portione interpretationem habent; sed inferiorum Judicum personis accommodantur.*

*Sexto Sigillo ista.*

Cap. CLXVII. ex Indorum, Persarum Ægyptiorumque monumentis, *SOL* ad Regis personam interpretando refertur, & ad principis à Rege secundi personam *LUNA*; *Venus* ad personam Augustæ; itidem alia maxima sidera ad viros Regis amplissimos.

Hæc dum lego, parum abest quin existimem, titulum istum famosum Saporis Regis Persarum in literis suis ad Constantium Imperatorem datis, [REX REGUM SAPPOR, particeps Siderum, frater Solis & Luna, Constantio Cesari fratri meo salutem] quem Ammianus marcellinus fastui Persico deputat, haud aliud fuisse quàm stylum genti vernaculum ex hujusmodi imaginibus natum. Quod eò minùs mirum cuiuspiam videri debeat, quum etiam faciales nostros videamus, Imperatorum & Regum insignibus enunciandis, *Solis*, *Lunæ*, reliquorumque Planetarum nomina adhibere. Huc quoque



quoque referendum Jacobi interpretamentum somnii Josephi filii sui, de *solē, Lunā, & undecim stellis ipsum adorantibus* : quod ille protinus, tanquam parabolarum Orientis minimè ignarus, familiæ suæ applicat; *Solem & Lunam* de se & uxore, ceu Rege & Regina, *stellas* de filiis, tanquam Familiæ proceribus, interpretando. Gen. 37. 10. Sed ad Achmetem nostrum redeamus, pergit autem ille eodem capite :

Ad Cap. 6.

*Si quis Solem in cælo luce radiisque carentem videre visus fuerit, ad personam Regis calamitas & ad opes spectat.*

*Si cui Sol defecisse visus fuerit, ea res afflictionem & bellum Regi portendit.*

*Si quis videre visus fuerit Solem nube tectum; in afflictionem & in morbos, pro occultationis modo, Rex incidet.*

*Si quis absque lumine Solem, Lunam & Sidera congregata videre visus fuerit; si de magnatum numero est, propter istas tenebras omnino ruit in interitum; si Rex est, circumdatus ab universis bello petetur, & magnam in afflictionem incidet.*

Cap. CLXVIII. ex observationibus Persarum & Ægyptiorum, *si quis sidera per exiguo prædita lumine, disiecta & sparsa caliginosæque videre visus fuerit, hoc ad Nobilium & opulentorum calamitatem & ad Regis præsidem refertur.*

**A**bsoluto sigillo sexto, protinus ad septimum septuplici plagâ secundum ordine pergendum foret, ut quod cum sexto continuo nexu cohæreat. Sed Spiritus Sanctus certo consilio gradum paulisper sustinendum duxit; donec Cœtus cujusdam ei contemporantis statum ob oculos poneret, sub plagis ejus cum incolumis futuri, tum etiam superaturi. Ei igitur Visioni prius interpretationis, quam possumus, faciem præferemus : deinde cœptum Sigillorum ordinem continuabimus.

## VISIO COETUS SERVORUM DEI, SIVE ECCLESIAE ELECTÆ & FIDELIS.

Sub Septimi Sigilli sive Tubarum ruinis

conservandæ, exhibita  
typo

## CXLIV M EX OMNIBUS TRIBUBUS ISRAELIS SIGNATORUM,

Ineunte Sigillo Septimo.



**I**S ponitur Signatorum Visio: primò hîc ineuntibus Tubis, in Propheta prima; iterum, ceu Bestiæ rerum potiuntis 'Αντίτοιχον, in Prophetia secunda, c. 14. Duplici etiam respectu : hîc quâ conservandorum sub Tubarum ruinis; illic quâ collaudandorum ob fidem Deo & Agno servatam, cum cæteri Orbis Incolæ, desertores & transfugæ, Bestiæ characterem accepissent. Ex quo liquidò apparet, Vaticinium Bestiæ Tubarum rebus contemporare: quousque autem, aliunde judicandum est; nempe non ultra Tubæ sextæ exitum, quo Bestiæ menses cum Testium lugentium diebus finiuntur, cap. 11. 14. Nobis in præsentī institutum est, priori Signatorum Visioni, quâ de iisdem conservandis agitur, faculam interpretationis allucere: de collaudandis postea, cum eò ventum.

R r

Postea,

Ad Cap. 7.

Rabbi Teda-  
cus Levi in lib.  
de 10. Num-  
erationibus, Et  
illis quatuor  
Ventis creavit  
quatuor Ange-  
los, qui præ-  
fati sunt super  
eos in die &  
noctæ. Apud  
Reuchlin. de  
Arte Cabbal.  
lib. 3. versus  
finem.

Postea, inquit, (id est, sexti Sigilli visione transactâ, septimoque, quod Tubarum est, jam inituro) vidi quatuor Angelos stantes super quatuor angulos terræ, retinentes quatuor ventos terræ, nè flaret ventus super terram, neque super mare, neque in ullam arborem.

Sensus est, Vidit Angelos qui præessent ventis, id est, bellorum & calamitatum procellis, quacunque ex mundi plaga proditura essent, quousque Deo visum, coer- cendis; ad ejus verò nutum, signum siquando daret, in Orbem terrarum laxandis: non quidem eosdem cum Tubarum Angelis, sed qui ad illorum tamen sonitum Ventos istos modò ex hac, modò ex illa mundi parte laxaturi essent, Rei Romanæ dissipandæ ac prosternendæ. Ventorum enim parabola apud Prophetas motus bellicos & hostiles impetus atque impressiones designat: ut Jer. 49. 36. Inducam super Elam quatuor ventos à quatuor plagis cæli, & ventilabo eos in omnes ventos istos; & non erit gens ad quam non perveniant profugi Elam. Vide cætera. Item cap. 51. 1, 2. Ecce ego, dicit Dominus, excitabo super Babel, & c. ventum corruptentem. Et emittam in Babel ventilatores, & ventilabunt eam, & evacuabunt terram ejus. Adde quoque cap. 18. 17. Sicut ventus Orientalis dissipam eos (id est, Judæos) coram inimico, hoc est, Rege Babylonis. Huc quoque referendum videtur illud Danielis cap. 7. 2, 3. Ecce quatuor venti cæli pugnabant in mari magno; Et quatuor Bestiæ grandes ascendeabant de mari: id est, ex gentium undique bello ferroque inter sese concurrentium, de ditioneque & imperio concertantium conflictu, nata sunt quatuor Regna magna.

Et vidi, inquit, alium Angelum ascendentem ab ortu solis, habentem sigillum Dei vivi: (fortè igitur Christus Dominus est) & clamavit voce magnâ quatuor Ange- lis, quibus datum est (ventos nempe laxando, quos retinuerant) ledere terram & mare, dicens, Nè ledite terram, neque mare, neque arbores, quousque signaverimus servos Dei nostri in frontibus suis.

Id est, Ventos nè laxetis, nève iisdem in Orbem eundi, furendi potestatem faciatis. Terram autem, mare & arbores nominat ventorum imagini congruenter, utpote quibus venti damnum inferre soleant; terræ, ædificiorum ruinis; mari, naufragiis; arboribus, strage & laceratione multifariâ. Sustinete, inquit, quousque signaverimus servos Dei nostri in frontibus suis: id est, notâ impressâ discreverimus, ceu electum Dei Cœtum, in quem perditoribus istis ventis, reliquam hominum societatem in exitium daturis, nihil juris sit; sed cui, sigillo suo animadverso, Providentia Divina jugiter invigilaret, nè hæc rei Romanæ ruinâ, quam afferrent Tubæ, sancta ipsorum progenies extingue- retur. Ità enim rem comparatam fore, ut neque impunè laturi sint qui læserint, tan- quam juris à Deo concessi limites transgressi; porro damnum, si quod datum fuerit, à Deo protinus refarciretur. Allusum verò est ad locum Ezechielis cap. 9. ubi ab An- gelo signantur suspirantes, & exclamantes propter abominationes Jerusalem, ad hoc, nè parem cum impiis & reprobis cladem à percussoribus sustineant.

Et sanè, eventum quod atinet, si quis temporum de quibus hîc agitur statum per- penderit; miraculi instar videbitur, fieri potuisse, ut Imperio Rom. tanta cum urbium atque incolarum suorum strage dissipato & destructo, ità ut, veteribus incolis prope- modum extinctis, à barbaris & à Christo alienis gentibus habitaretur; Ecclesia tamen ibidem in mediis hisce malis, & quasi mundo in caput ipsius corruente, perennaret; imò etiam, Bestia eodem tempore (ut suo loco audiemus) universum Christianismum cultu idololatræ incestante, Cœtum nihilominus (qualis hic est) illibatum, eò- que nomine Deo curæ, in situ suo foveret. Tanti erat Dei signaculi munitam fuisse.

Et audiui, inquit, numerum signatorum; centum quadraginta quatuor millia signati sunt ex omnibus tribubus filiorum Israel, id est, duodecies duodecim millia, ex singulis tribubus duodena millia.

Quemadmodum enim initio, Theatrum Visionum seu Confessum Apocalypticum pro veteris Synagogæ imagine statûque descriptum vidimus, magnâque pars hujus libri Typorum eodem spectat, adeò ut etiam Pseudo-Christiani in Epistolis ad Eccle- sias ea de causa \* Pseudo-Judæi audiant; ità quoque hic Ecclesia gentium catholica, sigillo Dei munienda, figuratur typo Israelis; duodecim illius Apostolis totidem hujus Patriarchis commodè respondentibus.

Nec id quidem immeritò fit, cum alias ob causas, tum maximè quòd Ecclesia, quæ indè à reiectione Judæorum hucusque ex Gentibus colligitur, in Israelis vicem successerit, sitq; ut ità loquar, surrogatus ISRAEL; eòq; loco apud Deum tantif- per habenda, dum, veteri populo suo denuo misericordiam consecuto, plenitudo gentium introierit; id est, Turba illa innumera ex omnibus gentibus, tribubus, populis & linguis, quam, finitâ demum Israelis hujusce signaturâ, Joannes se vidisse testatur. laudes Deo &

Agno

\* Cap. 2. 9. &  
cap. 3. 9.



Agno concinentem. Hoc enimvero illud est, ( de *surrogatione* loquor ) quod Apostolus Paulus docere voluit ad Rom. c. 11. dum inculcat, *ruinam Judæorum salutem attulisse Gentibus, & eorum abjectionem fuisse reconciliationem mundi.* Non quod aliter Gentes suo tempore vocandæ non fuissent; ( cum totus Prophetarum chorus elamet, Gentes ad gloriam Israelis aggregandas, & ad Dominum convertendas fuisse; quod neque ipsi Judæi jam olim, neque hodie diffitentur: ) sed quod non hæc, quæ per anticipationem, surrogationem, & ad Zelotypiam facta est, vocatione, nisi Judæi Christo renunciassent. Intelligens sciet quid velim. *Vobis necesse fuit,* inquit Apostolus Act. 13. *primum exponi Verbum Dei: postquam autem ipsum repellitis, & indignos vos ipsos decernitis eternam vitam; ecce, convertimus nos ad Gentes.* De Gentium verò conversione anticipata ( id est, quæ Judæorum instaurationem præcederet ) accipiendum videtur ( ut hoc quoque moneam ) testimonium illud Amosi à Jacobo in Concilio Apostolorum Act. 15. laudatum; eoque fortasse nomine cæteris, quæ de Gentium in populum Dei cooptatione aliàs haberi potuissent, vaticiniis tunc prælatum. Innuit enim, non tantum *nomen Domini super gentes invocandum fuisse* ( id est, futuras ei Gentes in populum; ) sed etiam illud ex parte tunc futurum, dum adhuc *tabernaculum Davidis collapsum* jaceret, id est, regnum Israelis nondum per Christum instauraretur. *Posthæc,* inquit, *revertar, & reedificabo tabernaculum Davidis collapsum, & diruta ejus reedificabo, & erigam illud: ut requirant cæteri hominum Dominum, & omnes gentes super quas ἐπικέκληται invocatum esset nomen meum;* hoc est ut reliquæ hominum, unâ cum gentibus istis super quas jam antea nomen meum invocatum esset, tum demum me verum Deum requirerent & colerent. Pro eo enim quod nunc in textu Hebraico habetur, *למען ירשו את שארית ארם*, id est, *ὅπως ἀνκατακληρονομήσωσι τὸ κατάλοιπον τῆς Ἰερμαίας*, olim scriptum lectum videtur, *למען ירשו את שארית ארם* id est, *ὅπως ἀνἐκζητήσωσιν οἱ κατάλοιποι τῆς ἀνθρώπων τοῦ Κυρίου.* Quinimo ex Hebraica lectione quæ nunc obtinet, idem de anticipata gentium in Dei populum cooptatione colligi posse videtur; nempe isto sensu: Judæos reduces, tum cum tabernaculum Davidis collapsum denuo instauraretur, reliquias Edom, necnon Gentes super quas nomen Domini jam antea invocatum esset, hæreditario jure adituros: ergo Gentium aliquas in Dei populum futuras ante instaurationem tabernaculi Davidici. Sed de istis satis.

*Numerum signatorum* quod attinet, Duodenarius numerus Apostolici generis insignis est; qui tribuum tam singularum, quàm universarum millenos multiplicando progeniem denotat Apostolicam; progeniem putà, licet in plures millenos auctam, minimè tamen degenerem, sed parentes suos fide & sanctitate exprimentem. Nimirum, quemadmodum *Bestiæ numerum habere*, \* ( ut postea audiemus ) gentem Bestianam seu Bestiæ sectatricem; ità & Apostolorum numerum gerere, legitimam Apostolorum sobolem designat. Hanc esse duodenariæ illius multiplicationis verissimam mentem, ostendit analogia novæ Jerusalem; in cujus structura & dimensionibus portarum, fundamentorum aræ, murorum ambitus, longitudinis, latitudinis, altitudinis, idem duodenarius numerus, aut duodenaria multiplicatio adhibetur. Et nè ampliùs hæsitaremus duodenarius iste quorsum tandem respiciat, ecce de duodecim muri fundamentis disertè dicitur quod inscripta fuerint *nominibus duodecim Apostolorum Agni*, cap. 21. 14.

\* Cap. 13. 17.

*Ex tribu Judæ, ex tribubus Reubenis, Gad, Aseris, Nephthali, Manassis, Simeonis, Levi, Isacharis, Zabulonis, Josephi, Benjaminis,* ex singulis signata sunt duodecim millia.

Nusquam alibi in tota Scriptura hoc ordine Tribus recensentur, etiamsi aliàs numerentur diversimodè. Præterquam enim quod *Dan* prorsus non compareat, neque *Ephraimi* nomen audiatur; in cæteris ab omnium quæ alibi habentur recensitionum lege disceditur, neque aut nativitatis, aut dignitatis natalium, aut habitationis ordo servatur; sed extremæ permiscuntur mediis, & ancillarum filii natu minores semel atque iterum majoribus natu uxorum liberis præponuntur: ut minimè dubitandum sit, quin præcipuum aliquod Typi mysterium in ordine tam novo ac insolito lateat. Hoc, Deo coëptis adspirante, aliquatenus eruisse videmur; nempe hujusmodi.

Primum, ab hoc Typo abjicitur *Dan*, tacetur *Ephraim*, tanquam ἀποστασία: Israeliticæ antesignani & primipili ( Jud. capitibus 17, & 18. ) iidemque, tempore Regni, publicorum idolorum Dane & Bethelæ hospites; propterea religionis purioris cultoribus figurandis omnino inepti.

Ut autem nihilominus duodenarius numerus compleatur, pro *Dane Levi* substituitur, tacitum *Ephraimi* nomen supplet *Josephi*.

Número sic constituto, uxorum & ancillarum filii, insuper habitâ natalium dignitate, permiscuntur, ac ancillarum liberi in Dominarum adoptantur. In Christo enim *neque servus est, neque liber*, sed omnes unius rationis sunt.

Ad Cap. 7.

Cum igitur *Lea* filii, quæ naturales, quæ adoptivi, duplo plures sint quàm *Rachelis*; illius nempe octo, hujus tantum quatuor: proinde ordo iste in recensendo observatur, ut duplâ quoque ratione quaterni *Lea* filii alternatim cum binis *Rachelis* conferrentur: utrobique autem eæ Tribus reliquis, tanquam potiores, præferantur, quas factum aliquod suum aut suorum, in sacris literis memoratum, de vero Dei cultu & erga eundem zelo commendaverat. Primum verò agmen ducit prosapia *Lea* propter Christi, Principis Cœtus, prærogativam, ex ejus utique stirpe oriundi: hoc modo.

Primus quaternio filiorum LEAE.	1 JUDA	Alter quaternio filiorum LEAE.	7 Simeon
	2 Reuben		8 Levi
	3 Gad		9 Isachar
	4 Aser.		10 Zabulon.
Prima biga filiorum RACHELIS.	5 Nephthali	Altera biga filiorum RACHELIS.	11 Joseph
	6 Manasse.		12 Benjamin.

*Ratio ordinis filiorum Lea.*

EX LEAE, ut vides, filiis primum quaternionem constituunt *Juda*, *Reuben*, *Gad*, *Aser*, utpote præ cæteris eo nomine, cui Typus figurando est nobilitati.

In istis primus locus, ut par est, tribuitur *Juda*, ob Christum Regem fidelium eâ tribu profeminatum.

Secundus *Reuben*, quem illustris illa protestatio de altari *μνημονευτικῶν* ad Jordani ripam exstructo nobilitavit; quæque meruit, nè nativitatæ prærogativam (primogenitus enim fuit) alii quàm *Juda*, tribui regia submitteret.

Tertium locum sortitur *Gad*, utpote *Reuben* in celebri ista protestatione de vero Dei cultu retinendo socius; & porro Eliâ Prophetâ & Jehu Rege Baalismi destructoribus, insignis.

Quartum denique, & in hoc quaternione novissimum, locum capeffit *Aser*, viduâ Sareptanâ, quæ Eliam pavit, illustris, (nam ad *Aseris* sortem spectavit Sarepta) necnon Annâ Prophetissâ *Aseritide*, quæ Christo, cum in Templo juxta Legem sisteretur, testimonium perhibuit, nobilis; sed tribus præcedentibus, quod utraque foemina esset, nequaquam comparandus.

In ultimum quaternionem rejiciuntur *Simeon*, *Levi*, *Isachar*, *Zabulon*; nempe aut nullis, aut paucioribus nominibus condecorati, aut, si quæ habuerint, scelere aliquo postmodum oblitteratis. Siquidem *Levi* zelum, quo se in deserto probavit, (ut taceam de seditione Korachi) oblitteravit ejus cum apostatis & idololatriis Israeliticis indè ab initio consortium. Tam enim Michæ Ephraimitæ quàm furibus Danitis, primis à morte Josuæ idololatriis, Jonathan Levites Moysis nepos operam suam in idolorum cultu condixit, *Jud.* 17. 10. & 18. 30. Fieri etiam potest ut *Levi* in postremum quaternionem detruserit substitutio in locum Danis.

Porro, cum nihil habeant hujus quaternionis fratres quo alii aliis præcellant; ideo nativitatæ ordinem servant immutatum, & quo quisque ordine natus est, juxta eum recensetur.

*Ratio ordinis filiorum Rachelis.*

Inter RACHELIS autem posteros familiam ducit biga *Nephthalis* & *Manassis*; agmen claudunt *Joseph* & *Benjamin*. Præferuntur *Nephthali* & *Manasse*; quia ille, ut Baraco Siseræ Cananæi debellatore, ita Hiram instrumentorum & supellectilis Templi Dei artifice ex patre Nephthalita, (1 Reg. 7. 14. cum 2 Chron. 2. 14.) sed & majori adhuc nomine (de quo postea) inclutus; hic Gideone Baalis subversore, & Elisæo Prophetâ nobilis fuit.

*Nephthalim* verò, licet ancillæ filium, supra *Manassen* extulit gloria incolatûs Christi; qui utique munus suum orsurus, in nobilissima *Nephthalitica* sortis urbe, totiusque Galilææ metropoli, *Capernaum*, domicilium & prædicationis suæ sedem fixit: unde tanquam ex urbe Episcopali totam Galilæam cum Apostolis suis semel iterumque obivit, in omnibus Synagogis & vicis docens Evangelium regni & miraculis sanationum coruscans.

Id enim Lector, ex Evangelica historia notes velim (quia multos fugit) Servatorem nostrum omni tempore quo in terris versabatur in *Galilea* habitasse; in *Judea* verò, præcipuâ tum gentis tum tribus suæ sede, non nisi festis temporibus conspectum fuisse. Hocq; illud esse quod Isaias jam olim prædixerat (Isa. 9. Matth. 4. 14.) *Consiliarium illum admirabilem, Deum sortem, Authorem æternitatis* (Septuag. *Πατέρα τὸ μέλλοντοῦ αἰῶνος*) *Principem pacis*, uno verbo MESSIAM, Galilæam futurum; & quasi in compensationem & solatium captivitatis, quam prima omnium Terræ sanctæ regionum ab Assyrio tum recens Galilæa pertulerat, (2 Reg. 15. 29.) illum præcipuè tractum



tractum præsentia suâ illustraturum; in specie autem viam illam publicam, dictam VI-  
A M MARIS, quò loci ex Syria veniens Jordanem per mediam Capernaum transit,

יְרֵד הַיָּם עֲבָרָה

בְּעֵת הָרִאשׁוֹן הָקָל אֶרֶץ וּכְלוֹן וְאֶרֶץ נַפְתָּלִי וְהַחֲרוֹן הַכְּבִיר

הֵרָדוֹן גָּלִיל הַגּוֹיִם הָעַם הַהֶלְכִים בְּחֶשֶׁד רָאוּ אֹרֶךְ גִּדּוֹל יֹשְׁבֵי בְּאֶרֶץ צִלְמוֹת אֹרֶךְ נָנָה

עֲלֵיהֶם. Quod, distinctione vulgatâ posthabita, sponte & ad literam ita sonat: *Sicut*

*tempore primo vilem reddidit terram Zabulon & terram Nephthali* (utique, ut dixi, per Tiglath-peleserem) ita in novissimo gloriosam [ & inclutam ] faciet. *Via* [ enim ] *Mu- ris* (ab assyrio calcata) ad transitum Jordanis (ibi Capernaum sita) *Galilæa gentium*, *populus qui ambulabat in tenebris* (nempe afflictionum) *vidit lucem magnam, habitantibus in regione umbræ mortis lux exorta est*, &c. Vin' scire unde, & quo autore ita beabitur Galilæa, in eâque via illa maritima ubi trajectus est Jordanis? statim subji- cit, *Quia parvulus natus est nobis, filius datus est nobis, & erit principatus super hume- rum ejus, & vocabitur nomen ejus Admirabilis, Consiliarius, Deus fortis, Pater eterni- tatis, Princeps pacis.*

Verba autem illa *כִּי לֹא מוֹעֵף לְאִשְׁרָאֵל מוֹעֵף לָהּ* (à quibus nostri ferè, Judæorum, qui nunquam hanc prophetiam intellexerunt, vestigia prementes, caput hoc, magnâ sensus perturbatione, ordiuntur) cum Hieronymo & Bibliis Regiis præcedentis capi- tis sententiæ annecto; vertoque, *quoniam non est obscuratio ei qui angustia est ipsi*: id est, in calamitoso isto & afflicto rerum statu, in quem respublica Israelitica tunc tem- poris, juxta Legis comminationem, incidisse memoratur, atque oculis quasi subjicitur, ad indignationem & desperationem homines adactos, quòd hostem quo premebantur viderint perpetuis successibus uti, neq; ullum ei infortunium obvenire. Magni profectò fidei Christianæ interest, oraculum hoc de Messia Galilæo clarè intelligi, atq; Matthæi ipsum allegantis fidem asseri: propterea lucem ei qualemcumq; hâc occasione scenerare volui, sperans Lectorem id non ingratum habiturum. Ad Apocalypsin redeo, illudque porro addam, priusquam Nephthalim dimisero, Quòd quemadmodum in *Lea* filiis pri- mum locum sortitus sit *Juda*, propter *Christi* genus; ita inter *Rachelidas*, *Nephthali*, ob ejus domicilium; ut utrobique superemineat *Christi* prærogativa, cujus nomine, cen Domini & Imperatoris, Cætus iste \* (ut suo loco audiemus) inscribitur.

Restant *Joseph* & *Benjamin*, ad postremum Rachelidarum bigam rejecti quorum illum in hunc locum detrussit peccatum Ephraimiticum: siquidem *Ephraim* est, qui *Josephi* nomine regitur, indignus qui suo (tum quia Idololatriæ Israeliticæ, autore Michâ, antesignanus fuit; tum ob immanem illam, Jeroboamo & Achabo authoribus, ἀποστασία) in hoc catalogo audiat. *Benjaminem* denique, aliàs natu minimum, altiori gradu prohibet Saulis Benjaminitæ adversus Davidem (utpote Christi genea- cham typumque) odium, & Schimei in eundem maledicta.

† Sententia memorialis ex nominum, quibus Tribus appellantur, significatis conflata; quâ, cum Tribuum signatarum ordo, tum Cætus ipsius indoles, lucta, atque à Deo præmium declarantur.

JUDA	Confitetur Deo	} Cultus purus & ritè Christianus.
REUBEN	intuendo filium	
GAD	Cætus	
ASER	benedictus.	} Lucta.
NEPHTHALIM	Luctantur cum	
MANASSE	obliviscentibus	
SIMEON	obedientiam.	} Præmium.
LEVI	Adhæfio, scil. Christo	
ISACHAR	mercedem	
ZABULON	habitaculi, sc. eterni	
JOSEPH	adjicit	
BENJAMIN	filio dextræ	

Confitetur, vel celebrat Deum, intuendo filium, (id est, Christum mediatorem uni-  
cum) Cætus benedictus, (cætus signatorum.) Luctantur cum obliviscentibus obedi-  
entiam (id est, cum Antichristianis.) Adhæfio Christo mercedem habitaculi (nempe  
eterni) adjiciet filio dextræ, (id est, ei quem Deus magni facit:) vel aliter, Adhæ-  
rentibus Deo mercedem habitaculi (id est, eterne vite) adjiciet Filius dextræ, (id  
est, Christus.)

Ad Cap. 8.

Contractiori huic & afflictiori Ecclesiæ statui Typo *signatorum ex Israele*, succedit amplissimus longæque felicissimus ejusdem status, imagine *Palmiferorum* innumerabilium, ex omni gente, populo, tribu, & lingua. *Posthæc*, inquit, *vidi, & ecce turba multa, quam numerare nemo poterat, ex omni gente & tribubus, & populis, & linguis, stantes ante thronum, & ante Agnum, amicti vestibus albis, & palmæ in manibus eorum. Et clamabant voce magnâ, dicentes, Salus Deo nostro qui sedet super thronum, & Agno, &c.* Atqui hæc Visio cum ad Tubam septimam pertineat, neque alibi commodè & dilucidè ob tot præposcenda explicari possit, eò scholium ejus differemus. Præsenti loco sufficiat quod modò in genere dictum est, Lectorémque memoriâ tenere, ambas quidem Visiones istas junctim totum Sigilli septimi seu Tubarum intervallum pervadere; seorsim verò Cœtum Signatorum sex primis Tubis, Turbam Palmiferorum Tubæ septimæ *συγγενητων*. Atque itâ interjectæ Visionis Visionumve interpretatione defuncti, intermissam Sigillorum seriem resumamus.

## MENS

## SIGILLI SEPTIMI,

Id est,

## SEPTEM TUBARUM.



Uerunt SEX PRIMA SIGILLA, quibus stantis adhuc & vigentis Imperii status, usque dum potestas Idolorum rueret, casibus intestinis describebatur: Succedit Septimum, cujus το πρῶτον, S E P T E M T U B Æ, quo Imperii labantis & cadentis fata, septuplici plagarum ordine, bellicum canentibus Tubis, ruituri, consuetis ad eam rem imaginibus panduntur; Deo nempe sanguinis tot Martyrum, Romanis auspiciis effusi, isthac Ruinâ pœnas exigente.

Qui enim nè brutis quidem animantibus, si quando hominem imaginem suam occiderint, parci velit, annon ille sanguinem servorum suorum ab Imperio tot annis Martyricidâ reposceret? Neque sera Christianorum Imperatorum ibi rerum potiuntium pietas justitiæ Dei intercedere debuit, non magis quàm pietas Josiæ ut regnum Judæ, sanguinis à Manassæ effusi rerum, excidium à Deo decretum effugeret. Hanc ultionem animæ Martyrum, sub immani illa Sigilli quinti laniena gementes, precibus efflagitarunt: hanc Deus promissit, quamprimum Tyrannus Romanus, eorum accessione qui tum adhuc jugulandi restabant, mensuram suam implèssent, cap. 6. 11. Hoc tempus jam advenerat. Quapropter *preces istas* Angelus cœli Sacerdos ad Altare thymiamatis (ut moris erat precibus populi in Templo factis) suffitu ad Thronum Dei transmittit, eique in memoriam revocat. Interea *silentium in celo factum est ad semihoram*; pro Templi nempe ritu in istiusmodi sacro obeundo. Constat enim, in sacris ubivis ferè Gentium *silentium* de Religione fuisse. *Favere linguis*, dicebant. Id à populo Dei observatum, tum cum Incensum fieret. Dum enim Sacrificia offerebantur, (quæ a prima pars *λετρυγίας* fuit, Templum canticis, tubis, aliisque instrumentis musicis personabat, 2 Chron. 29. 25. usque ad 28. At tempore incensi omnia <sup>b</sup> filebant, & populus tacitè secum precabatur, Luc. 1. 10. Huc igitur allusum est, dum Angelo ad Altare aureum sacra futuro, *factum esse dicitur in Cælo silentium ad semihoram*, id est, toto tempore Incensi.

Quo demum peracto, *c Implevit Angelus thuribulum ex igne Altaris, abiecitque in terram*. Nempe, ut hoc ritu indicaret quorsum spectarent preces istæ, quas ad Deum commeantes grato odore perfuderat; scilicet ad vindictam in Terricolas impetrandam, qui Sanctos læserant, imò sanguinem eorum effuderant.

Preces autem continuò responsum ferunt. *Nam facta sunt*, inquit, (scilicet ex Throno seu adyto Templi, ut cap. 4. 5.) *Voces & tonitrua & fulgura & d terra motus*. Quibus verbis describitur oraculum בַּת קוֹל BATH KOL, id est, *Filia vocis* seu *tonitruum*, quo Deus olim in veteri populo responsa dabat, eodémque hinc precibus Sanctorum annuit. Hebræo autem sermone sciendum פּוֹנֵאס & בְּעוֹנֵאס idem sonare; Tonitrua enim קוֹלוֹת appellari, id est, *Voces*. Aut igitur & sumendum ἐξηντησιώ pro

<sup>a</sup> Refert Philo in lib. de Sacrificiis, Incensum nati-  
vum πρῶτον  
ἐκείνους συ-  
ετίας, hinc soli-  
tudinē, vel perti-  
nam possit.  
<sup>b</sup> Forte huc al-  
ludatur Psal. 62  
2. Ad Deum  
הַשָּׁמַיִם silet  
omnis anima;  
& Psal. 65. 2.  
<sup>c</sup> Verl. 5.  
<sup>d</sup> Ita quoque  
Act. 4. 31.  
Deus Aposto-  
lorum precibus  
terra motu an-  
nuebat. Vid.  
Psal. 18. prout  
habetur 2 Sam.  
22. a vers. 7.  
ad 9. ubi  
הַשָּׁמַיִם  
pro eo quod in  
Psal. הָרִים



pro hoc est; aut, quod malim, per figuram ἡ δὲ διὰ τῶν, Voces & tonitrua sunt Voces tonitruum aut cum tonitruo.

Ad Cap. 8.

Scilicet Deus ut plurimum cum tonitru placita sua edebat, quemadmodum & Legem tulit, Exod. 19. 16. imò unicum id oraculum Judæis reliquum post captivitatem Babylonicam mansit. Cujus exemplum est apud Evangelistam nostrum, cap. 12. 28. cum dixisset Dominus, Πάτερ, δόξα σὺν τῷ ὀνόματι, Pater glorifica Nomen tuum; venit, inquit, φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἰδοὺ ἔσται, καὶ πάλιν δόξα σοι. Sequitur ibi, Et turba quæ astabat & audierat, dicebat, Tonitru esse factum. Alii dicebant, Angelus ei locutus est. Id est, alii קול ברוך, tonitru Divinum, seu conjunctum cum voce Divina, Filiam nempe tonitruum, dicebant; alii verò, Angelum loqui. Atque hinc est quòd in Apocalypsi, non hoc tantum loco, sed alibi passim, cum oraculis vocibusque Divinis tonitru conjungitur; ut cap. 4. 5. cap. 6. 1. cap. 10. 3. Videtis Clarissimi Danielis Heinssii Aristarchum sacrum, pag. 277, & 455.

Sacro sic peracto, & Deo voce tonitruum Sanctorum precibus annuente, Septem Angeli qui habebant septem Tubas, præparaverunt se ut clangerent. Verse 6:

Opera Divinae providentiæ & gubernationis Angelis ministris geri, apud omnes Theologos in confesso est. Angeli igitur in Visionibus istis eorum locum tenent, quibus ad res gerendas à Deo præponuntur; quòdque communibus operis tam Angelorum quàm hominum geritur, id Angelis authoribus, tanquam auspiciis & ducibus, geri dicitur. Ut omnino à scopo aberrare mihi videantur qui sub istis Angelorum nominibus aliud aliquod mysterium latere putent. Angeli igitur Tubicines, de quibus hic sermo, sunt qui ad gubernandas Tubarum plagas, adhibitis ad gerendum, per quos Deo decreta sua exsequi visum, hominibus, constituti sunt.

Harum verò Tubarum quatuor primæ angustiorum & minorum plagarum sunt; utpote quibus, Orbi Occidentali seu Latino maximam partem incumbentibus, sanandis fuit Episcopus Romanus, dehinc Orbi saltem isti in caput futurus. Quarum imaginibus ritè accommodandis, hic quoque Lector observet, Universitatem Romanam cum reliquis Orbis Imperiis à Spiritu S. tacitè assimilari Systemati Mundano, cujus partes sunt Terra, Mare, Flumina, Cælum, Stelle; eà ratione, ut Imperii cujusque Systema suam quoque Terram habeat, quæ sit instar illius Telluris, nempe imum quoddam & Basin cui totius politiæ moles incumbat: Mare item, quod, Terram suam circumfundendo, Maris similitudinem (hæc Ditionis amplitudo seu extensio est) omnimodò gerat: Flumina quoque politica, quæ aliorum fluminum ritu ex Mari suo originem ducat eodemque revertantur; cujusmodi sunt Magistratus provinciales caterique ditionis administri, unà cum illorum Fluminum alveis provinciis ipsis: solem denique aliasque stellas in Supremæ potestatis cælo, solem, Lunam, stellasque in cælo mundano referentes. Hæc analogiâ observatâ, Interpretatio, ut similibus veterum Prophetarum figuris omnimodò munita, ità proclivis erit & reigestæ omnino appositissima.

Quod autem passim de Tertia parte, ut de tertia parte Arborum terræ, tertia parte Maris, Fluminum, Cæli, inculcatur, id de finibus Imperii Romani accipio, tertiam Orbis terrarum Joannis ævo cogniti partem abitu suo complectentis. Id quod ex eo probari posse videtur, quòd postea cap. 12. DRACO ille Septiceps decacornis (id est, Imperium Romanum Ethnicum) tertiam partem Stellarum Cæli caudâ suâ traxisse & in terram abjecisse dicitur; id est, tertiam partem Principum & Dynastarum Orbis Imperio suo subjecisse. His ità positis, ad singularum interpretationem veniamus.

7. Et primus Angelus clauxit, & facta est GRANDIO & IGNIS mista sanguine, & missa sunt in TERRAM: & tertia pars terræ combusta est, & tertia pars arborum concremata est, omnisque \* herba viridis exusta est.

8. Et secundus Angelus clauxit, & tanquam MONS MAGNUS igne ardens missus est in MARE; & facta est tertia pars maris sanguis: 9. Et mortua est tertia pars creaturarum in mari animas habentium, & tertia pars navium periit.

10. Et tertius Angelus clauxit, & cecidit de cælo STELLA MAGNA, ardens tanquam lampas, ceciditque in tertiam partem FLUMINUM, & in FONTES aquarum.

11. Et nomen STELLÆ dicitur ABSINTHIUM: & facta est tertia pars aquarum in absinthium; & multi homines mortui sunt ex aquis, quòd amara facta essent.

12. Et quartus Angelus clauxit, & percussa est tertia pars SOLIS & tertia pars LUNÆ & tertia pars STELLARUM; ità ut obscuraretur tertia pars eorum, & diei non lucret pars tertia, & noctis similiter.

\* Χόρτον Hel-  
lenistis signifi-  
care herbam  
adeò ex tribus  
primis Genese-  
os capitibus  
manifestum  
est, ut negari  
nequeat.

## TUBA I.

**P**Rima septimi Sigilli Tuba ab Idolarchia Romana sexti Sigilli exitu jam prorsus disturbatâ atque excusâ init; primâque Imperio jam ruituro plagam datura, *TER-RÆ trientem* horrifico *GRANDINIS cum Igne Sanguinè*que nimbo pefundat: id est, *Territorium populûmve* Orbis Romani (universi scilicet illius politici basin & Tellurem) terribili & cruentâ Gentium Septentrionalium irruptione depopulatur, magnates plebeiósque profternit absumitque.

Videfis eodẽm spectantem *Grandinis* imaginem, ad *impressionem*, inquam, *hostilem*, Isai. cap. 28. v. 2. *Ecce validus & fortis Domino*, (Salmanassarẽ indigitat) *sicut tempestas GRANDINIS & turbo excisionis, sicut tempestas aquarum multarum inundantium deiciet in terram fortiter. Pedibus calcabuntur Corona superbie, temulenti Ephraim.* Item Isaia 30. 30. de clade Assyriis ventura, *Et audiri faciet Dominus majestatem vocis sue, & descensionem brachii sui ostendet in ira furoris & flamma ignis consumentis, dispersione & turbine & lapide GRANDINIS; quia à voce Domini conteretur Assur, &c.* Hic observandum, quia Grando cum fulmine, in calidioribus præsertim regionibus, esse soleat; ideo cum *Grandinis* mentione ignem conjungi, cum hîc apud Joannem & Isaiam, tum Psal. 18. 13, 14. imò in historia Exod. 9. 23. sed Joannes *sanguinem* quoque præter naturam commiscuit, ut Imaginem totam hoc indicio ad eadem spectare innueret. De *Grandinis* imagine videat quoque Lector Isai. 32. 19. ibique Chaldaem Paraphrastem.

Adhæc, *Arbores* in parabolis propheticis significare *Magnates & divites*, docet idem Paraphrastes; qui pro *quercubus Basan*, Isai. 2. 13. substituit *principes provinciarum*; pro *cedris*, Isai. 14. 8. *divites*; pro *abietibus*, modò *principes*, Isai. 37. 24. modò *reges*, Isai. 14. 8. Qui quoque illud Zach. 11. 2. *Ulula abies, quia cecidit cedrus, quoniam magnifici vastati sunt: Ululate quercus Basan, quia cecidit sylva munita*, sic *ωαεαεζα*. *Ululate Reges, quia contriti sunt principes; qui opibus erant divites, vastati sunt: Ululate Satrapæ provinciarum, quia vastata est regio fortitudinis vestre.* Unde ex analogia facillè colligitur, *HERBAS de Plebeiis* capiendas, quando, ut hic, cum *Arboribus* componuntur.

Jam, ut de eventu aliquid ex historia delibemus, initium hujus Tubæ, donec certius quid constiterit, ducam à morte Theodosii primi, id est, ab anno Christi CCC XC V; quòd tunc Religio Christiana de Diis Gentilium planè triumphasse videtur; & simul, tanquam in superioris Sigilli desinentis & hujus incipientis communi quodam termino, Barbarorum irruptiones nonnihil antehac tentatæ, sed proximis annis, pacato iterum Imperio, compressæ, horribiliter denuo cieri, & universo fere Orbi Romano ferro & igne continuè & immaniter vastando populandoque incumbere cœperunt.

Hoc ipso enim anno ALARICUS primùm, cum ingenti Gothorum aliorumque Barbarorum exercitu, ex Thracia in Macedoniam irrumpit, nullis neque oppidis neque hominibus parcens. Indè per Thessaliam progressus, Thermopylarumque angustiis occupatis, in Graciam, id est Achaiam, descendit, quasvis urbes præter Thebas & Athenas exscindit. In Peloponnesum irrumpit, Corinthum, Argos, Spartam vastat. Indè in Epirum sese intulit, ubi easdem populationes & vastitates edere pergit.

Anno sequenti Epiro egressus Achaiam incurfavit, eamque cum Epiro finitimisque provinciis quadriennio toto incendiis & populationibus fœdè vastare contendit.

Cum sic per quinquennium immanibus Orientem direptionibus vexasset, animum ad invadendum Occidentem adjicit, in Dalmatiam & Pannoniam transit, easque regiones latè populatur. Tristissimum hujus temporis statum, hucusque grassante tempestate, audi deplorantem, qui tum vixit, Hieronymum, Epist. 3. *Inter Constantinopolin & Alpes Julias quotidie Romanus sanguis effunditur; Scythiam, Thraciam, Macedoniam, Dardaniam, Daciam, Thessaliam, Achaiam, Epiros, Dalmatiam, cunctasque Pannonias Gothus, Sarmata, Quadus, Alanus, Hunni, Vandali, Marcomanni instant, rapiunt. Quot matrone, quot virgines Dei, & ingenua nobiliisque corpora his bellis fuere ludibrio? capti Episcopi, interfecti Presbyteri, & diversorum officia Clericorum: subversa Ecclesia, ad altaria Christi stabulati equi, martyrum effossæ reliquie. ROMANUS ORBIS RUIT. Quid putas nunc habere animi Corinthios, Athenienses, Lacedæmonios, Arcadas, cunctamque Graciam, quibus imperant Barbari?*



Anno verò sequenti, Christi 401, idem *Alaricus*, Gothis, Alanis, Hunnisque subsequentibus, in Italia quoque bellum gesturus, Noricum perumpit, & per Tridentinum saltum in Venetiam venit, eas urbes brevi tempore in potestatem redigit, Honorium Imperatorem Hastæ obsidet; adeò ut omnes ferè in Italia jam de relinquendis sedibus cogitarent. Sed hinc tandem Stilico Honorii Dux, magno comparato exercitu, furorem ejus sufflaminavit, & semel iterumque victum atque adversis præliis fatigatum in Pannoniam, unde venerat, pedem referre coegit. Ex qua paulò post, sedere percussus, atque militari præfecturâ ab Honorio honoratus, in Illyricum Orientis provinciam secessit.

Quiescente aliquantisper Alarico, nè tamen ullo deinceps tempore Occidens seriretur, statim anno 404. memorabilis altera Barbarorum irruptio in Italiam est instructa, *Radagaiso* homine Scythâ duce; qui cum Gothorum, Sarmatarum & Germanorum exercitu ad ducenta millia, præsidii in Alpibus dejectis, in Venetiam regionem, Æmiliam & Hetruriam transit, Florentiam obsidet; ubi à Stilicone ingenti strage devictus capitur atque obtruncatur.

Hoc hoste, utcuque terribili, brevi temporis spatio & minori cum damno sublato, statim anno 406. tertia, eaque gravissima maximèque exitiosa, in Occidentem irruptio Vandalorum & Alanorum, assumptis secum Marcomannis, Herulis, Suevis, Alemannis, Burgundionibus, aliorumque Barbarorum colluvie, facta est; quâ Gallia primum, inde Hispania, & postremò Africa sunt occupatæ, & omnis generis calamitatibus afflictæ. Quas clades ita Hieronymus Epistolâ II. partim expressit, partim significavit: *Innumera*, inquit, & *ferocissima nationes universas Gallias occuparunt: quicquid inter Alpes & Pyrenæum est, quod Oceano & Rhodano includitur, Quadus, Vandalus, Sarmata, Alani, Gipedes, Heruli, Saxones, Burgundiones, Alemanni, & hostes Pannonii vastarunt. Magunciacum capta atque subversa est, & in ecclesia multa hominum millia trucidata. Vangiones longâ obsidione deleti; Rhemorum urbs præpotens, Ambiani, Atrebates, Morini, Tornacens, Nemeta, Argentoratus translati in Germaniam. Aquitania, Novémque populorum, Lugdunensis & Narbonensis provinciæ, præter paucas urbes, populata sunt cuncta. Non possum absque lacrymis Tolosæ facere mentionem, quæ ut hucusque non ruerit, sancti Episcopi Exuperii merita præstiterunt. Ipsæ Hispaniæ jam jamque periturae contremiscunt. Roma vitam auro redimit.*

Atque hic fuit terribilis iste *Grandinis* cum igne & sanguine *Nimbus*; Imago quidem applicationis adeò obviæ, ut Nicephoro Gregoræ lib. 2. c. 7. de Apocalypsi nè cogitanti unquam, sed de Scythis tamen agenti, adeò concinnum quid exciderit, ut non possim non ascribere: *Ut, inquit, terrores de cælo sæpe hominibus à Deo incutiuntur, ut fulmina, incendia, & crebri imbres, &c. ita hi à Deo asservantur Septentrionales & Hyperborei terrores, ut pro pœna, quando & quibus Providentiæ visum fuerit, immittantur.* Sed corollarium quoque ex Achmete adjiciam, adhuc magis confirmando Lectori.

Corollarium ex Achmete de significatis GRANDINIS, IGNIS & ARBORUM in interpretatione Somniorum.

Capite CXC I. ex Indorum, Persarum & Ægyptiorum rationibus, *Nix, grando, gelu arumnas, solitudines & tormenta portendant.*

*Si quis videre visus fuerit grandinem alicubi delapsam, hostilem impressionem subitam expectet.*

*Si videre visus fuerit grandinem, quæ frumenti hordei que culmos læserit; in eo loco, prout culmi fracti fuerint, bellicæ cædes evenient.*

Eidem cap. CLIX. ex Indorum, Apotelesm. CLX. ex Persarum & Ægyptiorum explicatione, *Ignis interitum, bellum, pugnas, punctionem & afflictionem significat, si quid aut quem urere visus fuerit.*

Item cap. CLI. Persæ, Indi, Ægyptii *Arbores* de hominibus, præcipuè Magistratibus, proceribus, & viris amplissimis interpretantur: ut,

*Si quis visus sibi fuerit irrigare arbores & excolere, vir amplissimus & populi nutritus erit.*

*Si Rex visus sibi fuerit arbores plantasse, novos magistratus instituet. Item,*

*Si arbores diuturnitate temporis vitiatæ ac putrefactæ corruerint, naturali morte proceres Regis morientur.*

*Si videre visus fuerit virgulta quæ in arbores excreverint, hoc ad successionem magnatum ipsius pertinet.*

*Si plebeius arborum folia visus sibi fuerit in domum collegisse, opes à magnatibus pro fortiorum modo consequetur, &c.*

TUBA

## TUBA II.

Secunda Tuba Mundum Romanum, terrâ suâ jam satîs vastatum, graviore adhuc plagâ labefactura, MARE impetit; cujus qui eò pertinebat trientem, *MON-TIS magni* ei antiquitus imminenti, jam verò conflagranti casu, totum cruentum reddit; magnâ cum ibi degentium animantium seu piscium, tum navigiorum, strage. Hoc est, *ROMÆ urbis magnæ*, semel iterumque captæ, spoliata, atque hostilibus flammis ardentis, clades in *amplitudinis ditionis jurisdictionisve Romanæ* interitum erupit; provincias ejus, præ capitis sic afflictæ debilitate, jam pro libitu rapientibus, atque in nova Regna diserpentibus Barbaris; irreparabili cum legionum inibi ad tutelam degentium strage, omniumque potestatis retinendæ & sustentandæ (quasi negotiandi) administratorum jacturâ.

MARE mundi politici, ut dixi, est *Ditionis* illa *amplitudo* incolas universos ejusdem juris politici communione amplectens. Hâc imagine Babylonis *Ditio* exprimitur Jer. 51. 36. ubi minatur Dominus se exsiccaturum MARE ejus, & arefacturum venam ejus: quod v. 44. exponitur eâdem retentâ metaphorâ, non confluxuras ad eam amplius Gentes. *Amplitudo* quoque Regni Assyriaci sic describitur Ezech. 31. 4. *Aquæ crescere fecerunt eam*, (scilicet cedrum Assyriacam) *Abyssus seu Mare exaltavit eam*. Fortè etiam Pharaonis *Ditio Mare* est, Isai. 19. 5. ubi de Regni ejus interitu dicitur, *defecturas aquas de Mari* ejus, id est, ablatum iri ditionem ejus. Indè Imperia illa magna apud Danielelem conspiciuntur ex *MARI ascendere*, id est, ex *Ditionis amplitudine* oriri.

Quòd autem *tertia Maris pars*, id est, *MARE Romanum*, sanguineum factum dicitur; sciendum, *Sanguinem* primò pro *cade* usurpari, deinde pro *morte* etiam sine sanguine: *Mortem* autem in genere pro *interitu* sumi, etiam rei vitæ carentis. Vide Ezech. 14. 19. & 3. 18, 20. & 18. 13. Amos. 2. 2. Rom. 7. 9. Unde *sanguinem* vel *sanguineum fieri* imago est rei *interitum passæ*, quasi nempe cruore manantis instar animalis occisi aut laniati. Quòd igitur hîc *Mare montis magni casu cruentum* factum dicitur, nihil aliud denotat quàm *mortem* quandam seu *interitum* violentum illo casu passum esse. Id quod in Phialis, ubi eadem est imago, aliquantò apertius dicitur, *factum esse quasi sanguis mortui*, i. occisi. Mens est, *Ditionem* seu *Amplitudinem Romanam* cladem passam esse, truncatam, dilaniatam, perditam esse.

Simile etiam *Montis* symbolum urbi significandæ, de veteri Babylone reperire est Jerem. 51. 25. Ecce ego ad te, *MONS pestifer* (seu corruptor) qui corrumpis universam terram, & extendam manum meam, &c. & dabo te in *MONTEM COMBUSTIONIS*: ubi Septuag. habent ὄρος ἐμπυρροῦσθαι, eodem sensu quo hîc Joannes ὄρος πυρὸς καὶ ὀψύρον. De eadem Isai. 13. 2. *super MONTEM eminentem levate vexillum*. Targum, *Super civitatem habitantem confidenter*. Item c. 37. 24. ad Sennacheribum regem Assyriæ, *Exprobrasti*, inquit, *Domino*, & dixisti, *In multitudine quadrigarum mearum ascendi altitudinem Montium*: Targum, *Ascendi in munitionem Civitatum eorum*. Sed an rectè dubito.

Porro, quod *Mons* hîc in *Mare* mitti seu projici dicatur, τὸ πρέπον est figuræ, cum non aliâ ratione Mons Mari nocere posset quàm si in ipsam projiceretur. Atque hoc in sequenti quoque Tuba, de *Stella cadente*, locum habere memineris.

Historiam quod attinet, Roma primùm capta est Anno 410. idque ab eodem Alarico Gothorum rege, qui in priore Tuba fati quasi præludium exhibuerat: jam verò post mortem Stiliconis novos motus ciente, novamque & fatalem in Italiam expeditionem adornante; quâ quidem Honorium in tantas angustias redegit, ut ipse Barbarus novum Imperatorem, Attalum nomine, Romæ daret, quocum Honorium Augustum Ravennæ obsideret, jam, præ rerum suarum desperatione, in Orientem, Occidente relicto, fugere cogitantem. Sed hostis pœnitentiâ ductus, Attalo Imperio abrogato, Honorium in integrum restituit.

Hanc urbis Romæ cladem *Ditionis Romanæ* dilaceratio continuò sequuta est. Testem advoco Sigonius: *Romanam cladem*, inquit ille, *miserabilis Italiæ vastitas, continua Galliæ atque Hispaniæ bella, ac nova demum Barbarorum in utraque provincia regnum imperia exceperunt*.

Primùm enim Honorius, ut Romam cum Imperio recuperaret, fœdere cum Alarico isto, Gothis sedes & regnum in Galliis permittere coactus est.

Biennio post, Anno 412, Hunnis quoque sese in Pannonia, quam Gothi reliquerant,



rant, effudentibus, idem, viribus ad resistendum in tantis difficultatibus destitutus, Ad Cap. 8.  
foedus cum iis, datis acceptisque obsidibus, fecit.

Deinde Anno 413, Constantius, ejusdem Honorii Dux, Burgundiones, qui, sic turbatis prioribus hisce annis rebus, unà cum Vandalis in Galliam sese contulerant, nè in aliquam fortè belli difficultatem incideret, libenter in amicitiam recepit, atque sedes ad Rhodanum assignavit.

Anno denique 415, idem Honorius, ( ut tradit Procopius ) cùm Gothi paulò post in vicinam Hispaniam transiissent, Vandalis quoque cum Rege suo Gunderico ex Gallia à Francis nuperrimè expulsi, sedes quas occuparunt concessit habitandas, pacto Gothis bellum inferendi. Qui plura scire cupit, consulat paulò antè nominatum Sigionium de Occidentali Imperio, lib. 10, & 11. unde nos hæc desumpsimus.

Atque ità deinceps Amplitudo Ditionis Romanæ quotidie magis magisque laniata atque distruncata est, donec, iterum Româ Anno 455. à *Genferico* Vandalo captâ atque directâ, sequenti statim anno, aut non ità multò post, totum Imperii corpus in *decem* omnino regna divisum apparuit : quæ, unà cum populorum regumque nominibus, & provinciis quibus regnatum est, adhæc quibusdam ex historia annotatis ad majorem lucem faciendam, sequens Tabella exhibebit.

§ Typus dilacerationis Imperii seu Ditionis Romanæ ad annum  
CHRISTI 456. & deinceps.

REGNA.	Provincia quibus regnatum est.	Nomina regum ad An. 456. regnantium	Observanda quedam.
1 Britonum	In Britannia.	Vortimerus.	
2 Saxonum		Hengistus.	
3 Francorum	In Gal. Belgic. primùm, mox & Celtica.	Childericus.	
4 Burgundionum	In Gal. Sequan. & Lugdunens.	Gundericus.	Regnum Burgundionum ann. 526. à Francis subjugatum atque extinctum est. Sed
5 Wisigothorum	In Aquitania & parte Hispaniæ.	Theodoricus.	numero denario complendo commodè Ostrogothorum
6 Suevorum & Alannorum	In illo Hispaniæ tractu qui Gallaciâ & Lusitaniâ continetur.	II. Riciarius.	Ditio eodem tempore in duo Regna diffiliit ; Pannoniâ, quæ illis hucusque paruerat, à Longobardis occupatâ, & Italiâ solâ regibus Ostrogoth. relictâ.
7 Vandalorum	In Africa, sed paulò antè in Hispania.	Genfericus.	Alemannorum regnum ab ann. 475. cum Herulorum, quamdiu illi rerum in Italia potiti sunt, coaluit, ann. nimirum 16.
8 Alemannorum	In Germaniæ tractu qui Rhætia dicebatur.	Sumanus.	Ostrogothis etiam in Italia successerunt Longobardi, à Narsete, postquam Ostrogothorum regnum destruxerat, evocati anno 567. Sedes autem suas in Pannonia Hunnis & Avaribus deinceps frundas tradiderunt.
9 Ostrogothorum	In Pannonia, debellatis Hunnis : nec seculum hoc exierat, cùm iidem in Italiam quoque regnum propagarint.	Theodemirus.	
10 Græcorum	In residuo Ditionis Imperii. Siquidem, Antiq. Romæ Imperio dissoluto ; Græcorum, Regnis annumerand. est, in quæ Ditio Urbis latè quondam regnantis diffilierat.	Marcianus.	

Ad Cap. 8.

\* Dan. 7. 6. &  
cap. 8. 8.

Atque hoc demum modo *Decem illa regna*, in quæ Romanum Imperium novissimè divisum iri, tum apud Daniele tum Joannem Spiritus S. prænuñciaverat, supputanda videntur; neque ex tot Regionum aut terræ tractuum *nudis*, ut vulgò fit, *nomini-bus*, quinimo *Regnis*, in quæ Ditio & Dominium Imperii dilacerandum foret, omnino æstimanda. Interim tamen non tam rigidè Denarii istius circumscriptionem interpretandam putamus, ut plura quovis tempore regna, aut cui cui modi Dynastias, excludat: sed quòd in decem ad minimum, vel in decem præcipua Regna, Imperium scindendum esset. Id quod jam indè à primordiali isthac quam repræsentavimus dilaceratione, usque ad nostrum seculum, sub tot variantium Rerumpublicarum & Regnorum fati & conversionibus, semper verum fuisse opinor; licèt oraculi fidei astruendæ sufficeret, si vel initio solum in tot Regna divisum fuisset, ut ut postmodum fortasse imminuto numero. Ità autem ut dixi, nec aliter, intelligendam esse circumscriptionem istam Decadis regnorum, simile de Monarchiæ Alexandræ dilaceratione Vaticinium nos edocere potest: in qua, licèt ultra \* quatuor illa præcipua, Macedoniæ, Asiæ, Syriæ & Ægypti Regna, etiam quintum Thraciæ, conditore Lyfimacho, accesserit; Spiritus S. tamen multiplicatam istam quaternario definierit: tot putà ad minimum futura essent, aut tot præcipua regna. Regno enim Thracico, licèt simul cum reliquis cœperit, & ad 40. annos duraverit, successum non fuit, sed cum primo rege Lyfimacho exspiravit; ideòque in numerum non referendum. Similiter huic de decuplici divisione Romana judicandum. Propterea neminem moveat, si præter enumerata modò in Gallis regna, etiam Alanorum Aurelianensium regnum, item Armoricarum Civitatum Dynastiam, ibidem fortè invenerit, usque ab Honorii Imperio ad hæc tempora permanentia. Hanc siquidem modicæ admodum ditionis fuisse; illud modico deinceps tempore, nempe decem plurimum annos, durasse comperiet. Neutrum igitur cum reliquis pari loco & ordine habendum est, nec si cujusdammodi quid alibi inveniri possit.

## TUBA III.

**T**UBA tertia fulgidam *stellam*, **HESPERUM** scilicet *Romanum* seu **OC-CIDENTIS** *Cæsarem*, jam indè ex quo Gensericus Vandalorum Rex Romam captam spoliaverat præcipitem, & morti aliquantisper sub istis nihili Cæsarum, Aviti, Majorani, Severi, Anthemii, Olybrii, Glycerii, Nepotis, mutuis insidiis & lanienis intereuntium, nominibus quasi oblectatum, tandem anno 476. sub fatali *Augustuli* nomine extremum spiritum ducentem, *Odoacre* Herulorum Rege immisso, de Cælo potestatis suæ revulsus penitus deturbavit atque extinxit; amarissimo *Fontium & Fluminum*, id est, Urbium & Magistratuum provincialium, fato.

*Cæsarem Hesperium* hic eum intelligo qui, à firmata, jam indè à morte Theodosii primi, Imperii in Orientis & Occidentis divisione, Romæ antiquæ & Occidenti adhuc Imperator mansit, sed brevis admodum ævi; utpote post annum 91 de cælo suo ad hujus Tubæ clangorem penitus lapsurus.

Quòd enim Episcopus Romanus annis plusquam trecentis & viginti, postquam *Cæsar* iste *Hesperius* in Augustulo occiderat, Reges Francorum (qui postea Germanorum) in id nominis & titulum de novo subrogavit; nihil aliud effecit quàm ut hoc quasi Cæsaris redivivi, ceu sexti capitis Bestiæ adhuc regnantis, oppanso velo, nè ipse pro capite novissimo, id est, *Antichristo*, tandem à minis perspicacibus tam liquidò haberetur.

Atqui *Cæsar* iste *Papannus* ad capita Bestiæ Romanæ non pertinet; verum ad cornua seu regna in quæ sexti capitis Imperium, jam capiti novissimo vices cessurum, dilacerandum fuerat. Neque enim post tantum temporis intervallum quantum est annorum 325 (tot autem sunt ab Augustulo ad Carolum Magnum) Hesperiorum Cæsarum quasi seriei continuandæ succedi potuit.

Verse 10:

Sed age, textui Joannis porrò faciamus lucem, ut interpretationis ratio constet. *Et cecidit*, inquit, *è cælo stella magna ardens ut lampas*. Stellam crinitam seu *Comitam* describere videtur, cujus inter species à Plinio recensitas est *Lampadias* speciatim sic dicta. Et profectò non incommodè Cæsar Occidentis hujusmodi stellâ figuretur, ob brevem durationem. De quo idcirco cap. 17. dicitur, *Oportere eum cum venerit ad exiguum tempus manere*. Stella autem magna fuit; utpote summæ Majestati aptius figurandæ, cujus splendorem aliàs *sol* in parabolis propheticis repræsentet. Et sanè notum est, *Cometas* fuisse qui vel Solem magnitudine æquasse visi sint; cujusmodi & hanc Stellam fuisse, fortè non aberrabit qui diceret.

Similem



Similem autem *stella cadentis* parabolam, nè de applicatione dubites, adhibet Isaïas, cap. 14. 12. de casu Regis Babylonis: *Quomodo, inquit, cecidisti de cælo, Lucifer fili auroræ? resectus es in terram qui debilitasti gentes?* Alibi quoque, ut loco Isaïæ cap. 34. 4. jam antè laudato, *stella cælo cadentes de Principum & Summatarum ruina* intelliguntur. *Stella* igitur singularis & inusitata magnitudinis, supra communem sortem Principum *Principem* designat, hoc est, magnum & eximium. Sequitur

Et nomen STELLÆ dicitur ABSINTHIUM. Schema est propheticum, quo, nominis quasi proprii impositione, rei aut personæ de qua agitur qualitas aut fatum indicetur; cum aliàs etiam in Hebraismo פְּנִיָּהּ פְּנִיָּהּ sit το πρῶτον, ut Luc. 1. 37. *Non est impossibile Deo πᾶν πῶτα* & Vocari idem valeat quod *Esse* vel *Existere*, ut Isa. 56. 7. *Domus mea Domus orationis vocabitur*; pro quo Luc. 19. 46. *Domus orationis* ὅτι, est, erit, habebitur; & Gen. 21. 12. *In Isaac vocabitur tibi semen*, id est, erit. Videsis quoque Septuag. Isaï. 14. 20. Ruth. 4. 11. Schematis autem quod dixi exempla passim obvia sunt. Sic enim Isaï. 7. 14. de Christo, *Vocabitur nomen ejus Emmanuel*; i. Θεάνθρωπος &c. erit. Et cap. 9. 6. *Vocabitur nomen ejus Admirabilis, Consiliarius, Deus fortis, Pater futuri seculi, Princeps pacis*; id est, erit hæc omnia. Item Jerem. 23. 6. *Et hoc est nomen quo vocabunt eum, DOMINUS JUSTITIA NOSTRA*. Et Zachariæ 6. 12. *Ecce vir GERMEN nomen ejus*: sequitur, *quia ex loco suo germinabit*, &c. Adde Apocalypf. 19. 13. *Vocatur nomen ejus VERBUM DEI*; id est, ipse est Verbum illud Dei. Istis gemina sunt quæ habentur Jer. 20. 3, 4. *Non Pashurem vocat Dominus nomen tuum, sed Magor-missabib*, [id est, *formidinem circumquaque*] Nam sic ait Dominus, *Ecce ego inditurus sum tibi formidinem, tibi & omnibus amicis tuis*. Et Ezech. 23. 4. *Nomina earum* (id est, *Mulierum Samariæ & Jerusalem*) *Abolab & Abolibab*. Adde Isaï. 8. 3. Hof. 1. 6, 7.

Simili omnino figurâ *stella hæc lapsa abunda ABSINTHIUM* dicitur, id est, (notione Hebræorum, quibus abstracta pro concretis adhibeantur) ABSINTHITES, *Princeps nempe amaritudinum & erumnarum*. Cujusmodi reverâ fuit, si quis unquam, *Cæsar* iste *Hesperius*, perpetuis ærumnis à primo exortu suo ad finem usque exercitus. Quo nimirum rerum potiunte, Imperium Romanum ruiturum esset: cujus imò constitutione occasio ruinæ data, eò quòd, investâ istiusmodi Imperii divisione, via Barbaris patefacta, resque Romana in atrocissimas calamitates conjecta fuerit. Annon hic propter *amarum* sibi & aliis sortem *Absinthium* meritò diceretur? juxta illud Naomi, *Nè vocate me Naomin, vocate me Maran*; eò quòd *amaritudine affecit me Omnipotens*, Ruth 1. 20.

Sed priusquam hinc abeam, de Civitatis reique Romanæ, post istum Cæsaris sui casum, statu aliquid dicendum est, ut via sequentis Tubæ interpretationi muniatur. Cæsare igitur Occidentis sic deturbato atque extincto, interea Odoacer Herulus Italian annis 16 Regio nomine obtinuit; qui Romæ & Occidenti Consulatum, quem tamen initio iratus ademerat, post biennium restituit, adhucque conservavit. Hunc excepit Ostrogothorum Rex Theodoricus; idque, ut refert Paulus Diaconus, Imperatore Orientis Zenone Italiam ei per pragmaticam tradente, ac sacro velamine capiti imposito confirmante. Qui, Odoacre devicto ac trucidato, præter Dalmatiam & Rhætiā, quæ Odoacris provinciæ erant, Siciliam quoque regno adjecit, Urbis Romæ mœnia nonnullaque ædificia, ingenti ad eam rem pecuniæ summâ collatâ, refecit; adeò ut ad præteritæ fortunæ fastigium nihil desiderari posse, exemptâ Urbis direptæ atque incensæ infamiâ, videretur: regnum sapientissimè ordinavit, nullum Romanum institutum mutavit, sed Senatū & Consules, Patricios, Præfectos prætorio, Præfectum urbis, Quæstorem, Comitem sacrarum largitionum, Comitem privatarum, & militiæ, Comitem domesticorum, Magistros peditum & equitum, ceterosque qui fuerant in Imperio magistratus retinuit, eosque Romanis hominibus tantum mandavit. Id quod à successoribus quoque, Athalarico, Theodohato, Vitige, regibus Italiæ Ostrogothicis, aliquandiu servatum est. Vide Sigonium de Imperio Occidentali lib. 15. anno 479. lib. 16. annis 493, 494, 500.

## TUBA IV.

QUARTA Tuba ulteriùs adhuc progressâ, MAJESTATIS ROMANÆ in Urbe Roma *Lumen*, quo sub Ostrogothis etiam regibus eoque splenduerat, penitus ademptum ivit; postquam nimirum, ab anno 542, in Bello isto Ostrogothico, Belisario primùm, deinde Narsete, Justiniani ducibus, Italiæ recuperandæ gesto, Consulatus

Ad Cap. 8.

Quomodo sedet  
solitaria civi-  
tas copiosa po-  
pulo? facta  
est veluti vi-  
dua? copiosa  
in gentibus,  
Domina in  
Provinciis sa-  
cta est tributa-  
ria?  
Thren. 1. 1.  
\* Vers. 12.

Romæ defecerat; deinde ipsa à Totila semel iterumque capta, incensa, tertiâque sui parte demolita, incolis insuper omnibus (memorandum fortunæ ludibrium!) destituta, à Narsete tandem post tot funera & clades recepta, verum turbine paulò post & fulguribus prostrata; Urbium quondam REGINA Consulari potestate, Senatûs auctoritate, reliquisque, quibus tanquam *stellis* Orbem hætenus irradiaverat, Magistratibus nunc demum orbata, in nescio quem ignobilem Ducatum ex tanto gloriæ fulgore dilapsa est, Ravennæ, cui olim imperaverat, deinceps sub Exarchatu servire coacta (heu tenebras!) & tributa pendere.

Atque hæc fuit quæ \* hic memoratur *Solis, Lunæ & Stellarum* tertiâ parte percussio, quâ factum est ut tertiâ pars diei non luceret, & tertiâ pars noctis similiter. Ubi Diei nomine vocatur *Lumen diurnum*, quod *Solis* est; *Noctis* verò, *Lumen nocturnum*, quod *Lunæ & Stellarum*; juxta illud Jerem. 31. 35. *Qui dat solem in lumen Diei, & statuta Lunæ & Stellarum in lumen noctis.* Sol Romæ fulsit, quamdiu Consularis dignitas & Regnum super alias urbes & provincias penes ipsam fuit: *Luna & stellæ* ibidem luxerunt, quamdiu pristina Senatûs reliquorumque Magistratuum auctoritas adhuc mansit. At his omnibus sublati, (quod hæc Tubâ factum est) quid nisi tenebræ & Luminis tam diurni quàm nocturni omnimodum deliquium fuit? nempe quod ipsam attingebat, cui tertiâ pars Luminis Cœli debebatur.

Frequentissima est hæc mente *Solis, Lunæ & Stellarum* Imago apud Prophetas. Ut Isai. 13. 10. item 60. 20. ubi pro, *Non occidet ultra Sol tuus, & Luna tua non minuetur*, &c. Targum habet, *Non cessabit amplius Regnum tuum*, (Jerusalem alloquitur) & gloria tua non auferetur. Etiam Jerem. 15. 9. ubi de Jerusalem, *Occidit Sol ejus, cum adhuc esset Dies*: Targum vertit, *Migravit gloria eorum in vita eorum*. Et Ezech. 32, 7. idem Paraphrastes illud de Pharaone, *Operiam, cum extinxero te, cælos, & Stellæ nigrescere faciam*, vertit, *Operiet te tribulatio, cum extinxero splendorem gloriæ regni tui*, &c.

Transferat huc Lector etiam quæ suprà ex Achmete notavi, ad lucem Sigillo sexto faciendam: quæ mirum est quàm convenient.

## DE TRIBUS

### VÆ-TUBIS.

Vers. 13.

**R**Estant adhuc tres Tubæ omnium maximæ & gravissimæ, ideóque trium VÆ appellatione à prioribus discriminatæ. Nam post quartæ Tubæ ἐξήκοντα, *Vidi & audiui*, inquit, *Angelum quendam volantem per medium cæli, dicentem voce magnâ, VÆ, VÆ, VÆ habitantibus super terram, à reliquis vocibus Tubæ trium Angelorum qui deinceps clauduri sunt.* Item cap. 9. 12. & 11. 14. Nimirum, cum Christiani Romani Orbis incolæ, interim dum priores Tubæ clangerent, novorum idolorum cultu sese contaminassent, duplici jam peccato vindicando, quæ supererant Tubæ auctiores factæ sunt. Nam istud quoque Romani Orbis peccatum, cum priori cædis Martyrum, deinde in criminis vindicandi censum venire, apparet ex eo quodd secundo VÆ subnectitur elogium; nempe, *Reliquos homines qui istis plagis* (scilicet, ut ego quidem intelligo, VÆ isto & priore) *occisi non fuerint, non respicuisse ab operibus manuum suarum, ut nè adorarent demonia, & simulacra aurea, & argentea, & area, & lapidea, & lignea, quæ neque cernere possunt, neque audire, neque ambulare.* Cap. 9. 20.



# PRIMA VÆ-TUBA, SEU TUBA V.

**P**RIMA VÆ-Tuba jamdudum præterit. Ea horrenda LOCUSTARUM agmina ex tartareo *Abyss*, jam SATANÆ operâ adaptæ, fumo scaturientium, Orbi vastando emisit; id est, SARACENOS sive ARABES (gentem populosam & numerosam *Locustarum* instar) stupendâ Muhammedis *Pseudopphetiâ* in tot Gentium exitium concitatos. Ad Cap. 9.

*Fumus* enim ex infernali puteo ascendens Mahummedismus est, quem Nebulones Muhammedani *Islamismum* vocant. Hic Orbem terrarum, Christi Solis justitiæ imperio & disciplinâ, discussis Gentilium errorum tenebris, jamdudum illuminatum novâ caligine obduxit. Vers. 2.

Et eò quidem concinnior est LOCUSTARUM typus, quia Locustæ quoque Vers. 3. Ægyptiacæ ex eadem Arabia venerunt, Ægypto nempe ad Orientem conterminâ. Itâ enim Exod. 10. 13, 14. *Dominus adduxit ventum Orientalem in terram — & apportavit locustas; & ascenderunt locustæ super totam terram Ægypti, resederuntque in ora tota Ægypti.* Adhæc Arabes, propter insignem Gentis multitudinem, locustis assimulantur. Judic. 7. 12. *Midianitæ & Amalekitæ, & omnes filii Kedem seu Orientis, jacebant in convalle tanquam locustæ multitudine; camelisque eorum non erat numerus, sicut arena quæ est in littore maris multitudine.* Ubi observandum, Arabes in Sacris literis peculiariter *Filios Orientis* nominari, ut & Arabiam ipsam קֶדֶם KEDEM seu Orientem; utique respectu Ægypti, ubi Israelitæ sic loqui didicerant. Videtis Gen. 10. 30. & 25. 6. 1 Reg. 4. 30. Isai. 11. 14. Jer. 49. 28. fortè & Matth. 2. 1. Eâdem planè ratione, quâ hodie Asia minor *Natolia* dicitur, & Arabia felix reliquis Arabiis ad Austrum sita, *Ayaman*, i. Meridies. Unde *Regina Austri*, Matth. 12. 42. Sed hæc obiter.

Similem autem *Locustarum* Imaginem, de Assyriis Babylonisque Judæam vastaturis, videre est apud Joëlem, duobus primis capitibus: unde hunc typum mutuatum esse non negabit qui utriusque descriptionem contulerit.

Ejus verò interpretationem ad *hostiles copias* referendam esse ostendit ex usu Orientis Achmetes, cujus verba hoc loco inferenda putavi. Sic igitur ille cap. CCC. ex Indorum, Persarum & Ægyptiorum disciplinis:

LOCUSTA generaliter ad hostium multitudinem haud dubiè refertur. Sic enim in Sacris literis perscriptum est, *Locustas jussu divino ad vastationes regionum instar alicujus exercitus proficisci.* Hoc de sacris literis, Indorum solorum est, ut quicquid in hoc libro Religionis Christianæ notitiam sapiat, sicut legenti apparebit. Pergit:

*Si quis aut Rex, aut potestate præditus, LOCUSTAS adversus aliquam regionem profectas videre visus fuerit; eo in loco multitudinem hostium cum magna potentia expectet; quantumque Locustæ damni dederint, tantundem & illi nocebunt.*

Jam igitur firmatâ imagine, de reliqua descriptione videbimus.

*Data est illis (inquit ver. 3.) potestas qualem habent terrestres Scorpia: nam habebant (vers. 10.) caudas similes scorpionibus, in iisque aculeos quibus nocerent; & (vers. 5.) tormentum earum ut tormentum Scorpia, quando percusserit hominem.*

Id est, non solum potestatem haberent *Locustis* propriam, regiones quas permearent erodendi & depopulandi; sed, quod monstri simile, *Caudas instar scorpionum*, quorum ictu venenum quoque diffunderent. Mira res, *Locusta scorpia*! Quid autem mali innuat, loqui videtur speciei Serpentinæ symbolum: siquidem Scorpia serpentine generis est. Hujus autem speciei, quâ primùm genus humanum decepit, à Deoque avertit Diabolus, amat ipsum Spiritus S. porro homines seducturum introducere. Unde est illud, *Ὁ ὄφις ὁ ἀρχαῖος ὁ παλαιὸς τὴν οἰκουμένην*, cap. 12. 9. & 20. 2. *Cauda igitur scorpionis cum aculeo* Diabolicæ illius *Pseudopphetiæ* Muhammedicæ *propaginem* cum toto apparatu suo denotat, quibus LOCUSTÆ ARABICÆ, haud minùs quàm vi bellicâ fretæ, ubi ubi gentium grassatæ sint (infandum!) nocuere. Imo hoc fœdissimorum errorum syrma primi post homines natos post se traxerunt SARACENI; nec simili (credo) de religione imposturâ, prætextuque destruendi Idolorum cultûs, ulla unquam gens ante hos subnixa, ad Orbis Imperium contenderat.

Ad Cap. 9. *sed ipsis dictum est, "Ἰνα μὴ ἀδικήσωσι τὸ χόρτον τῆ γῆς, ἡ δὲ πᾶν χλωρόν, ἡ δὲ πᾶν δένδρον· εἰ μὴ τὸς ἀνθρώπους μόνους, homines solos qui non haberent signum Dei in frontibus suis.*

Verf. 4.

\* Mat. 12. 4.  
Rom. 14. 14.  
& alibi.

Pro significatione particulæ εἰ μὴ, sensus est vel *exceptivus*, ut nullam neque herbam (nam hæc est χόρτος. Hellenistis) neque viridi neque arborem læderent, nisi eas herbas solas, arbores & viridia quæ Dei signo non erant inscripta (nempe ut homines, ac herbae, arbores & viridia mutuo sese explicent : ) Vel potest non *exceptivè*, sed *adversativè* exponi, pro usu particulæ εἰ μὴ in Hellenismo \* sacro pro ἀλλὰ. nempe quod dictum sit ipsis, non ut, pro vulgario Locustarum more, aut herbas, aut arbores, aut ullum omnino viride depalcerent ; quinimo ut, illis insuper habitis, homines solos depopulerentur ; ex eorum scilicet numero quos Angeli Sigillum initio Tubarum ab earum plagis immunes non fecerat.

Utro utro modo accipiatur, de significatione & discrimine *Graminis viridis* & *arborum* frustra essemus solliciti ; utpote quæ ad τὸ πᾶν figuræ referenda sint, in quo mysterium non est quærendum. Sic enim de Locustis Ægyptiacis Exod. 10. 15. *Operiebant superficiem totius terræ, ita ut obscuraretur terra ; absumebantque omnem herbam* (Septuag. χόρτον) *terræ & omnem fructum arboris, neque residua facta est ulla viriditas* (χλωρόν) *in ulla arbore aut in herba agri per totam terram Ægyptiorum.* Quod verò nostræ Locustæ homines ipsos affligerent, hinc patet non esse eas ex Insectorum genere, putà naturales Locustas, sed symbolicas. Quā occasione operæ pretium erit regulam istam semel ponere, Quando quid Typo prophetico tribuitur quod eidem per naturam non competat, id ad rei typo significatæ intellectum manuducere, proutque ejus conditione interpretationem faciendam monere. Id quod quater ad minimum in hac Visione fieri animadvertes ; ut cùm Locustis tribuitur non tantum potestas homines ipsos invadendi, sed & *facies humana, capilli muliebres, corona aurea, lorica ferrea* : quibus omnibus innuitur, non insecta, sed homines designari ; eosque minime cucullatos, ut multi autumant, sed omnino qui armis in aliorum perniciem grassentur. De quibus Locustis porro dicitur,

Verf. 3.

*Datum esse illis, non ut occiderent homines, sed ut torquerent eos menses quinque.* Nempe hoc differunt LOCUSTÆ ARABICÆ ab Equitibus *Euphratais*, de quibus in sequenti Tuba. Datum erat *Saracenis*, Romani nominis gentes diu & immaniter cruciari ; sed ipsum *Triental*, ut ita loquar, *Romanum* alterutra ex parte vitā spoliare, nequaquam datum erat. Nam cùm, interea dum priores Tubæ clangerent, ex politici statûs ruinis, Regnum novum Pontificale veteris Romæ, quasi pari cum alterius ruina passu, succreverat : neque hujus, neque novæ illius Romæ Constantinopolis Regnum *Saraceni* delere potuerint. Contrà *Turcæ*, urbe regiâ captâ, Constantinopolitanum funditus è medio sustulere, ut in sequenti Tuba audiemus. De *mensibus* autem *quinque*, quibus iste à Locustis cruciatus definitur, commodiùs dicemus ubi ad eorum repetitionem ventum v. 10.

Verf. 6.

*Per eos dies homines querent mortem, & non invenient eam : & cupient mori, & fugiet mors ab iis ;* id est, Tanta esset istorum temporum calamitas, ut homines vitæ suæ tæderet.

Verf. 7, 8.

Verf. 9.

Nè enim putes nudis persuasionibus aut deceptionum præstigiis actum fuisse ; armis, idque ex ipsius Muhammedis instituto, rem gessere. Quorum apparatus satis quidem terribilis, unâ cum dominationis acquirendæ amplitudine, Gentisque belligerantis habitu, luculentâ imagine depingitur. Bellicus apparatus ita : *Et figuræ locustarum similes equis* (id est, equitibus) *paratis ad prælium.* *Dentes earum ut Leonum* (id est, fortes erant ad devorandum, Joel. 1. 6. Dan. 7. v. 7, 23.) *Et habebant loricas ut loricas ferreas ; & sonitus alarum ipsarum ut sonitus currum, equis multis currentibus ad bellum.* Tota descriptio ex Joële petita est, unde ipsa, ut dixi, *Locustarum Imago.* Vid. cap. 2. 4. cap. 1. 6. cap. 2. 5. Successum & dominationis acquirendæ amplitudinem indicant *Impositæ capitibus earum tanquam corona similes auro.* Neque sanè immerito. Nulli unquam Genti tam latè regnatum fuit, neque tam brevi temporis spatium unquam tot regna, tot regiones, sub jugum missa. Incredibile dictu, verissimum tamen est ; Octoginta, aut non multò plurium, annorum spacio subjugarunt illi & Diabolico regno Muhammedis acquisiverunt Palæstinam, Syriam, Armeniam utramque, totam ferme Asiam minorem, Persiam, Indiam, Ægyptum, Numidiam, Barbariam totam ad Nigrum usque fluvium, Lusitaniam, Hispaniam. Neque hîc stetit illorum fortuna, aut ambitio, donec & Italiæ magnam quoque partem adjecerint, ad portas usque Urbis Romæ ; quinetiam Siciliam, Candiam, Cyprum & reliquas Maris mediterranei insulas. Deus bone, quantus hic terrarum tractus ! quot hîc *coronæ* ! Unde dignum quoque observatu est, non hîc, ut in cæteris Tubis, *Trientis* mentionem fieri :

Verf. 7.



fieri: siquidem non minùs extra Imperii Romani fines quàm intra ipsum caderet hæc elades, ad extremos usque Indos sese porrectura.

Restat de Gentis belligerantis habitu. *Et facies earum, inquit, ut facies hominum.* Fuerunt *Locustæ* istæ facie humanâ, id est, reverâ homines, (nè quis fortè de *Insectis* agi putet) *habentes capillos ut capillos mulierum*, id est, natione ARABES, qui, inquit Plinius, *intonso utuntur crine*, & (mulierum more) *mitrati degunt*, Plin. lib. 6. capite 28. quibus hodièque moris est, ut peregrinatores affirmant, ituris in prælum, ex proprio capillo sibi cornua & cincinnosnectere; Camerar. Operum subcis. Tom. 1. c. 93. Unde perspicuum evadit, locum à Brightmanno nostro ex Herodoto in Thalia, quasi pro Arabum tonsura, laudatum, non de capitis, sed aut de barbæ tondendæ ritu aliquo Arabibus Bacchi imitatione usitato (cujus & Plinius aliquatenus meminit, cum *barbam iisdem abradi solitam* dicit, *præterquam in superiori labro*) aut de extremorum crinium rotundatione, citra integram capitis tonsuram, accipiendum esse. Quorum utrumque, fortè quia Bacchi, vicini ipsis Deastri, cultorum insigne fuit, Deus populo suo vetuit, Levit. 19. 27. & 21. 5. Ut ut sit, quin Plinius Arabes Romæ vidisset, nullus dubito.

Sequitur de plagæ duratione, quæ quidem *Quinque mensibus* determinatur, pro typo *Locustarum*, quæ totidem mensibus durant; nempe ab exortu Vergiliarum (veteribus exitu Veris dicto, uno circiter ab Æquinoctio verno mense) quando ex ovis in terra per hyemem relictis in lucem emittuntur, usque ad initium Autumni, quando, alteris ovis ad subsequens anni sobolem in terram depositis, statim moriuntur. Videtis Plinium lib. 11. c. 29:

Voluit tamen Deus hanc temporis notationem non modò typo sed etiam antitypo convenire, cum principem terrarum Italiam, & peccati quod plagam attraxerit antesignanam, *Locustis Saracenici* infestandam tradidit, ab anno 830 ad annum 980, id est, annis 150, seu mensibus annalibus quinque.

Alibi quidem terrarum diutiùs, sed ordine quodam, & aliis atque aliis temporum intervallis, incubuit plaga; maximè regionibus Orientalibus, Syriæ, Ægypti, atque minoris Asiæ, quæ capiti imperii istius quod Damasci primùm, deinde Bagdadi fuit, conterminæ, in anteriores quasi corporis Saracenici partes per multa secula cessere.

Utque illud notem; Licet quascunque occupârunt terras, earum incolas venenato illo *Caudæ Scorpionie*, quem dixi, ictu cruciavere; tamen Itali aliâ nescio quâ & singulari ratione *Caudæ Locustarum* ictum sensisse videntur. Toto enim examine corpori assimilato, anterioribusque partibus, ut par est, Orienti assignatis; quid agmina Africana erunt, tanto à capite intervallo in Occidentem porrecta, nisi *Caudæ*? Atqui ab istis omnis Italiæ calamitas, quam utique obliquo (vide *Scorpionum* ingenium) per Mare mediterraneum, ejusque insulas Sardiniam & Siciliam, ictu continenter teriebant: quasi huc nimirum digitum intenderet Spiritus S. cum, iteratâ mentione *Mensium*, dixerit, *Et habebant caudas similes Scorpionibus & aculeos; & in caudis suis habebant potestatem nocendi hominibus* MENSES QUINQUE. \* Ità enim legit Codex Complutensis, suffragantibus Syro, Primasio, Andrea, & Areta. Cujusmodi interpretatio licet temporis designationi non inconcinna foret; tamen aliam esse, multoque latius sese diffundentem, Syrmatis illius serpentine significationem, jam suprà dixi, neque hîc muto. Si quis de secundo alioquin sensu (cujusmodi ego haud facillè admittere soleo) persuaderi sibi patietur, per me quidem licet.

Atque hæc una ratio est quâ *Quinque menses* typi *Locustarum*, rei gestæ aptari possint. Est & alia, si modò ex eo quodd *Menses* isti *quinque* \* bis ponantur, geminetur calculus: quasi nimirum voluisset Spiritus Sanct. *quinarium numerum* adhibere, propter analogiam & τὸ πρῆπον Typi; duplicare verò, ut antitypo insigniori aliquo intervallo responderet. Quorsum enim alioquin Mensium istorum notationem iisdem penè verbis iteraret? Annon mysterium aliquod huic iterationi subest? Simile enim alibi, in continua ejusdem Typi descriptione, factum non memini.

Hoc igitur si arriserit, comprehendent ANNI TRECENTI, quot bis *quinque menses* annales efficiunt, nobile illud Regni Saracenici intervallum, quod ab initio Caliphatus Abasidarum, (qui primi Bagdadi Imperii sedem fixerunt) ad eandem Bagdadam à Rege Turcarum Togrulbeco (qui nostris Tangrolipix audit) captam ducitur; id est, ab anno Christi 750 ad annum 1055. Amplius quidem hoc spatium est annis circiter quinque; sed cum per *menses* numeratio sit, dierum aliquot non magis habenda ratio est quàm, ubi per *dies* computatur, *horarum* soleat. Illud quoque addi potest, commodè incipere hoc intervallum à sublato ab Urbe Roma Exarchatus jugo; quo præcedentis Tubæ calamitas desit. Hoc enim eodem tempore, fortè etiam anno, contigit.

Ad Cap. 9.

Vers. 8.

Vers. 10.

[\* Ita &amp; legit in Bibl. Polyglot. MS. Alexandr.]

\* In vers. 5. &amp; 10.

Ad Cap. 9.

Verse 11.

Si quæras adhuc, quorsum Spiritus S. integram plagæ Saracenicæ durationem numeris hisce non comprehenderet, cum ante hunc Abasidarum principatum, ab anno nempe 630, Saraceni continuis successibus adeo imperium propagassent, ut jam quasi ad *αὐτὴν* suam pervenisset: responderi potest, quia numerus iste *quinque mensium*, magis typi *Locustarum* fuit, quàm antitypi *Saracenorum*; ideoque qui illis propriè compete-  
 bat, sat erat si in istis insigniori aliquâ intervalli ratione exhiberetur, etiam si non integre mensuraret. Nihil tamen hic statuo, sed aliis, quibus plus à Deo datum fuerit, amplius disquirendum relinquo. Hæc interim difficultas interpretationi de *Saracenis* nihil præjudicat. Nam quæcumque interpretationem sequeris, eadem difficultas te urgebit.

Restat adhuc de Rege & nomine ejus. *Habebant*, inquit, *super se Regem Angelum abyssî*, cui nomen Hebraicè *ABADDON*, Græcè verò *APOLLTON*, id est, *Perdens*.

Videtur Spiritus Sanctus, quod *Angelum Abyssî* Regem dicit, innuere, *Locustas* hæc fore Gentem, non Christianam, sed infidelem quæ Christo nomen non dedisset. Dicuntur enim Paulo, Ephes. 2.2. *filii incredulitatis*, seu Pagani, *Principi subesse cui potestas est aeris*; qui non alius est quàm *Abyssî Angelus*: contrà, qui Christiani fiunt, è *Satanæ potestate erepti ad Deum converti*, Act. 26. 18.

Quicquid sit, res est disquisitione dignissima, cur hunc *Abyssî Principem* hîc nomine planè novo & inaudito appellet; neque, ut solet, *Diabolum*, *Satanam*, *Serpentem*, aut *Draconem*: aut, si à *perdendi* notione maluisset, cur non potius *Asmodeum*, nomine *ἰσχυροῦ*, quocum Judæi vocare jam assueverant; *Abaddonem* verò nunquam. An quia, cum Muhammedani gloriarentur non alium se Deum colere & adorare quàm unum illum & solum Deum Demiurgum seu Factorem Universi, qui Chaldaïs & Syris *עבדא* *ABUDA* audit, ipsique adeo Arabibus epitheto *אבדי* *ABDI*, id est, *æterni*, insignitur; iis Spiritus Sanctus occurrere voluerit contrarii sensûs, sed similis soni, vocabulo? quo nimirum innueret, tantum abesse ut illi (quicquid contendat) *ABUDAN* vel *ABDIN*, æternum illum Mundi opificem, venerarentur, ut Dei ipsius æstimatione, quem *μονοθεὸς* esse volunt, neque per Christum adeundum, non ipsum, sed Angelum nequam *ABADDONEM*, id est, Mundi non *Factorem*, sed *Perditorem*, Regis seu Numinis loco haberent. Sic cum putarent Jeroboamita se Deum Israelis in vitulis suis coluisse; ait tamen Scriptura, eos Dæmonibus sacrificasse, 2 Par. 11. 15.

An verò allusum esse dicemus ad commune Regum Arabiæ nomen ejus tractûs, unde Muhammedes primitus cum Locustis proditurus erat; qui à prisco Rege *OBODA* in Deorum numerum à suis relato, cujusque à sepulchro *OBODA* regioni Nabathæorum nomen mansit, *OBODÆ* deinceps, potestatis nomine, dicti sunt; sicut *Ægypti Reges Pharaones & Ptolemæi*, Romanorum *Cæsares*, Parthorum *Arsaces*, & contermini Petræorum Arabum Reges *Aretæ*? Stephanus enim Byzantinus, ex Uranii, rerum Arabicarum scriptoris, lib. 4. *ὈΒΟΔΑ*, inquit, *ἡγεῖται* \* *Ναβαθαίων, ὅπως* *ὈΒΟΔΗΣ, ὁ βασιλεὺς, ὃν δεσποῦνται, τέτραπται*. Ab hoc autem deinceps istius tractûs Reges communi nomine *OBODAS* dictos, fidem mihi faciunt Strabo & Josephus. Quorum hic duos ejus nominis commemorat: <sup>b</sup> unum bellicosum, nimiumque Judæis clade Alexandri Jamnei regis sui notum; quem nempe *OBODAS* iste Arabs, toto exercitu ejus in Galaadensi regione caeso, Hierosolymam fugere coegit, annis ante Christum plus minùs nonaginta; quem non immerito Judæi levi immutatione *ABADDON*, id est, *Perditorem*, vocare potuissent. <sup>c</sup> Alterum segnem & inertem, Herodis magni *ὁ ἡγεῖται*, cujus Procurator Syllæus (qui res ejus pro libitu administrabat) Salomen Herodis sororem in matrimonium sibi deposcebat: sed voto frustratus, atque inimicus Herodi factus, eundem calumniis apud Augustum in non exiguum discrimen adduxit. Hujus *OBODÆ* semel atque iterum meminit Strabo in *Ælii Galli* expeditione Arabica, idque cum eadem pigritiei nota; aitque eundem vicino Regi *Aretæ* (commune & hoc nomen, ut dixi, conterminorum Petræ Regum fuit) affinitate conjunctum fuisse. Ex eodem colligere est, *OBODÆ* regnum magis Austrum versùs situm ad mare rubrum pertinuisse: quo terrarum tractu Ismaelitas & Saracenos habitasse credo. Certè enim Nabathæos, quorum tractus, Uranio teste, *OBODAM* regionem complectebatur, Ismaelitas fuisse constat, à <sup>d</sup> Nabaiotho Ismaelis primogenito id nominis sortitos. Addit Josephus, *OBODA* vitâ defuncto, Aretam, favente Augusto, regnum ejus suo adjunxisse.

Si quis igitur, tantâ rerum convenientiâ & concinnitate permotus, opinabitur Spiritum S. hoc nomen *ABADDON* de industria adhibuisse, ut *παρωμασισ* quadam nominis Regii ad eam Gentem digitum intenderet, cui in more positum Reges suos, imò & Deos, simili appellatione cognominare; ego quidem eum veniâ dignum putem;

\* Annon igitur  
 1 Mac. 12. 31.  
 pro *Zabadi* us  
 reponendum  
 ὈΒΟΔΑ? <sup>b</sup>  
 Nam Josephus  
 de isdem agens  
*Ναβαθαίων*  
 vocat. Vid. Ant.  
 Jud. 1. 13. c. 9.  
 & *Zabadi* eo-  
 rum nomen  
 alias inaudi-  
 tum.

<sup>c</sup> De *Oboda*  
 Arabum Deo  
 vid. Tertul. ad  
 Nat. 1. 2. c. 8. &  
 ibi Gothofredi  
 notas. Vide &  
 Euseb. De lau-  
 dibus Constan-  
 tini, p. 478.

<sup>d</sup> *Αεγες* *Δε-  
 σποῖν* *πῶς* *κ*  
<sup>e</sup> *OBΔON* *δε-  
 σποῖν* *πῶς* *κ*

<sup>f</sup> De bello Ju-  
 daic. lib. 1. cap.  
 3.

<sup>g</sup> Antiquit. Jud.  
 lib. 16. c. 11. 13.  
 14. 15.

<sup>h</sup> Gen 25. 13.



tem; præsertim cum utraque vox ab eadem radice esse videatur, Hebræis & Arabibus communi, licet, ut alias quoque sit, significatione contraria; cumque apud veteres Prophetas haud omnino dissimilium allusionum exempla quandoque occurrant. Sic quod Isaias Christum נֶזֶר NEZER, id est, *sarcolum*, vocaverit, Matthæus ad Jesu NAZARENI nomen traduxit c.2. vers. ult. Videtis etiam Jer. I.11, 12. שָׁחַד SCHAKED *amygdalus*, שָׁחַד SCHOKED *advigilo*. Amos. 8. 2. *canistrum* קֵץ KAJITZ, id est, *astivorum fructuum*, quia venit קֵץ KETZ, id est, *finis* &c. Et verò etiam ab ejusmodi agnominibus non abhoruisse ceterioris seculi Judæos, vel illud argumento sit, quod paulò ante Salvatoris adventum, propterea quod *Acheron*, Inferorum (ut ex Græcis audierant) fluvius, sono non ablueret ab *Accaron* civitate Palæstinorum (sic enim olim *Ekyron* pronunciatum \* est) ex *Beelzebub* hujus Deo nomen fecere Satanae, illius, id est, Inferorum, Principi. Hinc enim, ut quidem conjicio, in Evangelio *Beelzebub Princeps Dæmoniorum*.

Ad Cap. 9.

\* VII. LXX.

## S E C U N D A V Æ T U B A , S E U T U B A V I .

VÆ PLAGARUM altera (quæ etiamnum (proh dolor!) incumbit) TURCARUM *Tetrarchas*, equitatu numerosissimo, ab Euphrate (ubi jam diu hæserant) in Orbem Romanum evocat.

Solve (inquit vox ex quatuor cornibus Altaris thymiamatis) quatuor illos Angelos *alligatos ad magnum flumen Euphratem*. Angeli ponuntur pro \* Gentibus quibus præesse credebantur, non inusitatâ in hoc Libro metonymiâ. Id ex eo apparet, quod qui continuò ex oraculi præscripto solvuntur, *Exercitus equestres* sunt, hominibus occidendis emissi.

Vers. 14.

Angelos *alligatos* jubet *solvi*, ut qui, durante adhuc superiore plagâ, in Romanas regiones irrumpentes, ad Euphratem aliquot seculis cohibiti fuerant, nè porro pro libitu grassarentur. Principio quidem paulò ulteriùs sunt progressi, ad Nicæam Bithyniæ usque; sed ab Argonautis Christianis in expeditione Hierosolymitana, devicto Solimanno, denuo ad Euphratem compulsi.

\* Videatur E-  
piphanius  
Hæc. 5. contra  
Alogos in fine.  
Exponit autem  
de diffinitis, Ba-  
thyniæ, & de  
aque. Et sit,  
Iudæi. Genes.  
Angeli ene-  
mici etis pro-  
bat ex Deut.  
32. 8.

Porro *Angeli quatuor* totidem Sultanias seu Regna significant, in quæ Turcæ, cum primùm, trajecto Euphrate, in vicinos Asiæ & Syriæ tractus sese effudissent, disperiebantur. Hæc ex Scilicet authore Græco sic enumerat Christophorus Richerius de origine Turcarum; Asianum, Alepiense, Damascenum, & quartum Antiochenum. Quorum primum Asianum seu minoris Asiæ, exordium suum debuit Cutlumuso, (Elmachino, ni fallor, alio nomine Sedjduddaulæ dicto) Tangrolipicis illius qui Bagdadum primus ceperat, propinquo. Is, eodem teste, Cæsareâ Cappadociæ circa annum Christi 1080 expugnatâ & Romanis ademptâ, sibi & posteris suis, in Asiæ partibus Euphrati conterminis, regnum inchoavit. Cujus fines deinde ampliavit successor Solimannus ad Nicæam Bithyniæ usque; sed à nostris in famigerata illa expeditione Hierosolymitana devictus, universam quam acquisierat regionem relinquere & ad Euphratem recedere coactus est. Atque hujus Tetrarchiæ sedes, etsi initio alibi, maximam tamen partem, Iconii in eadem Cappadocia fuit.

1.

Secunda Tetrarchia Alepiensis fuit, metropoli Alepo, quæ ramo Euphratis, eò à Sultanorum quodam deducto, adluitur. Hujus Rex primus (teste Elmachino) Sjarfuddaulas, anno 1079 Alepo potitus. Cui successit Roduwanus Salghucides, anno 1095.

2.

Tertia Tetrarchia, metropoli Damasco, conditorem habuit (eodem teste) Tagjuddaulam Nisum Togrulbeci (seu Tangrolipicis) nepotem, qui Damascum subjugavit eodem anno 1079. Hujus successor Ducathes seu Decacus fuit, Roduwani Sultani Alepiensis frater, anno 1095. Cui, inquit Scilix, parebat omnis regio Decapoleos. Hæc autem Euphratem attingebat.

3.

Hic quartam annumerat Scilix Antiochenam, modicis finibus contentam. Nam, inquit, Laodiceam usque Syriæ Caliphas Ægypti è gente Saracenica possidebat regiones. Sed cum regnum illud Antiochenum, ut ab Euphrate paulò remotius, ita non nisi quatuordecim annis duraverit, Antiochiâ statim, Boamundo duce, à nostris captâ; præstitit forsan, eo expuncto, Imperium Bagdadense seu Persicum ab altera Euphratis

4.

Ad Cap. 9.

Euphratis ripa (nam Scilix tantum Turcarum qui Euphratem trajecerant rationem habuit) quaternario complendo adjicere; ut ita Imperium Turcicum universum, ultra citraque Euphratem, in quatuor istas Sultantias divisum intelligatur. Quas cum Regum sive Sultanorum aliquousque serie, en tibi, Lector, sequenti diagrammate distinctius contemplantas.

¶ Regni Turcici ad Euphratem quadripartiti Diagramma,  
ab anno 1080 & deinceps, ex Elmachino  
Arabe & Scilice Authore Græco.

	Ultra Euphr.	Cis Euphra-	-tem.
	BAGDADI.	* CÆSAREÆ	ALEPI.
	Togrulbecus	Cappadociæ &	DAMASCI.
	Olbarsalanus	ICONII, &c.	
	.....	in Asia minore.	
	Ghelaluddaulas	Sedijduddaulas	Tagjuddaulas
	ann. 1071.	cognomine	Decacus
	Barkyarucus	Cutlumusus	Ababacus, ad-
	Muhammedus	Solimannus	huc in vivis
	Mahmudus, cæ-	Tanismanius	anno 1115.
	pit. ann. 1117.	Mafutus	*****
	&c.	Calisafslanus	Sanguinus
		&c.	Noradinus
			&c.

\* quare in  
Historia Sara-  
cen, Elmachini  
Siaizarum dici  
puto, quomodo  
apud Benjami-  
nem Tudeler-  
sem Cæsarea  
Palæstinæ  
פְּלֶשֶׁת p. 37.

Atque iste rerum Turcicarum status fuit cum primum Euphratem trajecerant, & quasi irruptionis in terras Romanas specimine dato, præstitutis ad Euphratem carceribus coercerentur. Ut ut autem iste Sultaniarum quaternio ad tempus laxationis integer non permanerit, sed varias mutationum vices subierit: tamen Spiritus Sanct. gentem æstimat ex primæ irruptionis statu, quo, Euphrate trajecto, ligati sunt ad tempus constitutum.

Vers. 15.

Et soluti sunt quatuor isti Angeli, parati ad horam & diem & mensem & annum, ut occiderent tertiam partem hominum.

Solutio hæc Turcarum contigit paulò ante annum 1300, Caliphatu Bagdadenfi (quocum V Æ primum penitus exspiravit) jam à Tartaris ann. 1258 extincto, & Turcarum reliquiis, qui ab altera Euphratis ripa rerum in Perside hucusque potiri fuerant, ab iisdem ann. 1289, quasi ex funda, in regiones Romanas cis Euphratem ejectis. Sic enim rebus comparatis, accidit quoque ut eodem tempore Latini, qui primis Turcarum irruptionibus, jam ducentis ferè annis, fræna & compedes injece- rant, ex Syria & Palæstina, anno utique 1291. expellerentur. Interea Turcæ, licet in varias adhuc Satrapias distracti, totam ferè Asiam minorem incurfare, inter sese hæreditario jure possidendam dividere, tandemque sub unius Othomanni imperio coeuntes, omnimodò laxatis habenis immanè grassari, in Europam trajicere: neque ullà ampliùs vi iisdem obisti potuit, donec Imperium Constantinopolitanum univer- sum miserandis stragibus excidissent.

Sed & hujus cladis Constantinopolitanæ tempus quoque, ni fallor, designat Ora- culum: fore nempe eam post *Diem, Mensem, & Annum*, id est, annos 396, quam Turcæ, dato iis Imperio Saracenicò, à Deo parari cœperant; id est, à Bagdado ab iis- dem capta. Hoc enim irruptionis Turcicæ initium fuit, quo Imperium Saracenicum demoliri cœptum, & Ditio Romanorum affligi; ita tamen, ut vis mali ad præstitutum laxationi tempus coercenda esset. Intervallum certè temporis ad unguem congruit. Refert enim is, quem jam aliquoties laudavi, Elmachinus historicus Arabs, quo ne- mo temporum momenta accuratiùs annotavit, *Togrulbecum salghucidem*, Turcarum principem, (hic est qui nostris *Tangrolipix* dicitur, ex familia *Zelzuccia*) captâ regiâ urbe Bagdado, à Calipha *Cajimo Biamrilla* veste imperiali indutum, atque regno in- auguratum fuisse, ann. Hegiræ 449, id est, Christi 1057. *tunc*, inquit, *stabilitum ei fuit imperium*. Ab hoc igitur tempore Turcæ, datâ iis Imperii Saracenicì arce cum tota ditione Transeuphratensi, præparati sunt ut post *Diem, mensem & annum* propheticum occiderent tertiam partem hominum; id est, anno Christi 1453, Imperii Romani in Oriente



Oriente reliquum, captâ regiâ urbe Constantinopoli, funditus excinderint. Intervallum enim, ab anno 1057 ad annum 1453 captæ Constantinopoleos, est præcisè annorum 396. quorum *Dies* efficit unum, *Mensis* 30, *Annus* 365. Tanta est hîc accuratio calculi, ut facilè quis in suspensionem deveniat, etiam *Horam* (quæ juxta cæterorum rationem quindecim dies efficeret) eventui pariter responsuram, si mensis quoque inaugurationis *Togrulbecianæ* perinde atque annus proditus fuisset. Interim, donec illud constiterit, *Ora* hîc sumi potest, non pro vicesima dici parte, sed pro *tempore opportuno*, & conjunctio *Kai* exponi ἐνῆντικῶς, quasi *Parati in tempus opportunum*, nempe, *in diem, mensem & annum, ut occiderent tertiam partem hominum*. Quot verò anni deinceps currebant ad Regni Turcici excidium, nusquam habetur; tantummodo, ad finem temporum *BESTIÆ* id futurum dicitur; nempe *V Æ* secundum tunc abiturum quando *V Æ* tertium Regno *BESTIÆ* abolendo immineret, cap. 11. vers. 14, 15.

Sed priusquam hinc abeam, illud haud sanè invitus fatebor; Ni tam exacta prophetiæ cum re gesta convenientia quasi manus mihi injiceret, aliam, nempe istiusmodi, interpretationem haudquaquam displicituram fuisse; Angelos istos ad omnem occasionem paratos & instructos fuisse, sive *horâ* sive *die*, sive *menfe*, sive etiam *anno* ad rem gerendam opus fuerit. Sed an verisimile sit, tam accuratum temporis responsum, qualem hîc eventus exhibet, casu contigisse, penès alios judicium esto. Erit fortè cui religio erit existimare.

Sequitur de qualitate & numero copiarum: *Et numerus*, inquit, τὸ ἰππικόν, *exercitus equestris, duæ myriades myriadum*. *EQUITATUM* nominat, nec quid præterea copiarum in tota plagæ descriptione; quasi hic hostis ab Euphrate totus *Equitatus* esset. An quia in militia Turcica *Equitatus* peditatum tantum superet, ut hic præ illo nullo numero sit? Imò (quod Spiritum S. præcipuè respexisse credo) quia hic ipse character est, jam dudum ab Ezech. sacratus, Gentis *MAGOG*, quâ Turcæ oriundi sunt. Sic enim illa in prophetia illa celeberrima de *GOGO* (nomen hoc fuit Ezechielis avo Regum Magogicorum \* commune, sicut *Pharao* Ægyptiorum) gentem eam describit ab Equestri militia. cap. 38. 4. *Et educam te*, inquit, & *omnem exercitum tuum, EQUOS & EQUITES, lorice vestitos universos*. Iterum v. 15. *Et venies de loco tuo à lateribus Aquilonis, tu & populi multi tecum, ASCENSORES EQUORUM UNIVERSI, &c.* Porro *GOGUS* iste vocatur princeps *primarius Mesheck & Tubal*, id est, qui finibus suis egressus, utrique Armeniæ, ultracitrâque Euphratem, imperitaret. Citerioris hîc Armeniæ nomine Cappadocas comprehendo, antiquitus *Meschinus* & *Moschos* nuncupatos, ubi & oppidum primarium *Mazacha*, postea *Cæsarea* dicta, & in eodem tractu *Moschici* montes incolarum à *Mesheck* oriundorum non obscura indicia. Ulterior seu major Armenia est, quæ hodie à Turcarum incolatu Turcomania dicitur; in qua olim Urbs *Thelbalana*, *Tibareni* & *Balbiteni* populi, *Teleboas* fluvius, & alia nominis *Tubal* vestigia. Non tamen, quod Ezechiel narrat, bellum de hac quam Joannes describit Turcarum irruptione capiendum, (hanc ille tantummodo innuere videtur) verùm de alia sub Judæorum reditum novissima, idque, si fas est conjicere, hâc quæ nunc occupat prius nonnihil recedente, intelligendum est.

Sed de *Equitatus* typo est & aliud quod bona Lectoris cum venia adjiciam: sed pacto, ne quis me putet nominum & etymologiarum ludificationibus plùs nimio indulgere. Cibi etiam solidi & bene præparati, cum condimento suaviores esse solent. Nè igitur fastidiat Lector, si ejusmodi quid apponam: *Turcas* scilicet, ante solutionem, longo jam incolatu *Persas* fuisse, eoque nomine Byzantinis historicis passim appellatos. Certè Nicetas, qui maximam temporis partem, quo apud Euphratem cohibiti sunt, historiâ complexus est, serè semper *Persas* vocat, rarissimè *Turcas*. *PERSÆ* autem, si attendas, vel ipso nominis sono *EQUITES* sunt; quandoquidem פֶּרֶס *PARS*, quo nomine in Sacris libris vocatur *Persia* (quacum eadem est, aliâ tantùm pronunciatione, *Parthia*) tribus linguis Orientalibus, Hebraicâ, Chaldaicâ, Arabicâ, *Equum* vel *Equitem* designat. Hâc igitur ratione *EQUITES Euphratei* sunt *TURCO-PERSÆ*, id est, Euphratis accolæ gentilitio nomine *Equites* dicti.

Nec deesse videtur (si quis fortè insolentiam objiciat) hujusmodi allusionis exemplum apud Daniele cap. 8. ubi Macedones, qui tunc temporis *ÆGEADES* (hoc est, *Caprini*) dicebantur, typo *Caprarum*, Rêxque *Hirci* figurâ designatur. Ecce, inquit, *HIRCUS Caprarum* (id est, caprarum maritus) venit ab Occidente, &c.

Innuat

\* R. Moses bar Nachman in Pentateuchum, Gog, inquit, nomen generale quo vocatur omnis princeps Magog. Idem Joannes Baptista ex Judæo Christianum in Prologo partis secundæ, Leuchavens. 1. p. 185. Historiæ Turcicæ p. 185. *GOG* *Turci* *hîc* *dicuntur* *GIOC* vel *KIOC*, *unicâ* *tantum* *syllabâ* *nude* *KIOC* *CAN*, *qui* *alibi* *GOG* *CAN*, *et* *GOG* *ELP* *qui* *et* *GUG* *ELP*.

Ad Cap. 9.

Innuit autem Alexandrum Magnum, *Ægeadum* regem. Illi Macedones sunt. Ità enim Gens ista vocabatur quà prima Regni sedes erat, à Carano conditore, ducentis plus minùs ante Daniele annis. Occasionem nominis ex Trogo refert Epitomator Justinus lib. 7. cujus verba ascribere non gravabor. *Caranus*, inquit, cum magna multitudine Græcorum, sedes in Macedonia responso Oraculi jussus querere, cum in Æmathiam venisset, urbem Edessam, non sentientibus oppidanis propter imbrum & nebule magnitudinem, gregem Caprarum imbrem fugientium secutus, occupavit: revocatusque in memoriam oraculi, quo jussus erat ducibus Capris imperium querere, regni sedem statuit; religiosèque postea observavit, quocunque agmen moveret, ante signa easdem Capras habere, captorum duces habiturus quas regni habuerat authores. Urbem Edessam ob memoriam muneris *E G E A S*, populum *E G E A D A S* vocavit. Vide cetera.

Tanta est hinc concinnitas, ut quis suspicari possit, etiam *Arietis* de Rege Persarum in eadem Visione typum, ad nominis *E L A M* (quod alterum duorum est quo ea Gens appelletur) significatum alludere. *אֵיל* enim Hebraeis (unde nomen *אֵיל אֵרִיס* *Aries*) & *אֵל* atque *אֵלִי* Chaldaeis, idem significant, nempe *Fortem* seu *robustum* esse. Fortè igitur *אֵלִי* *ELAM* istis, ut illis *אֵיל* *Arietem* sonabat, indèque Rex *ELAM* hoc typo Danieli figuratur. Ut ut sit, quando res ipsa aliunde firmatur, non potest non hujusmodi nominum cum typo convenientia harum rerum studiosis pio oblectamento esse; sive id casu, sive secus accidisse credendum sit. Atque hæc obiter.

Vers. 16.

Jam iterum in viam ad *Equites Euphrateos* redco; quorum numerus, inquit, *Δύο μυριάδες μυριάδων*, *duæ myriades myriadum*. Alii, *μυριάδες μυριάδων*, expuncto *δύο*, ut c. 5. 11. Significatur autem multitudo immensa, ut Psal. 68. 17. *Curram Dei duæ myriades, millia duplicia*. Est enim *Μυριάς* *רַבְּבָא* vel *רַבְּבָא* ex iis vocibus numerabilibus quæ in Hebraismo solent indefinitè sumi, ut apud Latinos *sexcenti*; neque *decem millium* numerum, sed ingentem quemcunque denotare, præsertim cum sic geminetur, ut *Dan.* 7. 10. videre est. Quantæ autem, quàmque immensæ in expeditionibus suis Turcarum copię fuerint, hodièque esse soleant, nemini ignotum est.

*Et audiui*, inquit, *numerum eorum*. Siquidem quæri potuit unde Joanni de numero constiterit, ut quem in Visione subducere haud ei fuerit possibile. *Audiui*, inquit. Simile in aliis quoque Visionibus fieri existimandum, quoties narratur aliquid quod Viso exhiberi non poterat; nempe de eo voce admonitum fuisse Apostolum.

Vers. 17.

Sequitur de armatura: *Atque ità vidi*, inquit, *equos aspectu, & qui insidebant ipsis, habentes (scilicet) thoraces igneos, hyacinthinos & sulphureos; & capita equorum quasi capita leonum, & quasi ex ore eorum prodierat ignis, fumus & sulphur; à quibus occisa fuit tertia pars hominum*.

Nusquam apud ullum Prophetarum aut alibi in Sacris literis occurrit Imago hujusmodi de Igne, fumo hyacinthino, & sulphure. Quare juxta literam accipio, de novo illo & ante hanc Tubam prorsus incognito armorum genere, quibus hostes isti Euphratæi statim post solutionem suam usuri essent: *Bombardas* intelligo, *ignem, fumum & sulphur* evomentes. Pulvis enim *bombardicus pulvis* est *ignivomus*, fumo hyacinthino, *materia sulphurea*: quo qui in bello utantur, hostium sese sensibus ingerunt quasi *loricis igneis, hyacinthinis & sulphureis* obtectos, ob medium igne, fumo, & sulphuris odore corruptum: ob quod & *Equorum capita* truci & terribili specie cernuntur, quasi *Leonum*. Hinc Joannes dicit, se *vidisse* Equos & equites, non reverà, sed *aspectu* tales; *aspectu*, inquam, *ὡς ὁράσει*, non reverà, *habentes thoraces igneos, hyacinthinos & sulphureos; aspectu, habentes capita instar Leonum*; denique *aspectu*, non reverà, ex ore equorum prodierat *ignem, fumum & sulphur*; quippe res ità ex adverso intuentibus apparere solet. Hæc est vis *τὸ ὡς ὁράσει*, quod bis hoc sensu usurpatum Capite quarto, vers. 3. *Ομοίᾳ ὁράσει λίσσῃ ἰάσωσιν, & ἰεὺς ὁμοία ὁράσει μαχαλίδιν*. Neque alibi, nisi semel tantum, vox illa in N. T. comparet.

A Triga verò ista bombardica, *Ignis, fumi & sulphuris*, addit, *occisam esse tertiam partem hominum*, id est, qui ex *TRIENTE* illo hominum fuerant quem *Orbem Romanum* diximus. Neque enim necesse est hinc aut alibi, ubi *Trientis* mentio, universum *Trientem* intelligi, sed partitivè sumi. Cujusmodi Ellipseos vocolæ partitivæ cum alibi in his literis, tum in hoc libro occurrunt exempla: ut *Jud.* 12. 7. *Sepultus est Jephthe in Urbibus Gilead*, hoc est, *aliquà urbium*; & *Apoc.* 17. 16. *Decem cornua odio prosequuntur meretricem*, id est, *aliqua ex illis*. Sic *Occisa fuit Tertia pars* (*τὸ τρίτον*) *hominum*, id est, qui ex tertia illa parte.

Hoc autem in Constantinopolitano excidio quis nescit abundè impletum esse? Annon Urbs illa nobilissima, *TRIENTIS* hominum caput, machinis istis ignovimis expugnata & internecioni data fuit? Audi Chalcocondylam. *Mechmetes*, inquit, in expeditione contra *Byzantium* *Bombardas* fieri curavit maximas, quantas novimus eà tempestate



tempestate nunquam existisse—Eas undique per castra dispersit, ut globulos in Græcos jacerent—Quarum unius tanta fuit magnitudo, ut à septuaginta jugis boum & à viris bis mille trabenda fuerit—Huic ab utroque latere aliæ duæ quoque maximæ adjuungebantur, quarum singulæ lapidem emittebant cujus pondus erat dimidium talentum—Eas sequebatur Bombarda illa admiranda, quæ torquebat globum cujus pondus continebat tria circiter talenta, & magnam muri partem sternebat—Cujus tonitru tantum fuisse traditum est, ut finitima regio usque ad quadraginta stadia concuteretur—Hæc Bombarda interdum septem ejaculabatur globos, nocturnum, qui diei signum erat, & indicabat ubinam eo die globos torqueri oporteret, Qui plura scire desiderat, utque etiam in oppugnatione maritima Bombardæ adhibitæ fuerint, utque mœnia quadraginta diebus Bombardis fortiter quassata tandem corruerint, utque LONGUS Genuensium Dux cum suis Bombardarum globulis isti locum deseruerint, atque viam Turcis in urbem patefecerint, adeat Chalcocondylam ipsum. Ab eodem quinetiam discet, iisdem armis ab Amurathe, Mechemetis hujus patre, Isthmum Peloponnesiacum quoque expugnatum, & Peloponnesiacos imperata facere coactos; à Mechemete autem ipso, statim post captam Constantinopolin, vi quoque ignivomâ expugnatâ Corintho, penitus subjugatos fuisse.

Ad Cap. 9.

Huic de armis subjungitur aliud de Equorum & Equitum ingenio. Potestatem ipsorum esse non in ore tantum (de qua hætenus) sed & in caudis. Nam caudas eorum similes esse serpentibus, habentes capita per quæ ledunt. Hoc est, idem quod de SARACENIS supra dictum fuit, de TURCIS quoque obtinere: eos nempe non vi modò hostili, sed & Muhammedicæ imposturæ sÿrmate, perniciem ubi grassentur afferre. Unde non minùs hi quàm LOCUSTÆ saracenicæ (quarum religionem imbiberant,) caudâ serpentes sunt. Quòd verò alia his, alia illis attribuitur Caudæ serpentinae species, id ex naturali effigiei utriusque, Locustarum & Equorum, diversitate nascitur; quâ illis spiculata Scorpionum cauda, his caudæ serpentinis capitibus conveniebant maximè.

Vers. 19.

Caterum reliqui hominum, qui non occisi sunt his plagis, (seu qui has plagas evaserant) non respuerunt ab operibus manuum suarum, ut nè adorarent DÆMONIA, & simulachra aurea & argentea & ærea & lapidea & lignea, quæ neque cernere possunt, neque audire, neque ambulare, &c.

Vers. 20.

Qui verò isti sint haud difficile erit colligere; cùm in toto Orbe Romano, aut cis Euphratem, nulli jam sint qui simulachra colant (proh pudor & dolor!) præter Christianos, Annon igitur iidem illi Demonia quoque colant necesse est, cùm utrumque iisdem hoc loco ascribatur? At quæ tandem Demonia? inquires. Non sanè quæ ipsimet pro impuris spiritibus habeant, sicque vocitent (quis enim hos sciens volensque coleret Christianus?) sed quæ hoc nomine à Gentilium Theologis intelligebantur, Deafstros, quâ Angelorum, quâ mortuorum nominibus consecratos, tanquam Mediatores inter Deum & homines, Πάν τὸ Δαιμόνιον, inquit \* Plato, μέλας τε καὶ ὀνύχων. DÆMONES mediū sunt inter Deos & mortales. Item, Θεὸς ἀνθρώπων ἢ μὴ γινώσκει, ἀλλὰ διὰ Δαιμονίου πᾶσά ἐστιν ἡ ὁμιλία καὶ ἡ διάλεκτος. Θεοῖς περὶ ἀνθρώπων. Idem cæteri Platonici, & plerique aliarum sectarum Philosophi, Epicureis exceptis. Apuleii solius verba ascribam, quibus Platonis & reliquorum sententia plenè & perspicuè continetur. DÆMONES, inquit, sunt mediæ Potestates, per quas & desideria nostra & merita ad Deos commeant, inter mortales cælicolâsque vectores, hinc precum, inde donorum; qui ultrò citròque portant, hinc petitiones, inde suppetias; seu quidem utrinque interpretes & salutigeri. Neque enim, inquit, pro Majestate Deū cælestium fuerit, hæc curare. Scilicet duplices Deos habuere: Cælestes, qui in cælo & stellis perpetuò residentes, neque ad hæc terræna prope se demitterent, neque eorum contagione temerandi (hi propriè & singulariter Dii dicebantur;) Alios Demones, qui, tanquam medioxuma numina, & cælestium seu summorum Deorum administri, res humanas procurarent. Illos Scriptura sacra (si quid conjicio) Exercitum cæli; hos (præsertim qui ex mortuis siebant) BAALES vocat, à Rege Babyloniorum sive Assyriorum Baale, sive, Chaldaicâ pronunciatione, Belo, qui primus post mortem à suis in DÆMONEM consecratus est; unde postea factum ut istiusmodi numina BAA-LIM, id est, Baales, dicerentur, ut Baalpeor, Baalberith, Baalzebub, Baalmoloch (Jer. 19.) quemadmodum à primo Imperatore Julio Cesare reliqui deinde Imperatores Romani Caesares dicti sunt. Quàm autem hæc DÆMONUM Theologia conveniat cum Sanctorum & Angelorum cultu apud Pseudo-christianos, res ipsa loquitur: hoc tantum discrimine, quòd illis plures erant Dii supremi seu cælestes; nobis tantum unicus est, Pater omnium. Et verò unicum quoque Mediatorem esse oportuit, Dominum nostrum Jesum Christum, nisi quòd Pseudoprophetæ plures instar DÆMONUM introduxerint. Planè juxta quòd Paulus prophetavit,

\* Vide Hesiod. Eργα. vers. 121. In Symposio.

De Dæmonio Socratis.

Consulat Ie-  
stor Augustin.  
de Civit. Dei  
lib. 8, & 9.

Videffis Hieron.  
in c. 23. Ezech.  
Item, in Hof.  
c. 2. & Isaia  
c. 46.

Ad Cap. 9. 1 Tim. 4. 1, 2, 3. futurum posterioribus temporibus, per falsiloquorum hypocrisim miraculorum mendacia confingentium, perque ementitam Monachorum conjugio & cibis ex voto abstinentium sanctitatem, ut διδασκαλίας δαιμονίων, id est, Theologiae hæc DEASTRORUM, in Orbem postliminiò reduceretur. Quadrabit interpretatio, si Genitivum δαιμονίων passivè sumas, ut sit Doctrina de Dæmonibus, sicut Heb. 6. 2. διδασχὴ βασιμῶν, διδασχὴ ἐπιδέσεως χειρῶν, &c. Nam sanè illud Ἐν ὑποκρίσει ψευδολόγων, & quæ sequuntur, ut syntaxeos ratio salva sit, per rectionem duorum substantivorum exponendum est, EN præpositione instrumentum & causam (quod ex Hebraismo familiare est) denotante. Sed de hoc loco alibi, in peculiari tractatu, fusiùs disserui, neque hìc repetere animus est.

## T E R T I Æ V Æ - T U B Æ, S E U T U B Æ VII.

Praconium.

Ad Cap. 10. **A**bsoluto sextæ Tubæ Viso (nam unius Tubæ unicum tantum Visum est, sicuti & Sigillorum & Phialarum) proximus locus ordine rerum debebatur clangori Septimæ. Quo tamen Spiritus S. in Prophetiam ΒΙΒΛΑ ΠΙΔΙΟΥ, quò jam transiturus est, dilato, nè quid interea Prophetiæ SIGILLORUM modò finiendæ ad complementum sui deesset, vicem clangoris differendi supplet juramento, quo eventus Tubæ saltem de genere indicatur. Fore nimirum, cùm Angelus iste clanxerit, ut Bestiâ Romanâ, finitis novissimæ capitis temporibus, delatâ, *Mysterium Dei consummetur, sicut annuntiavit servis suis Prophetis*. Ità enim jam olim Danieli prædictum fuit, Bestiâ quartâ interfectâ, Regem Sanctorum universo Orbi terrarum imperaturum (c. 7.) unâque promissum illud gloriosum de instauratione Israelis impletum iri, (c. 12.) Quin enim Regnum hoc illud sit quod *Mysterii Dei complementum* vocat, dubitare non sinet acclamatio illa eidem Tubæ postmodum clangenti subjuncta, *Facta sunt regna hujus Mundi Domini nostri & Christi ejus, & regnabit in secula seculorum*: ut mirum sit, reperiri potuisse qui id aliorum acciperent. Igitur nec tempus illud, cujus hic jurat Angelus nihil superfore ampliùs, aliud esse potest quàm aut Tempus 4. Monarchiarum universè, aut (quod vero propius, sed tantundem est) novissimæ Regni, id est, Romani, *periodus novissima TEMPORIS, TEMPORUM, & DIMIDII TEMPORIS*: cùm idem quod hìc apud Joannem dicitur futurum cùm tempus non erit ampliùs, id apud Daniele tum futurum ostendatur cùm periodus ista novissimorum temporum absolvetur.

Atque hæc quidem consummatio MYSTERII Dei Septimæ Tubæ τὸ πρᾶγμα est; cui comites adduntur *Septem Tonitrua*: non enim sunt πρᾶγμα ipsum quod exhibet Tuba, sed contemporaneum ejus. Scilicet, dum Angelus præconium suum de Tubæ Mysterio exequitur, *Septem tonitrua* voces suas edunt. *Clamavit, inquit, voce magnâ, sicut Leo rugit; & cùm clamasset, loquuta sunt septem tonitrua voces suas*: id est, cùm ille præconium suum jam exorsus esset, *Septem* quoque *tonitrua* cœperunt loqui. Neque non Tubæ septimæ contemporare possunt; cùm quod sextam Tubam sequitur, necessariò in septimam incidat. Vox autem tonitruum quid? num *קול בַּתְּחִלָּה* BATH KOL? Si hoc, erunt *Septem Tonitrua* ORACULA totidem, quibus septimæ Tubæ intervallum quasi periodis quibusdam distinguetur; sed ignorandæ omnino rei, nec nisi suis temporibus percipiendæ. Quod innuit, Joanni voces tonitruum scripturo cœlitus facta prohibitio, *Obsigna quæ locuta sunt septem tonitrua, & nè ea scribas*. Frustrâ igitur nos inquirendo erimus quæ Deus occulta esse voluit, & suis temporibus reservanda.

Atque itâ Tubæ septimæ suo loco & ordine commodè satis inservitum fuit, licet clangoris ipsius patefactione, quâ totum Mysterium plenè referatur, aliò rejectâ. Cujus Rejectionis consilium, cum toto dispositior hujusce artificio, tametsi de eo in CLAVE APOCALYPTICA monitum, tamen hìc denuò & paulò fusiùs reponere nec supervacaneum nec infructuosum fuerit; quum plerosque interpretum de eodem ratio fugiat. Facem mihi primùm hìc alluxit, atque etiam tibi, Lector, ni fallor, allucebit, Systematis Visionum Apocalypticarum per Synchronismorum characteres constructi diligens contemplatio. Res verò (ut eam quâ possim orationis tum perspicuitate tum compendio recludam) sic se habet.

Ultraque

Vid. Clav. Apocal. part. 1. Synchron. 6. & part. 2. in initio, & Synchron. 1.



Utraque Prophetia, tam SIGILLORUM quam BIBΛAPIΔI'OT, uno eodemque rerum exitu clauditur; eo nimirum quem exhibet Tuba septima. Cui indicando, Spiritus Sanctus, Tubæ septimæ mysterio suo loco in Tubarum serie leviter & quantum ibi satis erat præsignato, clangoris ipsius pleniorē patefactionem distulit, donec, ad novam BIBΛAPIΔI'OT prophetiam transiitione factā, (cap. 10. à vers. 8. ad finem) primam ejus Visionem, stadio Apocalyptico similiter emenso, ad eundem rerum exitum provexisset (cap. 11. 14.) tuncque MYSTERIUM illud Tubæ septimæ, utriusque Prophetiæ Catastrophe communis, & in priori Prophetia (quæ sigillorum erat) de genere tantum promulgatum, hic clangore demum edito plene evolvitur: atque id quidem ordine commodissimo; cum alioquin, absque utriusque Prophetiæ præcognitione, quod ab utraque penderet intelligi non potuisset.

Ad Cap. 10.

Atque hinc factum est ut Translationis istius negotium non ab aliquo Tubarum Angelo procuratum sit, sed ab Angelo illo magno & illustri qui BIBΛAPIΔION, secundæ Prophetiæ symbolum, manu teneret, Joanni mox devorandum. Ejus nempe intererat qui secundam Prophetiam revelaret, ut istius clangoris patefactio, qui utriusque Prophetiæ Catastrophem contineret, eosque differretur. Imò si Angelus iste, ut ex augustiori amictu totoque apparatu colligi posse videtur, Christus Dominus sit; nulli magis jus hoc clangorem novissimum in alterius Prophetiæ gratiam suspendendi competet, quam ipsi, qui utriusque Prophetiæ author erat. Hactenus quidem Agni formā apparuerat, nunc verò Angeli personam induisse videtur; quippe idem Consummationis mysterium Joanni revelaturus quod olim Danieli, eadem Angeli specie, eodemque jurisjurandi ritu & verbis, revelaverat. Videbis Daniele cap. 12. vers. 6, 7. cum ver. 5. capitis decimi.

TOT

BIBΛAPIΔI'OT

SEU

## SYSTEMATIS ALTERIUS VISIONUM APOCALYPTICA- RUM INTERPRETATIO, ad amussim Clavis Apocalypticæ.



PERACTO SIGILLORUM curriculo, quo Res Imperii describebantur, ad alteram Prophetiam itur, multò nobilissimam, utpote ECCLESIE seu Religionis fati continentem. Ad eam instituitur Joannes traditione & comestione Libri aperti, quasi Doctoratu facultatis propheticæ imbuendus.

Et vox, inquit, quam audieram de cælo, rursus loquens est mecum (vox nimirum illa tanquam Tubæ loquentis, cap. 4.) & dixit, Abi, & accipe libellum illum apertum in manu Angeli stantis super mare & super terram.

Abi igitur ad Angelum, dicens ei, Da mihi libellum, & dixit mihi, Accipe, & devora eum, &c.

Porro cum Prophetia modò revelanda, ut solet omnis rerum Divinarum & arcanarum, præsertim futurarum, cognitio, præceptu quidem suavis & jucunda foret; sed, propter calamitosum Ecclesiæ statum, tanquam aloen, in abdito ejus contentum, aut ipsarum fortè allegoriarum typorumque quibus tegitur obscuritatem, enucleantis & in sensa ejus penetrantis animum haud mediocriter lancinaret; ideo Liber comedendus dicitur Apostolo futurus in ore quidem dulcis, id est, primâ facie primoque gustu mentem ejus oblectaturus; in ventre verò receptus & concoquendus amaritudinem allaturus: Et amaritudinem, inquit, adferet ventri tuo, sed in ore tuo erit dulcis tanquam mel. Tota autem imago ex Ezekiele petita est; nisi quòd ibi dulcedinis quidem in ore, at amaritudinis in ventre aut nulla aut obscura mentio.

Libro sic accepto & deglutito, mens symboli clarissimis & disertissimis verbis aperitur; nempe Joanni alterius adhuc & nobilioris multò Prophetiæ, quæque prioris

T t

Ad Cap. II.

prioris tramitem relegeret, à Christo accipiendæ, inque Ecclesiæ notitiam deferendæ, munus impositum esse.

*Et accepi, inquit, libellum è manu Angeli, & devoravi eum: eratque in ore meo dulcis tanquam Mel; sed cum devorassẽ eum, amaruit venter meus.*

Verbis istis, Oportet te (nd-  
xiv) iterum prophetare,

*Tum dixit, Oportet te iterum prophetare (hæc mens symboli) coram populis, & gentibus, & linguis, & regibus multis.*

(quibus Libri comesti symbolum explicatur) innuitur sequens Visio Systema Tempus Apocalypticum ab ovo relegerẽ. Atqui si ulla Systematis illius prophetici visio ab initio periodi seu temporis Apocalyplici auspicanda sit, certè rationi consentaneum est ut prima illius Systematis visio inde initium sumat, tum quòd prima sit, tum quòd sequentium omnium summa & compendium.

Sic fuit Joannis inauguratio; sequitur Prophetia, quæ ab ejusdem circa Templum Dei factò inchoat; eoque duplicis Atrii imagine, unius dimensi, alterius ob Gentium prophanationem rejecti, duplicem Ecclesiæ statum ordine futurum commonstrat.

### M E N S

## ATRII INTERIORIS

calamo Dei dimensi.

Verf. 1.

**A**TRIUM TEMPLI interius cum inibi adorantibus, calamo divino mensurabile, Statum Ecclesiæ Christianæ primævum denotat, ad verbi Divini regulam examinatum & examussim sanctum; necdum verò, ut postea, (cùm ad Exterioris Atrii tempora perventum) cultus idololatriæ contagione ἀσύμμετρον, quinimo Deum per aliquot secula in unico Mediatore Jesu Christo normaliter colentem.

Hujusmodi enim commensum etiam Angelicæ dimensionis apud Ezechielem typo propositum fuisse, ex eo colligere mihi videor quod eidem dicitur cap. 43. indè à verf. 7. ad 10. & deinceps; *Tu autem, fili hominis, ostende domui Israel Templum, & erubescant propter iniquitates suas, & metiantur exemplar.* Videtis locum. Sin quis aliter senserit, & maluerit dimensionis typum ad ædificationis significationem referre, ut quod Architectis graphis seu γεγραμμένον, futuri nempe operis designatio, id sit Deo apud Prophetas mensuratio; ad eundem tamen sensum collineabit. Nam quid tum denotabit Atrium hoc divino calamo dimensum, quàm Ecclesiæ statum eo figuratum facturam Dei esse, ædificatam super fundamentum Apostolorum & Prophetarum, Christo angulari lapide? contrà quàm Atrium sequens, quod Deus pro structura sua non agnosceret, ideòque Joannes ipsum metiri prohibetur. Hoc aut illo modo interpreteris, res, ut vides, eodem redibit. Sed qui in diversum sensum interpretabitur, aut fallor, aut nullum è Scriptura interpretationis suæ exemplum proferre potest. Quàm verò appositè Altaris in hoc Atrio situs, frequentes sub eo Ecclesiæ statu Martyriorum hostias adumbret, id tum ex re ipsa, tum ex contemporanea DRACONIS rursi cum MICHAELE de Mulieris puerperio pugnantis Visione, tunc cùm ad ejus interpretationem ventum, patebit.

### M E N S

## ATRII EXTERIORIS CUM

Civitate S. a Gentibus conculcati, proindeque in dimensione negligendi forasque ejiciendi.

Allosum est ad prophanationem Antiochi, quam describit Psal. 79. Videtis 1 Macc. 7. 17. & Psal. 79. verf. 1, 2, 3, &c. Deus, venerunt Gentes in hereditatem tuam, posuerunt Templum sanctum tuum, posuerunt Jerusalem in acervos, &c.

**A**TRIUM exterius à Gentibus conculcatum & dimensioni Divinæ rejiculum designat Civitatem Dei sanctam, seu Ecclesiam Christianam, mox ab exitu temporum ATRII normalis (cui proximè succedit) novis Idololatriis dandam, rebûsq; ejus, demolito jam penitus sub prioris Atrii statu Gentilium cultu, confirmatis, redintegratæ Idololatriæ, tanquam redivivi Ethnicismi, contagione prophanandam; uno verbo, Apostasiam Antichristianam mensibus XLII annalibus in Ecclesia regnaturam. De qua in BESTIÆ historia, ATRIO huic contemporante, congenerisq; rei Visione, plenè & particulatim agetur. Sed verba textûs in cujus interpretatione versamur consideremus.

Datus



*Datus est, inquit, mihi calamus similis virgæ, adstititque Angelus dicens, Surge, & metire Templum Dei & Altare & adorantes in eo. 2. Sed Atrium quod est extra Templum ejice foras, & ne metiaris illud: nam datum est Gentibus, & Civitatem sanctam \* calcabunt mensibus XLII.*

Ad Cap. 11.

Vers. 1.

\* 1 Mac. 3.45.

ἀγίασμα κα-

ταπαύμενον &amp; Vers. 51. ἀγία σε καταπαύεται καὶ βιβήλωται &amp; cap. 4. 60. μήποτε τὰ ἱερὰ καταπαύσονται.

Quorum verborum mentem ut dextrè percipiamus, sciendum, ΤΟ ἹΕΡΟΝ (quo nomine universum Templi ædificium complector) duplici Atrio distinctum fuisse: uno *Interiori*, in quo Ναὸς seu Templum ipsum (unà cum Altari holocausti proforibus ejus) situm fuit, patebátque solis Sacerdotibus & Levitis; altero *Exteriori*, quod 2. Paralip. 4. 9. *Atrium magnum* dicitur, Ezechieli plusquam duodecies חצר החיצונה, id est, Ἀυλὴ ἡ ἔξωθεν seu ἔξωτις. Hoc Israelitarum erat seu populi Israelitici, ideóque *Israelis Atrium* haud incommodè dicendum, licèt Judæis speciatim sic vocabatur ea hujus Atrii pars quæ *virorum* erat. Prius Atrium nominibus *Templi* & θυσιαστηρίου indicatur. *Surge, inquit, & metire Templum Dei (Ναὸν) & Thyssasterium.* Ubi θυσιαστήριον non Altare tantum holocausti, quod ibi situm, sed spatium etiam circumjectum, id est; totum Altaris & sacrificii locum designat; ut ex verbis ei proximè coherentibus colligitur, καὶ περισκυρῆσαι ἐν αὐτῷ, id est, ἐν τῷ θυσιαστηρίῳ. Quomodo etiam θυσιαστήριον sumitur cap. 14. v. 18. & cap. 16. 7. Vide Bezam. Unde Lexicon vetus Græcolat. θυσιαστήριον interpretatur *Altarium, sacrarium*: & vice versâ Glossarium Philoxeni, *sacrarium*, ἥρων θυσιαστήριον. Hoc autem θυσιαστήριον, unà cum Templi, id est, τῷ Ναῷ, Area, nomine *Interioris Atrii* rectè comprehendi, ex Tabernaculi descriptione disco; ubi similiter totum illud Septum quod חמשים *Habitaculum* ac *Altare Holocausti* ambibat, unius Atrii nomine censetur: ut liquet. Exod. 40. 33. Tantum de Atrio priore, quod Joannes metiri jubetur. Atrium autem posterius satis clarè nomine suo designatur, Ἀυλὴ ἡ ἔξωθεν τῷ Ναῷ, id est, per Ellipsin prioris Substantivi, Ἀυλὴ ἡ ἔξωθεν τῆς Ἀυλῆς ἡ περιβολὴ τῷ Ναῷ, Atrium quod est extra Templi & altaris septum. In hoc cum Gentes, præter jus & fas admittæ, stabularentur, nequaquam mensurari, sed ejici jubetur & pro prophano haberi.

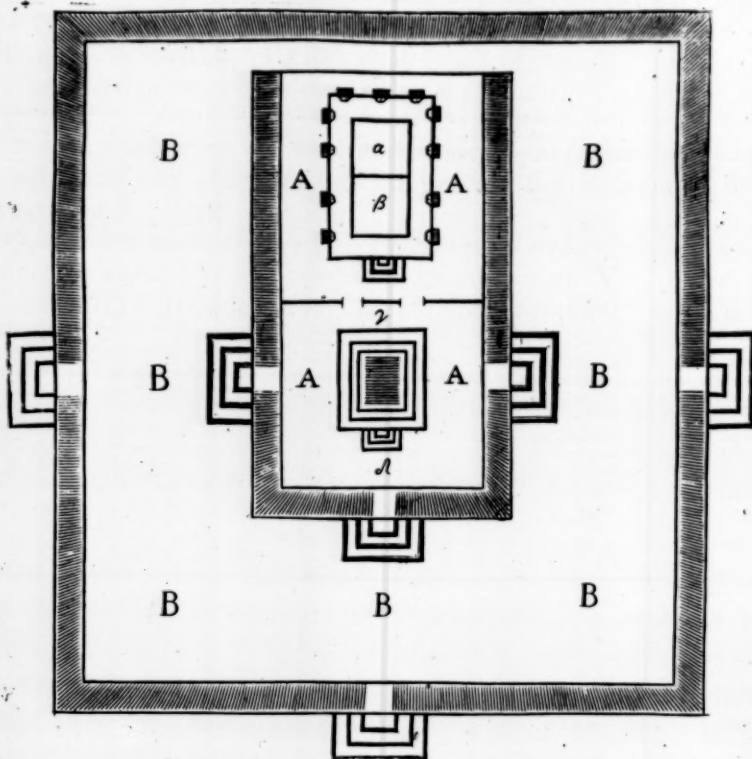
Sed inquires, non *Atrium exterius*, sed *Civitatem sanctam* à Gentibus conculcatam dici. Respondeo, *Atrium exterius* & *Civitatem sanctam* sese mutuò explicare, cum Atrium exterius locus fuerit Civitati sanctæ, seu populo Israelis, ad Divina conveniendi; imò in Deserto, unicum tantum Atrium habente Tabernaculo, (quod non nisi Sacerdotibus ac Levitis ordinariè ingredi fas erat) *Atrium exterius* nullum fuit, præter Castra Israelis seu Civitatem sanctam. Perinde igitur sensus est ac si diceretur, *Atrium quod extra Templum est ejice foras, & ne metiaris illud: nam datum est Gentibus, & calcabunt (illud) mensibus XLII.* Pro Relativo autem (*illud*) substituitur Substantivum, & quidem ejusmodi quod rem Antecedenti designatam declarèt; *Civitatem*, inquit, *sanctam calcabunt mensibus XLII.* Enallage autem Substantivi pro Relativo sæpe, tum in hoc Libro, tum alibi, occurrit; nempe cum aut Substantivum quod præcessit loco Relativi repetitur, aut ejus synonymum Relativi vice substituitur. Posterioris modi exemplum hic habes, & Act. 25. 21. Et sanè quid aliud esse dicemus *Gentibus dari*, hoc est, occupandi potestatem fieri, quàm *calcari*? & quid tandem calcarent Gentes nisi id quod eis datum fuerat? ut hæ quoque voces, non minùs quàm *Atrii* & *Civitatis sanctæ*, sese mutuò explicare videantur.

Ita Socrates θυσιαστήριον vocat, non sacram mentem, sed ἱερατεῖον. Vid. lib. 1. cap. 25. Gr. λέγει & confer cum Theodoro, lib. 1. cap. 14. Vide & Canon. Trull. 69. Zozimum lib. 5. τῶν πρὸς τὴν καλῶμενα θυσιαστήριον. Item Nicephorum lib. 8. cap. 30. disertis. Imò Josephus etiam vasa, quorum in Sacrificiis usus, appellare videtur θυσιαστήριον, ut ex collatione Antiquit. lib. 12. cap. 7. cum 1 Mac. 1. 22. apparere potest.

Ad Cap. 11.

Ichonographia ΤΟΥ ἹΕΡΟΥ, id est,  
Templi & Atriorum ejus.

AAAA  
Atrium interi-  
or.  
BBBB  
BBB  
Atrium exteri-  
or.  
αβ  
Ο ΝΑΟΨ  
fide Templum.  
α Sanctorum  
Sanctorum.  
β Sanctorum.  
γ δ Altare  
holocausti.  
Αγ Αδ  
Thyphasterium



Duobus hisce Atriis (quorum, & non plurium, Scriptura meminit) posterioribus seculis, in Templo nimirum Herodiano, alio adhuc muro in Templi ambitu exstructo, tertium additum fuit, quod *Gentium* & *immundorum* dicebatur; sed pro sacro non habitum: quinimo in columnis ibi positis, tum Græcis tum Latinis literis, inscriptum fuit, Μη δέιν αλλόφυλον εἰσὶν τῷ ἁγίῳ παρεῖναι, *In Atrium sanctum transire alienigenam non debere.* Josephus de Bello Judaic. l. 6. cap. 6. Græc. id'.

## MYSTERIUM D U O R U M T E S T I U M

in sacco prophetantium.

**G**Entibus in Atrio populi Dei seu Civitate sancta stabulantibus, *TESTES* seu *PROPHETÆ* à Deo *binì* prædicant *pullati* & *amicti succis*. Hi sunt veritatis Divinæ Interpretes & Assertores, qui sædam illam & lacrymabilem Ecclesiæ Christi contaminationem assiduis querulis deslerent, quosque Deus indefinenter Orbi Christiano cum Gentibus scortanti monitores, Sanctisque suis fidem servantibus duces, excitaturus esset. Nempe ad instar Parium illorum illustrium sub Veteri Testamento, *MOSIS* & *AARONIS* in Eremo, *ELIÆ* & *ELISÆI* sub Apostasia Baalitica, *ZOROBABELIS* & *JESUÆ* sub servitute Babylonica. Ex illorum putà numero, conditione, potestate, réque gesta, *Testes* isti Apocalyplici manifestè describuntur; quemadmodum & Ecclesiæ status in quo prophetarunt, Israelitico congruenter, Babylonis, Eremi & Gentilismi seu Baalismi imaginibus figuretur. Quod de *Testium* descriptione dixi, id in sequenti tabella, Lector, oculis tuis usurpato.

Moses



Moses & Aaron.	Elias & Eliseus.	Zorobabel & Jesus.
Ἐξουσίαν ἔχοντες τῶν ὕδατων, ἔριψαν αὐ- τὰ εἰς αἶμα, καὶ πα- τάξαι τὴν γῆν πᾶσιν πληγῇ. v. 6. "Οὐς εἰς τὴν ἀδικῆσαι, πῦρ ἐκπορεύε- ται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεδίει τοὺς ἔχθρους αὐτῶν. vers. 5. De Moſe & Aarone videſis Num. 16. De Elia 2 Reg. c. 1.	Ἐξουσίαν ἔχον- τες κτείνειν τὸν ἐχθρόν, ἵνα μὴ βρέχη. vers. 6.	Οὗτοί ἐσιν αἱ δύο Ἐλαῖαι καὶ δύο Λυχνῖαι, αἱ ἐνώ- πιον τοῦ Κυρίου τῆς γῆς ἵσῶσαι. vers. 4.

Jam ad textum accedamus. *Et dabo, inquit, duobus Testibus meis, ut prophetent diebus MCLX amicti saccis.* Ubi illud primò notandum venit, totam quæ sequitur prophetiam, ab hoc commate ad clangorem Tubæ septimæ, rei naturâ sic postulante, non viſo exhibitam, sed ab Angelo Christi personam ſuſtinente Joanni dictatam fu- iſſe; id quod obſervâſſe, ad genium allegoriæ ſeu typi rectiùs percipiendum haud parùm facit.

*Duobus Testibus meis* ] Duos dicit propter typum, qui, ut dixi, binorum eſt; acſi dixiſſet, Dabo Zorobabeli & Jeſuæ meis, Eliæ & Eliſæo meis, Moſi & Aaroni meis. Cui accedit quòd *Teſtes* eos vocat, *Teſtes* autem ex Lege \* duos eſſe oportuit ad ſta- biliendum omne verbum. Adde, quòd *Duo* dici poſſint, pro numero Tabularum Dei, quas in prophetia ſua adhiberent, Veteris & Novi Teſtamenti, quaſi duorum Teſta- mentorum Teſtes. \* Deut. 17, 15.

*Ut prophetent amicti saccis* ] Nempe lugubriter plangendo conculcationem Civita- tatis ſanctæ ex Gentilium cultu introducto, Dei veritati Teſtimonium perhibendo, & cohortando ad reſipſcentiam.

*Diebus 1260* ] Quot nempe in menſibus 42. continentur. Quos non eſſe *dies hora- rios* liquet, tum ex tribus illis diebus & dimidio, horum dierum partibus, paulò poſt Teſtimoni mortis assignandis; quos pro *diebus horariis* accipi non poſſe, arguunt quæ tunc gerenda prædicuntur: tum ex eo quòd Beſtia (cujus item duratio ſint) Cætui 144 M. Signatorum; Cætus autem Signatorum ſex primis Tubis contemporet, Tu- barum verò res tantillo tempore, quantum eſt dierum 1260 horariorum, ſeu triennii & ſemeſtris, decurri non poſſint. Sed cur, inquires, Gentium profanatio *Menſibus*, Teſtium autem purum Dei cultum aſſerentium prophetia *Diebus* menſuretur? Nem- pe, quia cultus Idolorum omnéque peccatum & error poteſtatis *tenebrarum* & *noctis* ſit, quibus *Luna* præſidet; contrà Religio vera *Luci* & *Diei* comparetur, quarum penes *Solem* præfectura eſt. Ideo Act. 26. 18. Pauli miſſio ad Gentes ab idolis con- vertendas dicitur, *ad convertendum eas à Tenebris ad Lucem, à poteſtate Satanae ad De- um*, Quâ mente eſt & illud, \* *Quæ ſocietas luci cum tenebris?* Jam verò *Menſes L U- NÆ*, *tenebrarum* dominae; *Dies* & *Anni S O L I S*, qui *luci* præſidet, motu dirigun- tur. Eadem de cauſa, ut \* poſtea videbimus, Beſtiæ blaſphemia, ſimiliter ad motum \* *L U N Æ*, *menſibus*; *Mulieris* verò in Eremo manſio, *annis* & *diebus*, ad motum \* *S O L I S*, numerabitur. \* 2 Cor. 6. 14. \* Cap. 13. 5.

*Hi ſunt due illæ oleæ & duo candelabra, coram Domino terræ conſiſtentes.*

Id eſt, ſunt inſtar *ZOROBABELIS* & *JESUÆ*, quos olim Domimis unxe- rat ad Eccleſiam Judaicam, ſub captivitate Babylonica perditam, denuo inſtaurandam, atque *Teſtibus* hiſce conſimiliter ſub Gentium ſervitute procurandam. Alluſum enim eſt ad *duas iſtas oleas* quas Zacharias viderat utrinque Candelabri aurei crescentes, oleumque Lucernis ejus ſuppeditantes, Zach. 4. de quibus Angelus rogatus, quid ſibi vellent; *Hi ſunt*, inquit, *duo filii olei ſtantes coram Domino totius terræ*; indigitans duo Eccleſiæ ſub Gentibus tum ſervientis capita, *ZOROBABELEM ducem* & *JESUAM Pontificem*, de quibus paulò antè prophetaverat.

*Candelabrum* enim ibi ſeptem lucernarum *Templum* designabat, ejusque typo illius temporis *Eccleſiam*: cujus inſtaurationem conſervationemque duo *Uncti iſti* procura- turi eſſent, *non copiis, non robore*, ullòve adminiculo humano, ſed virtute ſolius Dei, modo quodam inviſibili & mirabili operantes; quemadmodum *Oleæ* iſtæ Candelabro utrinque aſſiſtentes oleum luminibus ejus ſufficiebant viâ planè extraordinariâ nec perceptibili. Zach. 4. 6.

Ad Cap. 11.

At quorsum, inquires, hic apud Joannem non unius, ut apud Zachariam, sed duorum Candelabrorum mentio, quibus itidem, & non Oleis duntaxat, duo isti Prophetæ assilari videntur? Fateor me hic hæzere, necdum satis expeditam & liquidam hujus discriminis rationem invenisse. Interim in verbis puto Hebraismum latere, eisque acsi dixisset, *Hi sunt due illæ Oleæ, ad vel juxta duo candelabra, coram Domino terra consistentes*: ita ut Testium solummodo cum Oleis comparatio fiat, Candelabrorum verò adjectio non nisi ad Olearum descriptionem pertinere judicetur. Nam copulativa Hebræis quandoque vice *et* præpositionis est, id est, pro *cum*, *juxta*, *apud*; ut 1 Sam. 14. 18. *Quia erat arca Dei in die illo & filii Israel*, id est, *cum filiis Israel*. Vide Lexicon Schindleri. Sed manebit nihilominus difficultas de duobus Candelabris. Anigitur dicendum unicum illud apud Zachariam Candelabrum hic pro duplici censi, propter nempe geminum ab utraque parte scapi lucernarum ordinem, & duas oleas utrisque seorsim oleum infundentes? Est quoque apud Zachariam *septem & septem*, i. *bis septem, infusorum* mentio; sed quorsum spectet non satis liquet. An verò binarium istum putemus ad Ecclesiæ Christianæ conditionem designandam privatim pertinere? nempe, aut quasi ex duobus populis, Judæis & Gentibus, congeminantis; aut, quod verò forsitan propius, quia tempore quo Testes pullati ingemiscerent, unâ cum Imperio Romano, in Orientis & Occidentis dividendâ? Ut ut sit, certum est, Candelabra, non Prophetas aut Antistites Ecclesiarum, sed Ecclesias ipsas denotare, ex eo quod suprâ cap. 1. Angelus *septem Candelabra* totidem Ecclesias interpretetur: *septem*, inquit, *Candelabra quæ vidisti, septem Ecclesiæ sunt*.

Vers. 5.

*Quos si quis voluerit ledere, ignis prodit ex ore ipsorum & devorat inimicos eorum: Et si quis voluerit eos ledere, ita oportet eum occidi.*

Non manu, non ferro aut pugionibus sese ulciscuntur *Testes*, si quando ab hostibus læsi fuerint; sed *ex ore ipsorum* prodit vindicta, id est, oralibus telis inimicos configunt; dum nempe iram Dei, ministrorum ejus violatoribus impendentem denunciant, aut precibus & gemitibus suis ultionem impetrant. *Ignis* enim hic, qui *ex ore Testium* egredi perhibetur, *Ultionis* verbum est; juxta illud Domini ad Jeremiam cap. 5. 14. *Ecce ego do verba mea in ore tuo in IGNE M, & populum istum in ligna, & vorabit eos*. Moses quidem & Aaron, & postmodum Elias; illi in seditionis Korachicæ conjuratos, hic verò in Ahaziæ Regis Baalicolæ ministros, *ignem* propriè dictum cælo devocarunt: at nostrorum Testium *ignis* mysticè interpretandus est, cum, monente mox Spiritu S. Ægyptus nostra, proindeque Eremus, *πνευματικῶς* accipiantur. Porro quod Prophetæ in nomine Dei denunciant, idem & ipsi patrare dicuntur, ut ostendit quod ad eundem Jeremiam ait Dominus, c. 1. 10. *Præfeci te, inquit, gentibus & regnis, ad extirpandum & demoliendum, & ad perdendum & destruendum, ad edificandum & plantandum*: nè quis jam miretur, quod *ex ore Testium* prodire dicatur *ignis* seu vindicta Divina, penes quos tamen sola denunciandi aut à Deo impetrandi potestas sit.

Ita propriam injuriam ulciscuntur *Testes*: Sequitur, quâ ratione etiam contumeliam Templo Dei illatam. Videlicet

Vers. 6.

*Potestatem habent claudendi cælum, nè pluat (pluvia nempe mysticâ) in diebus prophetiæ ipsorum.*

Vid. Deut. 32.

\* 17.

\* 1. Cum San-

hedrin Elias

ebatuisse dici-

tur אֶרְקִיָּא

דַּמְסָרָא

clavum pluvia.

Hoc est, \* clavium potestate instructi sunt, quâ novis istis Gentilibus, cultûs Christiani contaminatoribus, cælum claudant, nè sanguinis Christi gratia per Baptismum ob signata tamdiu super eos stillet ad remissionem peccatorum, quamdiu idololatriis & superstitionibus suis pullatæ *Testium prophetiæ* causa esse perseveraverint. Dicam planius. Spe vitæ æternæ, solis puris Dei cultoribus promissæ, novos istos Idololatrias ex verbo Dei arcent; donec, stipulationis in Baptismo memores, ad unius Dei cultum per unicum Mediatorem Jesum Christum, abjectis Satanæ cultibus, redierint, sicque finem lugubri *Testium Prophetiæ* imposuerint. Quemadmodum & Elias non prius Israelitis, siccitate jam propè enectis, pluviam reddiderit, quàm Baalis prophetæ ejusque cultus exterminarentur.

Hujusce autem potestatis *Testium* exemplum habemus infrâ cap. 14. 9. *Si quis, inquit, adoraverit Bestiam & imaginem ejus, & acceperit charactèrem in fronte sua aut manu sua; Bibet hic ex vino ira Dei, ex mero misto in calice ira ipsius, & cruciabitur igne & sulphure, in conspectu Angelorum sanctorum & in conspectu Agni: Et fumus tormenti ipsorum ascendet in secula seculorum, &c.*

Denique *potestatem habent super aquas, convertendi eas in sanguinem, & percutiendi terram omni plagâ, quotiescunque voluerint.*

Cujusmodi nempe potestatem exercuerint Moses & Aaron Israelem ex Ægyptiaca servitute educaturi. Unde colligo, potestatem *Testium*, typo isthoc figuratam, non ad omnes Prophetiæ pullatæ dies, sed ad finem eorum pertinere, seu tempus *Phylarum*;



larum; quando nimirum *Testium* seu *Prophetarum* istorum auspiciis, quasi Moſis & Aaronis, populus Chriſtianus, plagis *Ægyptiacarum* imagine expreſſis, ſimiliter de Beſtiæ tyrannide atque ſervitute educendus eſt. Siquidem prima phialarum plaga terram ulcere percutit; ſecundâ & terciâ aquæ in ſanguinem vertuntur; cæteræ aliis adhuc gravioribus Beſtianos ſeu gentes in Atrio Templi ſtabulantes plagis conficiunt. Quorum omnium interpretationem ſuo loco ſervamus. Sufficiat hîc, noviſſimam hanc poſteſtatem ad *Phialarum* effuſionem retuliſſe. Sequitur,

*Sed cùm finituri ſunt teſtimonium ſuum, Beſtia quæ aſcendit ex Abyſſo faciet adverſus eos bellum, & vincet eos, & occidet eos.* Verſ. 7.

De munere & poteſtate *Teſtium* hætenus; ſequitur jam de fato quod ad finem prophetiæ ſuæ experirentur. Cujus deſcriptio ex hiſtoria Paſſionis Dominicæ tota conſtata eſt. Dominus enim Jeſus conſimiliter, cùm prædicationem ſuam toridem circiter, quot *Teſtium* prophetia, dierum finiret, à Præſide Romano Beſtiæ hujus qua cum *Teſtibus* bellum eſt ( ſed ſexti capitis ſui vice ) legato occiſus eſt. Tertio poſt die, factò item terræ motu magno, reſurrexit; paulòque poſt, die nempe quadrageſimo, in cælum nube receptus aſcendit. Quæ omnia in hac *Teſtium* ſeu *Prophetarum* ipſius clade voluit Deus repræſentari: ut ſicuti in muneris ſui ſtatu Parium iſtorum illuſtrium ( de quibus antè ) ſimilitudinem geſſerant; ità in perfeſſione & morte Chriſto Domino ſuo, *Teſti* illi fideli, conformes efficerentur; quod quidem ipſis in mediis ærumnis ſuis & ſolatio eſſe debet & gloriæ.

Sed textui lucem faciamus. Cùm finituri ſint, inquit, *teſtimonium ſuum* ( ſic enim ὅταν τελέσωσι vertendum, non de præterito, cùm finierint ) *Beſtia quæ aſcendit ex abyſſo faciet cum iſis bellum, & vincet eos, & occidet eos*: Id eſt, cùm jam, parte *Civitatis Sanctæ* ſeu Orbis Chriſtiani incolarum, de idololatriis & abominationibus ſuis, agnitâ Gentiliſmi ſœditate, reſipiſcente, & Templum Dei apud ſeſe repurgante, *Teſtes* gratulabundi ſaccum exuere & diuturno planctu ſuo deſungi inciperent, nondum tamen penitus deſuncti eſſent; *BESTIA illa Romana ſepticeps* vicis noviſſimæ ( de qua cap. 13. ) uſque eò pullatorum iſtorum concionem valuiſſe indignata, faciet eis bellum, vincet & occidet eos. Quorum primum, de *Teſtium* planctu finiri cœpto, ab initio Eccleſiæ reformatæ hucusque continuè factitatum eſt.

Alterum, de bello & cæde, etiamnum futurum eſſe ſuſpicor. Brightmannus quidem noſter illud jamdudum, in Bello nimirum Smalcaldico, ſub Carolo V. Cæſare, impletum cenſuit. Alii modernæ Eccleſiarum Germanicarum ſtragi accommodant. Et quis tam triſtem Eccleſiæ Caſum non multò magis præteriſſe mallet quàm adhuc metuendum ſuperſeſſe? Sed non eſt ex voto noſtro interpretatio dirigenda: imò majori cum periculo in partem iſtam quàm è contrâ errabitur: plus ſiquidem ad pietatem valet calamitatis futuræ expectatio, quàm credula nimis de ea quaſi jam tranſacta ſecuritas. Adhuc autem metuendam eſſe cladem iſtam noviſſimam duo mihi perſuadent. Primum, quòd luſtuofa illa Gentium Civitatem Sanctam ſeu Religionem Chriſtianam conculcantium tempora, ſive MENSES XLII, tantisper dum Beſtia regnaverit, periodum ſuam compleviſſe dici non poſſint; proindeque neque contemporanei accoævi iſdem *Teſtium* in ſacco & cilicio plangentium DIES. Alterum, quòd hac *Teſtium* clades proximè anteceſſura ſit ( ut paulò poſt audiemus ) cladem & ruinam Urbis magnæ, id eſt, Romæ, quam tam propè abeſſe non patitur *Phialarum* ſeries; utpote quarum quartam ( quamvis in præſenti rerum motu id agi ſperandum ) nondum præterveſti ſimus, ut ibi docebitur. Atqui Urbis ruinam ad quintam ſpectare mox oſtendimus: cujus idcirco prodromam fore cladem iſtam de qua agimus, admodum verò conſentaneum eſt; præſertim cùm Chriſto Imperatori noſtro ſolenne ſit, non niſi crucimethodo hoſtes debellare & victoriam ſuis largiri. Neque tamen, ex eo quòd clades hæc noviſſima ſit atque etiamnum futura, quicquam de gravitate ejus ſupra omnes quæ præceſſerunt certò ſtatui poteſt. Fortè enim, non tam gravitatis nomine ( certè non diuturnitatis ) quàm quòd in ſignum eſſet protinus tunc finiendi luſtus *Teſtium*, atque instantis ruinæ Romanæ Urbis, ideo ſola ex omnibus quibus Beſtia Sanctos contritura eſſet cladibus ſingularem mentionem & deſcriptionem meruit: perinde nempe ut circundatio Hieroſolymorum ab exercitu Ceſtii Galli, paulò ante fatalem per Titum obſidionem, in excidii ejusdem tunc instantis & pro foribus ſignum prædicta fuerit: Ut quemadmodum Apoſtoliſ, de temporis illius excidii ſignis quærentibus, dixerit *Servator, Cùm videritis circundari ab exercitu Jeruſalem, tunc ſcītote quòd appropinquavit deſolatio ejus*: ſimile hîc innui putetur de excidio Babylonis; Cùm videritis triennalem iſtam & dimidii anni *Teſtium* cædem, ſcītote quòd appropinquavit deſolatio Urbis magnæ.

Ad Cap. 11.

Luc. 21. 20.

Ad Cap. 11.

Cædem autem quâ *Testes* à BESTIA sternendi prædicuntur intelligi puto significatione generalissimâ, quâ necem etiam comprehendat metaphoricè seu analogicè dictam. *Mori* enim eâ notione dicitur, qui in quocunque statu constitutus, sive Politico sive Ecclesiastico, seu quovis alio, definit esse quod fuit; unde & occidit qui tali morte quemquam afficit. Siquidem in stylo sacro *Vivere* subindè est *Esse*, *Mori* Non esse. Quâ mente *Satana* & *peccato* mori dicimur, cum eorum mancipia in posterum esse definimus; & *Christo vivere*, cum ejus esse incipimus. Et omnino poscere videtur oppositionis ratio, ut cujusmodi futura sit post patratam cædem resurrectio *Testium* ad vitam, talis foret & ipsa cædes: Illam verò analogicam esse pater, quia nulla resurrectio propriè dicta futura sit ante Christi adventum sub Tuba VII. hæc verò sit, currente adhuc sextâ.

*Testium* igitur in bello occubitus, si ad istiusmodi intelligendi normam exponamus, videbitur esse illorum ab officio & statione quam in Ecclesia, vi prædicationis suæ reformatâ, aliquantisper consecuti sint, deturbatio & dejectio; sive ea cum morte corporali conjuncta sit, sive secus: adeò ut *vitam*, qualem tum vixerant, *propheticam* deinceps non vivant, muniâve ejus exerceant ampliùs. Quo simul necesse est futurum ut, columnis suis subductis, Bestiæque pseudoprophetis in locum prophetarum Christi postliminiò substitutis, tota Ecclesiæ Reformatæ politia, quàm latè hoc acciderit, in terram concidat. Quod citiùsne anseriùs futurum sit, solus ille novit in cujus manu sunt *tempora* & *opportunitates*.

Interim, nè fortè quis decipiatur, illud accuratè animadvertendum, Bellum hoc BESTIÆ novissimum non esse ejusdem generis cum eo quod adversus Sanctorum cœtum hucusque continuè gesserat (de quo nempe in BESTIÆ historia dicatur cap. 13. quòd datum sit ei bellum gerere cum sanctis, & eos vincere;) sed omnino diversi. Quorsum enim illud tanquam ultimis Bestiæ temporibus peculiare narraretur, quod si non ab incunabulis suis, saltem jam indè ab ἀρχῇ sua, ei solenne fuerat? Aliud igitur est bellum quod Bestia gessit contra sanctos universè, aliud quod in novissimo suo gerit cum Prophetis, qui jam cilicio exui planctumque suum propheticum finire cœpissent, id est, Antistitibus Ecclesiæ parte suâ reformatæ. Id quod ampliùs ex diverso utriusque belli eventu manifestum est; illic sanè prospero, hîc admodum funesto. Illic enim *potestatem* consequuta est Bestia in omnem tribum, linguam & gentem, &c. hîc verò subitam & fatalem sibi ruinam accersit, ut in textu videre est.

Vers. 8.

Et cadavera eorum (jacebunt) in πλατεία URBS magna, quæ vocatur spiritualiter Sodoma & Ægyptus, ubi & Dominus ipsorum crucifixus est.

URBS illa cognomine *Magna*, ROMA est, sic dicta, non tam quantitatis intuitu, quàm quòd aliarum Urbium regina esset; juxta illud Angeli cap. 17. ult. *Mulier quam vidisti est URBS illa MAGNA, quæ regnum habet super reges terræ*. Quemadmodum nomine *REGIS magni* (quomodo Deus appellatur Ps. 48. 3. & Matth. 5. 35. quique titulus olim peculiariter Regibus Assyriorum & Persarum competeat) innuitur Rex regum, qui in alios reges potestatem habet. Unde per totam Apocalypsin, quocunque aliàs nomine ROMA appellatur, sive *Babylonis*, sive *Meretricis*, semper hoc titulo *Magna* insignitur; ut *Babylon illa Magna*, *Meretrix illa Magna*. Adde, quòd in tota Apocalypsi nulli præter ipsam urbi titulus iste tribuitur, nisi, demum post excidium ejus, *Novæ isti Jerusalem de cælo descensuræ, in cujus lumine deinceps ambulant Gentis*: quam qui hîc significari putaret, ei sanè helleboro opus esset. Atqui nec Jerusalem Joannis ævo fuit, neque ulla alia Jerusalem præter ipsam unquam futura est *Urbs Magna*, seu aliarum Orbis urbium caput & regina.

Cap. 21. 10.

Additur, *Quæ vocatur spiritualiter Sodoma & Ægyptus*: *Ægyptus*, ob tyrannidem in populum Dei, instar Ægyptiacæ; *Sodoma*, ob scortationem, scilicet spiritualem. Est autem hic (quod Lector diligenter observet) *CLAVIS* allegoriæ, (cujusmodi plures in hoc libro occurrunt) quâ nempe Spiritus Sanct. semel innuere voluit, quicquid uspiam de plagis Ægyptiacis aut Sodomorum clade in hisce Visionibus exhibeatur, id omne πνευματικῶς, id est, mysticè, interpretandum esse; cum nempe ROMA, statûsve rei Romanæ, plagarum istarum omnium subjectum, *Sodoma* sit atque *Ægyptus* mystica. Occurrunt autem, de plagis Ægyptiacis, in descriptione *Tubarum* & *Phialarum*, necnon in hac ipsa *Testium* historia; de Sodomorum clade, in Judicio Bestiæ, c. 19. 20. & 20. 10. quorum omnium sensus hæc *Clave* aperiendus est. Hinc etiam demonstrari potest, *Tubarum* subjectum esse ditionem Romanam: quoniam ex earum plagis quædam Ægyptiacæ sint; cui autem plagæ Ægyptiacæ inferrentur nisi Ægypto? atqui hæc, Spiritu S. authore, *Roma* est.

Ita de *Urbe magna* res plana est. Sed quid sit πλατεία illa Urbis, cujus hic mentio, non adeò scitu facile est. Sanè enim pro *vico*, aut eo quod Latine *plateam* dicimus,



mus, aut foro, aut loco quovis alio intra Urbem, sumi non posse videtur; idque obsequentes rationes.

Ad Cap. 11.

Primò enim Christus Dominus, qui in hac *πλατεία* crucifixus dicitur, neque in Urbis Romæ neque Hierosolymorum vico aliquo, aut foro, aut arcæ crucifixus est; quinimo extra hujus portam, (Hebr. 13. 12.) in illius autem provincia duntaxat, à Pilato Præfide. Ergò *πλατεία τῆς πόλεως τῆς μεγάλης* non est vicus aliquis, aut via latior, intra alterutrius Urbis mœnia, sed locus extra Urbem.

2. *Πλατεία* singulari numero positam, ejus generis rem designare verisimile est, cujusmodi unicam Urbs habeat, non plures. At vici in qualibet Urbe, saltem insigniori, plures sunt.

3. Ibi jacere corpora Testium putandum est ubi bello victi sunt. At bello congregari non solet intra Urbis mœnia; sed, si non in hostico, saltem in regione & provinciis Urbi subjectis.

4. Quorum occisorum cadavera, per tres dies & dimidium, populi, tribus, lingue & gentes coram intueri potuerint, & curare nè sepelirentur; ea non in Urbis magnæ vico aliquo aut platea jacebant, sed aut dispersa fuisse, aut circumlata per provincias videntur; ad quas idcirco significatio *τῆς πλατείας* accommodari debeat. Et si quis dixerit, exercitum *Βεστια*, quo *Testes* fusi cæsiq; sunt, ex variis populis & linguis conflatum esse, ideòque facillè cadavera eorum cernere potuisse quos ceciderant: ad argumentum superius recurrendum est, Cum tantis exercitibus congregari non solere intra Urbis mœnia. Nam omnino res ita explicanda est, præsertim ubi nulla allegoriæ ratio obtendi potest, ut nè sensui literali quid absurdi insit.

Quid igitur hîc aliud dicemus, quàm *πλατεία* nomenclaturâ regionem & territorium univèrsam Urbis ditioni subiectum designari; idque significationis vel ab Hebraico *רצח* traxisse, cui sæpe in versione Septuag. respondeat? nimirum pro more & usu linguæ Hellenisticæ, quæ vocem Græcam voci Hebrææ *πολυσήμε* unâ significatione juxta usum suum nativum respondentem, etiam alteri significationi adhibere soleat; ut multis exemplis probari possit, si res esset hujus instituti. Jam verò *רצח* Hebræis significat quicquid omnino extrâ sit; sive extra ædes, ut vicos & vias in urbibus; sive extra urbem, ut *χωρὰν* regionem seu agrum circumjectum. Sanè Job 5. 10. ubi in Hebræo est *רצח פניו* *ל*, Chaldæus reddit, *Qui dat pluviam super faciem terræ, & mittit aquas super faciem provincie seu regionis populorum.* Vel à notione latitudinis, ut sit idem quod *πλάτος* *τῆς γῆς*, Isa. 8. 8. *Et extensio alarum ejus* (id est, Assyrii) *implebit latitudinem terræ tue, o Immanuel:* & Apoc. 20. 9. de Gog & Magog, *ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, & ἐκύκλωσαν* — *τὸ πᾶν τὸ ἡγαπημένον.* Huc enim facit quòd *רצח* quæ vox altera est quam Septuag. *πλατεία* transferunt, & *רצח* quæ *latitudinem* seu *πλάτος* significat, eandem omnino literas habeant, & utraque Chaldæis unâ eademque voce *רצח* dicatur. Vel denique notione latitudinis, quæ voci *πλατεία* nativa est, innuere voluit Spiritus Sanctus amplitudinem ditionis Urbis illius magnæ, quâ omnes Urbes superaverit, hodièque superet: ac si *ἐπὶ τῆς πλατείας* positum esset pro *ἐπὶ χωρὰς τῆς πλατείας*, &c. Sanè vox *πλατεία* Adjectivum est Substantivè positum, proindeque subintelligi aliquid debet; & verò aliud atque aliud potest, ad significationem ejus explanandam: nec scio an illa *vici* significatio apud veteres scriptores Græcos admodum reperiatur.

In Sanhedrin cap. 11. Sect. 6. mentio fit *רצח* *רצח*

Jam verò autem, cui hæc interpretatio sese probaverit, ei ampliùs obscurum esse non potest, aut quâ ratione Christus in *πλατεία* urbis Romanæ crucifixus dicatur, aut ubi Testium occisorum cadavera abjicienda sint; nempe non in Urbe Roma, sed intra ditionem Romanam. Scio equidem, complures nostrorum, ut ad eundem scopum perveniant, hîc Urbis nomine totam Urbis ditionem intelligere. Sed quid tum, amabò, *πλατεία* erit? Nam quorum alterutrum ut sit propè necessarium videtur, neutrum esse potest. Non ditio, ut quæ jam ipsius Urbis nomine designetur: Non provincia aliqua, ut quas Urbs magna plures habeat; *πλατεία* verò unum quid & singulare, singulari numero positum, innuat. Atque hæc de *πλατεία τῆς πόλεως τῆς μεγάλης* notâsse sufficiat: jam pergamus ad reliqua.

Et cernent (homines) ex tribubus & populis & gentibus cadavera eorum per tres dies & dimidium, & cadavera eorum non sinent poni in monumentis. Vel, Et erunt \* ex tribubus & populis & gentibus qui cernent cadavera eorum, &c.

Verf. 9. \* De partitiva hæc locutione Hebræis & Syris familiarissima vid. Ludovic. de Dieu Com. in Evangel. p. 134. in fine.

Utrum hoc in immanitatis, an verò beneficii partem accipiendum sit, in ambiguo est; nec nisi ex prophetiæ complemento determinandum. Potest enim accipi vel tanquam ab hostibus profectum, hoc insuper ignominie, ad cumulum quam patraverant cædis, adjicientibus, ut intersectorum corpora sepulturâ prohiberent: Vel tanquam ab amicis & fautoribus Testium, hæc nimirum ratione, quasi mox revicturis consulenti-

bus.

Ad Cap. II.

bus. Ut ut enim maximæ alioquin immanitatis sit non sepelire mortuos, & insepultum abjici, præsertim apud Judæos, pro summa ignominia habebatur; tamen qui ita occubuerunt ut non planè desperatum sit quin adhuc vitæ restitui possint, eos sepulcri claustris tantisper prohibere in beneficii loco ponendum est. Si prius statuendum; innui hoc typo videtur aliqua *infamiae* aut *ignominiae* nota quæ Bestiani, sustulisse *Testes* haud contenti, eisdem insuper multabunt. Sin posterius; *subsidiis* aliquid à populis Reformatis, quorum formidine, utpote multitudinis longè maximæ, ideòque, recenti adhuc vulnere rebûsque nondum confirmatis, ad desperationem haud impunè provocandæ; aut saltem operâ & favore occulto, futurum sit, nè ita cum *Testibus* agatur ut nulla spes sit reviviscendi. Achmetes ex Indorum disciplina, Apotel. 130. *Si quis in somnis visus sibi fuerit sepultus, sepulcrum ipsum ad plenam certitudinem interitus ejus spectat. Si videre visus fuerit defectum aliquem rerum ad sepulturam pertinentium, is defectus ad spem refertur.* Si jam quæras, ecquid in textu appareat quod ad hanc interpretationem potius inclinet quàm ad illam? Ego verò illud in hujus rei argumentum traherem, quòd cum diverso modo & verbis suppositum hîc enuntiet atque cum de hostibus sequenti versu agat, non eisdem hîc atque illic intelligi velit, sed diversos; illic quidem hostes, hîc verò amicos *Testium*. Nam de hostibus in sequenti versu exultantibus & munera invicem mittentibus dicit, *Οἱ κατοικῶντες ἐν τῇ γῆς* de istis verò qui *Testium* cadavera non sinent in monumentis, *Ἐκ τῶν φυλῶν καὶ λαῶν καὶ γλωσσῶν καὶ ἐθνῶν*, partitivè, quasi certos quosdam notaret diverso à reliquis ingenio. Judicet Lector.

*Per tres dies & dimidium.*

Id est, ut videtur, *triennium semestrem*. Nam de *diebus horariis* intelligi non posse arguunt quæ tunc gerenda prædicuntur. Ecquis enim credat, *tridui & dimidii diei* spatiolum aut famæ necis *Testium* per Orbem disseminandæ, aut Legatis cum muneribus ultrò citròque inter gentes mittendis, sufficere? Imò nè parandis quidem sufficeret. Adde quòd dimidium diei horarii, seu horæ duodecim, hujusmodi actibus determinandis prorsus ineptum sit. Non enim ad horas res istiusmodi observari solent, quinimo ad menses, saltem ad dies integros. Interim animadvertendum, tempus hîc computari non *Testium* occidendorum, sed quo jacebunt mortui & inanimés postquam jam occubuerint. Quamdiu autem bellum ipsum durabit, quantumque temporis dabitur *Prophetis* interficiendis, non nisi Vaticinii complementum docebit.

Vers. 10.

*Et qui habitant super terram gaudebunt super illis, & hilares erunt, & munera mittent invicem, quòd hi duo Propheta torserant habitantes super terram.*

De more mittendorum munerum in publico gaudio aut in magna lætitia, vide Estheræ c. 9. 19, 22.

Vers. 11.

*Sed post tres dies & dimidium, Spiritus vitæ à Deo ingressus est in illos, steteruntque in pedes suos; & metus magnus cecidit in eos qui spectarint ipsos.*

Qualis erat *Testium* mors, talis erit excitatio à mortuis seu resurrectio, nempe restitutio in statum pristinum; idque non tam operâ aliquâ aut auxilio humano, quàm digito Dei, qui mirabilis est in operibus suis. Hoc enim innuit, *Spiritus vitæ à Deo ingressus est in illos*. Achmetes Apotelesm. 6, & 7. ex Ægyptiorum & Persarum disciplina: *Si quis in somnis suscitationem mortuorum videre visus fuerit, eares vincitorum liberationem ac bellorum finem significat.* Apot. 6. ex calamitatibus ereptionem. Videtis Ezech. cap. 37.

Vers. 12.

*Et audierunt vocem magnam de cælo dicentem ipsis, Ascendite huc. Ascenderuntque in cælum per nubem (vel in nube;) & conspexerunt illos inimici eorum.*

\* Targ. in nube gloria sua.

Non restituentur solummodo *Testes* in locum & stationem pristinam, quinimo evenientur in sublimiorem aliquem honoris & potestatis gradum. Id enim *nube vehi & in cælum ascendere* significat. Vide Dan. 7. 13. Isai. c. 14. 13. & \* 19. 1. Unde in Apotelesmatis infomniorum, quæ ex priscis Ægyptiorum & Persarum monumentis collegit Arabs ille quem toties laudavi, Apomalar an Achmetes? legitur, *Si Rex in nubibus consedissee sibi visus fuerit, & vehi quòcumque libeat, barbari hostes ei servitutem servient, quibus ipse cum imperio præerit.* Item, *Si Rex ad cælum quasi volasse visus sibi fuerit ubi sidera essent, super Reges ceteros eminentiâ potiatur & famâ.* Item, *Si Rex visus sibi fuerit sursum profectus in cælo consedissee, regionem eâ majorem quam possidet in potestatem rediget.* Apotel. 162, & 164. Hæc eò adduco ut ostendam, parabolam istam eâ quam dico significatione, apud Dei Prophetas, ex usu Orientis adhibitam. Non igitur, ut antea, ministerium *Testium* despiciatui erit, neque ipsi pro abjectæ & contemptæ sortis hominibus habendi. Aded illud quod Salvator de seipso dixit Luc. 24. 26. *Nonne hæc oportuit pati Christum, & [deinde] introire in gloriam suam?* in Prophetis quoque suis vim suam & veritatem consequetur. Et quis novit annon Ec-

clesia



clesia Reformata probrum Christo hæc parte illatum, *Testium* ad tempus sublatione, luitura sit; quòd eos pro legationis dignitate, dum fruebantur, non habuissent? Notum est nimis quid ab Ecclesiis Reformatis in hanc partem peccatum sit: utque dum Prophetæ Christi Templo Dei repurgando strenuè incubuere, alii interim, gazis ejus expilandis oblationibusque intervertendis, sanctissimum opus commaculârunt; nè alimentis quidem alicubi (magno veræ Religionis dedecore) relictis, quibus Ministri ejus honestè & pro ordinis sui dignitate sustentarentur; nedum ut quod superabundaret, ad Rei reformatæ amplificationem, belli sacri necessitates, afflictorum fratrum subsidium, aliòsque pios usus seponerent. Annon verò id genus fuit prævaricatio illa, ob quam olim Templum Judaicum Antiocho Epiphani prophanandum, atque Religio veri Dei triennio similiter conculcanda data fuerit? *Exercitus*, inquit Daniel, *dabitur ei contra jube sacrificium propter prævaricationem, & projiciet veritatem in terram, & faciet, & prosperabitur*, cap. 8. 12. Vide autem historiam lib. 2. Mac. ab initio cap. 3. ad 5. & judica. Sed nolo amplius unguem in hoc ulcere. Hoc tantùm adjiciam, Fortè hoc honoris & potestatis augmentum *Testibus* à resurrectione sua, supremi magistratûs jussu (quæ vox illa de cælo esse videtur) obventurum, tanquam in infamiae illius atque ignominiae compensationem, quâ eisdem Bestiani mortuos multaverant; si modò id significatum fuerit prohibitione istâ sepulturæ.

*Et in illa hora factus est terræ motus magnus, & decima pars Urbis* (puta illius magnæ) *cecidit, & occisa sunt in terræ motu nomina hominum septies mille.* Vers. 13.

Quo tempore *Testes* seu *Prophetæ* in vitam redierunt atque ascenderunt in cælum, factus est terræ motus magnus, i. magna gentium commotio & rerum politicarum conversio; quâ nempe *Testibus* via aperta, atque facultas data sit in vitam redeundi, cum tanto dignitatis & potestatis auctario. Eo gentium motu ΔΕΚΑΤΟΝ *Urbis corruit, & occisa sunt nomina hominum septies mille.* Quorum verborum sententiam ut, quantum in re futura fieri possit, vero quàm proximam assequamur, duo nobis præstruenda sunt & probanda. Primum, cum nullus non Bestiæ ruentis casus *Phialarum* aliquâ contineatur, eandem igitur hic Bestiæ cladem describi quæ ad effusionem *Phialæ quintæ*. Argumento est idem utrobique plagæ subiectum; illic *sedes* seu *thronus Bestiæ*, hic *URBS* illa magna. Essè enim *URBEM* illam magnam, *ROMAM* nempe, Bestiæ sedem, notius est quàm ut probari opus sit. Firmatur amplius, Quia clades quæ hic describitur tam propè antecedit plenariam Bestiæ abolitionem ad *Tubam VII*, ut nihil interea intervenisse narretur præter abitionem *V Æ secundi*. Jam verò omnimodo Bestiæ abolitio opus est *Phialæ novissimæ*; Abitio *V Æ secundi*, seu plagæ illius ab *Euphrate*, *Phialæ sextæ*. Ergò *Urbis* magnæ clades, quæ abitionem istam proximè antevertat, competit in *Phialam quintam*. Alterum à nobis præstruendum, est, *Urbis* magnæ casum istum essè ipsissimam *Babylonis* cladem, quæ cantatur cap. 18. Probatûr, quia ex eodem capite certum est istam *Babylonis* seu *Urbis Romanæ* cladem prægressuram essè plenarium Bestiæ excidium, & augustum Christi regnum cum *VII Tuba* ineundum. Jam verò quæ hic narratur *Urbis* ejusdem clades idem illud regnum tam propè antecedit, ut *Spiritus*, nullius præterea cladis mentione injectâ, ad Regnum illud & *Tubæ VII* descriptionem statim transeat. Necesse est igitur eandem utrobique *Urbis* illius cladem describi. Quis enim in animum sibi inducat, ut credat *Spiritum S.* cladem illam maximam omnino prætermisurum fuisse, minoris alicujus cladis mentione interpositâ, & cum illa nullo modo comparandæ?

His ita se habentibus, sequitur, hujus loci interpretationem ad illius normam dirigendam, & quasi ad *Lydium lapidem* probandam essè; adeoque istiusmodi horum verborum mentem quærendam quæ cum cladis illius *Babylonicæ* descriptione consentiat. Quod quâ ratione fieri possit jam videamus. *Philippus Nicolai*, *Augustanæ* confessionis Theologus, vir doctus & acutus, per ΔΕΚΑΤΟΝ & πόλεω: intelligi putat *Decarchiam* *URBIS*, seu decem Regna ditioni ejus subdita, quæ nempe in hoc gentium motu, à *Roma*, cujus imperiotot annis suberant, successu facto, deficerent, jussa ejus deinceps non factura. Idipsum nimirum quod alibi dicitur, *Decem Reges qui potestatem suam tradiderant Bestiæ, tum cum sermones Dei completi fuerint, odio habebunt Meretricem, solitariam eam efficient & nudam, carnes ejus comedent, ipsamque exurent igne.* Sed hujusmodi notio vocis Δέκατον, ut ut mihi ipsi de hujus loci sententia cogitanti prima sese obtulerit, & rei ipsius concinnitate valde ablandiebatur, postea tamen rem propiùs intuenti duriuscula visa est & insolens; ut verear nè iis qui simplicem & incoactam interpretationem desiderent hæud facillè sese sit probatura.

Aliam igitur interpretationem quæro. Et primò animum subit, Δέκατον fortasse *Tributin* nomen essè; sive ejus quod Pontifex ex toto Bestiæ regno, sive ejus quod ex latifundiis suis *URBS* ipsa domini jure accipit. Hanc *URBIS decimam* in magna ista

Ad Cap. 11.

ista rerum commotione casuram, i. *defecturam esse*; eoque innui, URBIS principatum prorsus extinctum iri: scilicet, agro sibi pro patrimonio attributo spoliata, & Pontifice vi indè pulso, prærogativam & dominium quod in urbes populósque longè latè-que exercere solebat amisuram; cùm, quod ei prærogativam & dominium concilia-  
 verat, non ampliùs futura esset, putà Regni Bestiani metropolis, aut Pseudoprophetae sedes. Notum est enim, *Tributum* esse domini symbolum, ejúsque nomine plerasque sub antiquæ Romæ imperio provincias omnium fructuum partem decimam quotannis persolvisse. Quod in Orientis quoque regnis solenne fuisse, tum ex I Maccab. cap. 10. 31. & 11. v. 35. tum ex illa juris regii summula, I Sam. 8. (cave enim quod de decimis ibi dicitur, de decimis sacris accipias; Regiæ fuerunt, regibus tanquam Vice-diis pendi solitæ) probati potest; quod & Aristoteles confirmat Oeconomicorum l. 2. Non igitur insolens videri debuit si quis hîc affirmaret, nomine *decimæ*, speciei tam vulgatæ, quodvis in genere URBIS tributum significari posse. Sed eò devenire non est opus, cùm in Italia ea tributî ratio necdum obsoleverit, & præterea Pontifex Romanus in Imperio suo Ecclesiastico imaginem ejus jam olim instauraverit, omnium beneficiorum Ecclesiasticorum partem decimam quotannis exigendo. Atqui huic interpretationi obstat, quòd tunc potiùs *Δεκάτη* dicendum fuisse videtur quàm *Δέκατος*. Præterea vox *ἐπεσε*, quâ necesse est effectum aliquem *terre motui* congruum designari, hujusmodi interpretationi non satis obsequens est. Imò si stare posset, ruinam tamen Babylonis, quacum eandem esse præsupponimus, nimis obscurè & dilutè, nec ut par erat, exprimere videretur.

Vers. 15, &amp; 17.

Tandem igitur, donec quis certius aliquid & textui magis consonum edocebit, eò dilabor, ut existimem per ΔΕΚΑΤΟΝ ἡ πόλις partem quidem Urbis intelligi, verùm non hodiernæ Urbis partem aliquam, sed totam; totam dico ROMAM *Pontificiam*, quæ *decima pars* est illius antiquæ. Quod quidem ità esse, neque veteris illius Romæ qualis Joannis ævo fuit hodie superesse plusquam decimam, ex sequenti ratiocinio perspicere licet.

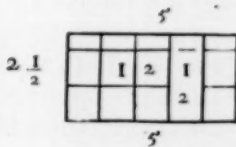
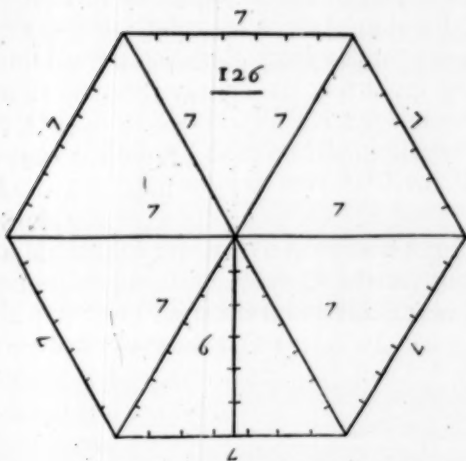
Siquidem ROMAM illam veterem, qualis Joannis ævo fuit, adstruit Lipsius, formam quod attinet, propemodum rotundam fuisse, haud tamen justè; semidiametrum ejus, à milliario aureo in capite Fori Romani statuto ad extrema ædificiorum, habuisse ad septem millia passuum, ambitum denique fuisse milliarium 42. Cùm igitur exactè rotunda non fuerit, ad aream ejus metiendam minuamus semidiametrum uno milliari (quantum scilicet in figura sexangula pro perpendiculari in latus minuendum esset) erit 6. quæ cum 21 dimidio peripheriæ multiplicata dabit aream Urbis 126.

Admirapd.  
lib. 3.

Jam verò ROMA *hodierna* seu *Pontificia* ambitum habet non nisi 13, aut 15 milli-  
 rium, ut nòrunt, inquit Lipsius, qui dimensi sunt; formam, ut ex ichnographia ejus videre est, quadrangularem proximam, oblongam, proportionem quasi duplâ. Cui idcirco dimetiendæ constituatur parallelogrammum rectangulum, cujus perimeter sit 15, longitudo ad latitudinem dupla: cujusmodi nimirum erit ex lateribus 2½, & 5. quibus inter sese multiplicatis, prodibit Area 12½. Jam numerus 126 numerum 12½ decies comprehendit. Est igitur Area posterior prioris, ideòque ROMA hodierna illius antiquæ, pars decima; quod erat demonstrandum. Cui hujusmodi ratiocinationes minùs usitatæ sunt, oculorum suorum judicium adhibeat in sequentibus diagramma-  
 tis.

ROMA



ROMA vetus xlii mil-  
liarium ambitu.ROMA hodierna xv mille pas-  
suum ambitu.ΔΕΚΑΤΟΝ  
τὸ πᾶλιν.

Non possumus quidem hic omnia ad lineam & regulam examinare; sed mirum est, id quod possumus tam propè convenire. Urbis autem hodiernæ ambitum definio, quibus ea nunc cingitur muris: nam extrà, contrà quàm olim, hodie non habitat, sed tota quanta quanta est muris includitur; muris verò quos ei Hadrianus I & Leo IV Pontifices, seu Pontificalis regni sedi jam factæ, terminum fatali quasi instinctu posuere. Nam ita tradit Blondus, muros qui nunc exstant ab Hadriano I centenis aureorum millibus è Thuscia contractis exstructos. Eos postmodum, ut ex aliis notum, Leo IV, ad annum Domini 850, sive refecit, sive perfecit, & Transtiberi seu Leoninâ Civitate adjectâ, Urbem in eam quâ nunc cernitur formam & ambitum complevit. Et quamvis spatii muris inclusi multum habet vacuum & desertum, tamen cum muri in præcipuis Urbis operibus numerandi sint, Urbs ipsa muris suis angustior putari nequit; amplior quidem esse potuerit, si, ut olim vetus illa, continentibus ædificiis quaquaversum extra muros porrigeretur.

Ut jam tandem finiam, summa huc redit; Id dicere sive innuere velle Spiritum Sancti. tantum *Urbis magnæ*, quantum ad hunc terræ motum superfuerat, id temporis ruinam fecisse, videlicet δέκατον τὸ πᾶλιν: neque enim amplius eousque superfuturum esse. Novem partes multis antè seculis casuræ erant, & verò nos vidimus cecidisse; partim cladibus & vastationibus quas Barbari tot vicibus intulerint, partim vetustate nimia fatiscences, partim etiam (ut ad quartam Tubam indicavimus) fulminibus disturbatas: DECIMA Pontifici Romano fato servata fuit, novi Imperii caput constituenda & Meretricularum Christianarum mater. Hanc *terræ motus* iste, qui cum *Tessium* resurrectione conjunctus erit, funditus demolietur.

Nec tamen fortasse necessarium fuerit ut Spiritum S. de Urbis decima parte locutum tam rigide, ut fecimus, ad leges Geometricas interpretemur: sat fuerit si, ut olim cum de populi Judaici excidio apud Isaiam agens dixerat, *Decima* ejus *servatum iri*, ac in Is. 5. 13. *terram suam reducem fore*; ita hic intelligamus, non tam justè *decimam*, quàm partem aliquam minimam, quasi *decimam*, de pristina illa *Romane Urbis* amplitudine ad Bestiæ hujus sedem & cladem novissimam superfuturam esse.

Additur, *Et occisa sunt in terræ motu nomina hominum septies mille.*

Hic si *nomibus hominum* hominum capita, seu singulos homines, intelligamus; nimirum exilis videtur numerus, neque pro magnitudine cladis quam alibi innuit Spiritus S. Ecquid enim in excidio Babylonis non longè major erit occisorum numerus quàm septem millium hominum? Et num effusionem Phialæ quintæ in *THRONUM Bestiæ* tantillâ hominum strage abituram verisimile est? Huic scrupulo ut aliquo pacto satisfiat; primò advertendum est, *Urbis* nomine hic intelligi non Cives & incolas, sed ædificia ac mœnia, id est, Regiam Bestiæ; sicque duplicem *BABYLONIS* interitum in hisce Vaticiniis describi: primò *BABYLONIS* pro *Urbe Bestiæ Regia*, puta, *URBE Romana*, ad Phialam quintam; deinde *BABYLONIS* pro *civibus* aut *Civitate Romana*, quam nimirum constituit *Papa* cum *Cardinalium* purpuratorum senatu, reliquæque

Ad Cap. II.

civium, præsertim Ecclesiasticorum, turbâ, qui, ROMA destructâ & concrematâ, aliò sese habitatum conferent, ad Phialam novissimam reservandi. Ad cujus nempe effusionem dicitur, præter alias, ubivis terrarum, Gentium & Civitatum, in terrâ motu illo longè omnium qui unquam fuerunt maximo, ruinas, etiam BABYLONEM illam magnam venisse in memoriam coram Deo, ut daret illi calicem indignationis iræ suæ: cum tamen BABYLONIS illa crematio & excidium, quod capitibus 18, & 19 describitur, omnino plenariam Bestiæ & Pseudoprophetæ exterminationem antevertat, ut in textu ibidem manifestum est. Scio quosdam aliter hunc nodum expedire, dicendo, BABYLONEM, cujus ad Phialam novissimam mentio, esse Constantinopolin, Turcarum metropolin: sed nunquam mihi persuadebunt Spiritum S. in primaria & præcipua omnium imagine tam insigni homonymiâ usum, & duas, non verò unicam semper & eandem, licet duplici respectu, BABYLONEM intelligere. Ad propositum igitur ut veniamus. Fieri fortasse potest ut prior illa BABYLONIS clades, id est, Romanæ Urbis devastatio & excidium, absque immani aliqua, nedum totali, civium nece peragenda sit. Et quamvis fumus ejus ascensurus sit in secula seculorum, id est, ipsa tota in cineres vertetur, & solo æquabitur, nunquam iterum habitanda; tamen magnam partem Civium ex Urbis clade evasuram; vel quia fugâ sibi tempestivè consuluerint, vel alia de causa, quam eventus manifestam faciet.

Vid. Isa. 34. 10.

Atque hæc una ratio est, quâ scrupulo de exili nimium cæsorum numero satisfieri possit. Altera est, si dicamus per ὀνόματα ἀνθρώπων fortasse designari ἀνθρώπους ὀνοματωμένους, Viros nominis. Hujusmodi enim Hypallage in Scripturis non infrequens est, ut in rectiōne nominum id quod epitheti loco est præcedat. Testantur Argentum scilorum Lev. 5. pro siclis argenti seu argenteis; immunditia hominis, pro homine immunditiei, i. immundo, ibid. c. 7. lex justitiæ, pro justitia Legis, Rom. 9. divitiæ gratiæ, pro gratia divite; & similia. Nomen autem pro celebritate omnibus ferè linguis familiare est, præsertim sanctæ; in qua וְשֵׁם אֱלֹהֵינוּ Viri nominis sunt Viri illustres: Filii בְּלִי absque nomine (Job 30.) ἀτιμοί, ignobiles, Chaldaeo Idiota. Unde Beza in annotationibus ad Ephes. 1. 21. & Phil. 2. 9. de exaltatione Christi super omne nomen, ut & Heb. 1. 4. nomen accipit significatione dignitatis & ἀξιώματα. Hujusmodi interpretationem si sequamur, (nec video quid opponi possit) nomina hominum erunt ἀξιώματα ἀνθρώπων, dignitates hominum; ὀνομαστοί, Viri nominis, homines illustres & dignitate præcellentes; quorum ad septem millia (& quid si pseudoprophetici ordinis, quem illi Ecclesiasticum vocant?) in hoc rerum gentiumque motu concidentur: numerum tamen septem millium ita definitum esse opinor, ut paulò major vel minor pro more Scripturæ intelligi possit. Ex plebeiis quantus numerus in hoc bello casurus esset, nihil attinebat dicere, cum illud ex illustrium clade conjici potuerit, nec Spiritus S. ad faciem occisorum calculo subducendam descendere voluit.

Sed & alia adhuc interpretatio dari potest, ut non opus sit ad hominum capita devenire: nempe si nomina hominum hominum cætus & societates interpretemur, propriis suis nominibus haud minùs quàm singulares homines appellari solitos, ut sunt Civitates, municipia, parœciæ, pagi, cœnobîa, & similes communitatum humanarum tituli. Hæc enim quid aliud sunt, si rem putare velimus, quàm ὀνόματα ἀνθρώπων? Sic enim Æschini Thebanorum politia vocatur Θεσβίων ὄνομα, & nomen Romanum ponitur pro Romanis. Quid si igitur ex istis communitatum humanarum titulis, quicunque tandem sint; & sive Romæ, sive in Statu quem vocant Ecclesiæ, ad septies mille in hoc gentium motu occidendi sint, id est, adversæ potestati succubituri, quod Scriptura pro more suo necem vocaverit? Sed non est quid temerè de re futura pronuntiandum, cum prophetiæ commentarius sit eventus rerum prædictarum. Hæc tamen eo fine in medium attuli, ut appareat multò hic, quod verba attinet, liberiores interpretationem esse quàm fortè vulgò putetur; cum Nominis vocabulum Scripturæ usus ad unam aliquam & certam significationem non astringat. Nec enim ὀνόματα ἀνθρώπων conjunctim extra locum quem præ manibus habemus usquam reperire est; nec ὀνόματα simpliciter de capitibus hominum, nisi bis tantum, Act. 1. 15. Apoc. 3. 4. alibi aliâ atque aliâ significatione adhibetur. Restat,

Et reliqui territi sunt, & dederunt gloriam Deo Cæli.

Nempe consternatione suâ, quâ vel inviti & ingrati digitum ejus agnoscant. Dei enim sapientiam, bonitatem, aut potentiam quocunque indicio agnoscere, est gloriam ei tribuere. Sicut qui à Deo deprehenso peccata sua confitentur, dicuntur gloriam Deo tribuere, ut \* Achan. Sequitur

\* Jos. 7.

Vas. 14.

VÆ secundum abiit, & ecce VÆ tertium venit citò.

Sententia est, Terræ motum istum magnum ad exitum VÆ secundi sive Tubæ sextæ continuatum iri, cum eoque unâ lugubrem Testium prophetiam tandem finiendam esse; liquidem



siquidem post tantam de Bestianis victoriam, ipsorumque in cælum potestatis & honoris ascensum, sacco non induentur amplius. Si jam autem VÆ secundum, seu Tubæ sextæ plaga, sit illa Turcarum ab Euphrate jam olim in Orbem Romanum exundatio, ut ibi interpretati sumus; fieri vix potest quin hæc ejusdem plagæ abitio sit exsiccatio illa aquarum Euphratis futura ad effusionem Phialæ quintæ, quò *paretur via regibus ab ortu solis venturis*, cap. 16. 12.

Ad Cap. 11.

A quo quidem Regum Orientis adventu (nè hiatus alioquin inter utramque Tubam relinquatur) inire videtur Tuba septima; adeoque mirificum illum Draconis, Bestiæ & Pseudoprophetæ, ad bellum Armageddunte gerendum, apparatus, (ibidem ver. 13, 14.) unâ cum eventu ejus ad Phialam novissimam (ver. 17, &c.) in ejusdem septimæ Tubæ initium conjici debere. Et sanè admodum congruum videtur, ut apparatus ad bellum ad eandem, quò prælium ipsum, Tubam pertineat.

Sed ex hoc dubitatio oboritur quæ solutionem exposcit, ideoque silentio haud prætereunda. Cùm enim idem sit Mensium XLII Bestiæ terminus qui est Dierum 1260 luctûs Testium, & verò Dies isti luctûs Testium ad abitionem plagæ Tubæ sextæ, seu VÆ secundi, finiantur; quæri non immeritò potest quare Bestiæ menses non ulterius putarentur, cùm post istum terminum, haud modicum Bestiæ etiamnum superfit, non nisi inchoatâ Tubâ septimâ abolendum.

Responderi potest, hoc fieri vel quia tunc Conversio Israelis & novum quasi Regnum inît (nuncupantur enim REGES *ab ortu solis*;) vel quia in Bestiæ duratione ad Romanæ Urbis imperium potissimum attenditur. *Urbs* verò *illa magna* Bestiæ regia in isthoc terræ motu capitur & disjicitur: usque adeò ut Bestia deinceps formam quasi mutaverit, cùm, Metropoli suâ sic depulsa, pro *septem montium* Regno (quæ altera septem ejus capitum significatio est) amplius haberi nequiverit.

Supereft in textu de clangore Tubæ septimæ, & augusto Christi Regno in MAGNO ILLO DIE JUDICII. Cujus interpretationem ad calcem Libri differemus, ut omnia eò pertinentia Vaticinia ibi simul & quasi uno intuitu repræsentemus.

## M E N S

## DRACONIS RUFİ SEPTICIPITIS

*cum Michaelē dimicantis de Puerperio.*



Rima BIBΛAPIΔIOT Visio, qua de egimus cap. 11. stadium Apocalyp- Ad Cap. 12.  
ticum totum ab initio ad finem permeavit, idque, ut alibi monuimus,  
ad connexionem ejusdem cum SIGILLIS & TUBIS indicandam. Ei jam Visioni reliqua ejusdem intervalli rei que Ecclesiasticæ  
Vaticinia, ad Βιβλαειδῖς systema complendum, connectenda veniunt.  
Ex quibus

*Bellum Draconis rufi septicipitis cum Michaelē* idem complectitur cum ATRIO *normali* rei Ecclesiasticæ intervallum; quo nimirum in Ecclesiam *Puerperam*, de Christo in Regem Orbi Romano edendo laborantem, Imperium Romanum DRACONICOLA diris persecutionibus sæviit, pèrque annos minimùm trecentos bellum gessit contra Christi Spiritum in servis suis potenter operantem. Sed MULIER tandem post multos in parturiendo dolores, sectiones, lanienas, Christum qualem parturiebat, Regem enixa est, *recturum gentes virgâ ferreâ*; DRACONEque de solio Romano deturbato, *facta est in ORBE illo salus & potentia & regnum Dei nostri, & potestas Christi ejus.*

Hæc summâ totius rei evidentia causâ præmissâ, ad textum particulatim explicandum veniamus.

*Et signum magnum, inquit, visum est in cælo.*

Verf. 1.

Quò nempe spectatum Joannes initio evocatus fuerat, & ubi superiores Visiones omnes spectaverat. Nec alium puto hujus circumstantiæ sensum quærendum esse. Manifestum est enim vel ex fine capitis præcedentis, Joannem hucusque in cælo spectasse.

*Mulier circumamicta Sole, & Luna sub pedibus ejus, & in capite ejus corona stellarum duodecim.*

Ad Cap. 12. Signum verò & imago pulcherrima ECCLESIAE primitivæ puerperæ; Christi nimirum Justitiæ solis fide circumfulgentis, elementa mundi (umbræne Legales, an Gentilis superstitionis tenebras?) pedibus conculcantis, Apostolicæ denique originis insignibus gloriosæ.

Methodum apud Andream Cesar. hujusmodi quid quasi per transennam vidit, ubi utramque interpretationem conjungit hisce verbis. Καὶ ὁ (inquit) ἑστηκὼς πρὸς τὴν ἐκκλησίαν ὡς ὁ ἀνθρώπος ὁ ἐκ τῆς ἐκκλησίας ἀλλὰ καὶ ὁ ἐκ τῆς ἐκκλησίας καὶ ὁ ἐκ τῆς ἐκκλησίας. Ecce enim legalem nocte-lucis Luna lucem, etiamque mundanam quæ instat Luna mutabilis Inconstans existit, sub pedibus prostratam tenet.

Vid. Athenag. p. 15.

Verf. 2.

Plerique LUNAM symbolum esse volunt rerum terrenarum & mutabilium, quas Ecclesia Christi infra se despicit. Quod etsi verum sit, tamen nusquam, ut opinor, in tota Scriptura LUNA de hac proprietate celebratur. Symbolorum autem Prophetarum interpretatio haud faciliè aliunde petenda est quàm ex iis proprietatibus quibus Scriptura alicubi attestetur. Jam verò illud certum est, pleraque Festorum, quibus cultui typico operabatur, ad Lunæ motum descripta fuisse, ut Novilunia, Pascha, Pentecoste, Festum tabernaculorum; imò totius anni Ecclesiastici rationem ab ejus motu pependisse; quò fortè spectat illud Psal. 104. 19. fecit Lunam לְמִשְׁרֵי, id est, eis septuaginta. Quidni igitur LUNÆ symbolum ad cultum Mosaicum referri potest? quem nempe Ecclesia revelatione Christi quasi prostratum cernit & pedibus suis subjectum: juxta illud Apostoli ad Colossenses cap. 2. 14. asserentis, Christum delevisse quod adversum nos erat chirographum rituum, & cruci suæ affixum è medio sustulisse.

Porro, cum Deus Solem luminare majus ad dominium diei creasse dicatur, Lunam verò luminare minus ad dominium noctis; quidni LUNÆ noctis præfecturam sortitæ symbolum, quod est potestatis tenebrarum seu apparatus caliginis, id est, satanæ demonumque ejus in idolis cultum, significet? Ità quidem ut res tota ad Baptismum transferri possit, quo Ecclesia illuminanda Christumque induturæ, cultum idolorum, Satanæ, ejusque Angelorum, cultuum & pomparum abrenunciatione, proculcat. Hæc enim omnia vetus abrenunciationis formula disertè continebat; & præterea abjuraturi ad Occidentem convertebantur, tanquam ad plagam cæli unde Nox oritur; sicut è contrario fidem Christo & Deo vero Uni-trino professuri, ad Orientem, tanquam plagam unde Sol abacta nocte reducit diem. Dionys. Areop. de Hierarch. Eccles. cap. 2. Cyrillus Hierosol. Cateches. 1. mystagog. Gregor. Naz. Orat. 40. Hieron. ad cap. 6. Amos. Ambros. De iis qui mysteriis initiantur, cap. 2. Quinetiam ejusdem figuræ intuitu (ut supra quoque observatum) duratio Apostasiæ seu contaminati idolis Christianismi mensuris, ad motum LUNÆ definitur; Mulieris autem & Testium in Christi fide perseverantium, annis & diebus, ad motum SOLIS. Utri tamen interpretationi potiùs accederem in ambiguo sum, & an alterutri tantum, an utrique. Sanè Apostolus ad Galatas, cap. 4. utrumque, tam pædagogiam Mosaicam quàm cultum idolorum Gentilium, promiscuè Elementa mundi vocare videtur; utrumque Ecclesia Christi pedibus suis subjectum gloriatur. Utatur Lector judicio suo.

Et in utero habens, clamabat parturiens, & distorquebatur ad pariendum.

Ecclesia, quæ universè & abstractè velut Idea spectatur, Mater est; quæ verò respectu singulorum, qui in ea continuo gignuntur, sobolem habet, quam Deo parturire & parere dicitur. Hoc in Prophetis adeò obvium, ut de eo non opus sit amplius verbum addere. Videtis Ezech. cap. 16. usque ad v. 21. item cap. 23. v. 4. Isai. cap. 54. Hoseam c. 2. v. 4, 5. Non est igitur allegoria hæc parte cujusvis importunitate vexanda, quòd scilicet Matrem à sobole distinguat, quæ tamen alioquin in unam eandemque Ecclesiam coalescant. Kimchi ad Hof. 2. v. 2, 3. Comparatur Synagoga, seu Congregatio, Matri על רך כלל viâ universalitatis; at הַפְּרִטִּים singuli quique, filiis.

Ὡδίνες verò istæ & cruciatus, ob quos clamabat Puerpera, persecutiones illæ gravissimæ fuerunt quas Ecclesia primitiva inter pariendum experta est. Notum est enim, tribulationes & angustias parturientium doloribus assimilari. Unde verba illa Isaiæ cap. 66. 7. Antequam parturiret, peperit; antequam veniret partus ejus, peperit masculum, Chaldaus παρὰ τὴν γενέσιν, Antequam veniat ei tribulatio, redempta erit; antequam veniat ei tremor sicut dolores parturientis, revelabitur Rex ejus, id est, MESSIAH. Jeremias verò cap. 30. v. 6, 7. ipse imaginem hanc interpretatur. Interrogate, inquit, & videte si pariat masculus. Quare ergò vidi omnis viri manum super lumbum suum, quasi parturientis, & conversæ sunt universæ facies in auriginem? Væ, quia magna dies illa, nec est similis ejus: tempusque tribulationis est Jacob; verum ex ipsa salvabitur. Vide etiam quid Servator ὠδίνας vocet Matth. 24. 8, 9. Mar. 13. 9. πάντα ἀρχὴν ὠδίνων, &c.

Verf. 3.

Et visum est aliud signum in cælo; nam ecce DRACO magnus rufus, habens capita septem & cornua decem, & in capitibus ejus septem diademata.

Verf. 4.

Et Cauda ejus trahabat tertiam partem stellarum cæli, & abjecit eas in terram.

Signum seu Imago Imperii Romani Ethnici DRACONICOLÆ; cujus utpote insignia universè sunt septem capita & decem cornua: septem quidem capita, tum ob septem



septem colles quibus U R B S inædificata est, tum ob septem Regum sive Dynastarum ordines qui imperium illius Urbis successivè recturi erant; *decem* verò *cornua* ob decem regna quæ novissimi capitis vice (cui innascuntur) surrectura essent. Quæ interpretatio non mea est, sed Angeli cap. 17. ubi commodior erit de his, si quid addendum sit, agendi locus. Interim istis alius Imperii Romani character hîc additur, quòd *tertiã partem stellarum cæli caudã suã traxisse & in terram abjecisse* dicitur; id est, *tertiã partem Principum & Dynastarum Orbis imperio suo subjecisse*. Tantundem enim, putã trientem Orbisterrarum Joannis ævo cogniti, Ditio Romana finibus suis circumscribebat. *Cauda* autem, ex disciplina Indorum apud Achmetum, in genere *potestatis comites & pedissequos* significat, Apot. 152. quid verò ampliùs *serpentis cauda* innuat, mox videbitur. Atque hi quidem characteres Imperii Romani fuerunt universi; sed *Draconis* effigies porrò *Draconicolam* & *SEMINIS Mulieris* hostem in specie determinat, id est, Ethnicum & Christiani nominis adversarium; & cùm *rufus* quoque sit, truculentum & sanctorum sanguine rubentem. Adde quòd *Draconis* typo respici videtur ad Pharaonem, veteris Synagogæ in Ægypto parientis, juxtã atque Romanus Puerperæ Christianæ, hostem dirum & malignum. Nam & is similiter, eadẽque de causa, *Draconis* imagine induitur, Psal. 74. v. 13, 14. *Tu contrivisti fortitudine inã mare; confregisti capita DRACONVM* (id est, Ægyptiorum) *in aquis. Tu confregisti capita LEVIATHAN*, (Chaldæus, Pharaonis) *dedisti eum escam populo deserti incolenti*. Isai. c. 51. 9. *Suscitate, suscita te, indue fortitudinem, brachium Domini: suscita te secundum dies antiquos, secundum generationes seculorum. Nonne tu es brachium illud olim profcindens superbam Ægyptum & conficiens DRACONEM?* Itã Ezech. 29. 3. *Pharao Rex Ægypti, DRACO magne*. In omnibus hisce locis in Hebræo est פֶּהֶם, quam vocem LXX, Symmachus & Hieronymus *Draconem* interpretantur; & verò Syrus interpres *Draconem* in Apocalypsi semper eã voce nuncupat. Cui firmando, inquit Drusus, est lingua Arabica, in qua *Draco Thennin* vocatur. Et Exod. 7. *Projecit Aharon virgam suam coram Pharaone, & versa est לִתֵּי, in serpentem seu draconem*. Significat quidem alioquin *Cetum* seu *Balenam*, sed tanquam *Draconem marinum*, cujus nempe formam quandam referat. Sed quorsum, inquires, de voce hac adeò satagitur? Nempe ut ostenderem, quã effigie olim abusus est Satanas primo Adamo evertendo, illius infamati & maledicti animalis typo in more esse Spiritui S. regna Diabolo infesta, atque Ecclesiæ suæ Mulieris semini infesta, designare.

*Et stetit DRACO ante Mulierem parituram, ut cùm peperisset Filium ejus devoraret.*

Nempe ut PHARAO Israeli veteri in Ægypto nascenti, utque deinde Herodes Christo Mariæ, Domino nostro; itã DRACO Romanus Christo mystico, quem Ecclesia paritura erat, insidiatus est, ut eum statim à partu opprimeret.

*Et peperit filium masculum, qui recturus erat omnes gentes virgã [ seu sceptro ] fer-* Vul. s.

reã. Id est, peperit Christum mysticum, seu Christum in membris suis formatum, non Mariæ, sed Ecclesiæ filium; juxta illud Apostoli ad Galatas cap. 4. 19. *Filioli mei, quos iterum parturio, donec Christus formetur in vobis*. Nam cùm verba sint Christi periphrasis, necesse est ut iisdem Christus aliquis designetur; nempe, ut in typis prophetici fieri amat, non verè, sed analogicè dictus. *Qui, inquit, recturus erat omnes gentes sceptro ferreo*, id est, *potestate vi ferri seu bello partã*; utpote in eos imperium habiturus qui non ab origine cives fuerint, sed aut hostes aut alieni; ut eos priùs subjugare opus habuerit quàm regeret. Verba sunt ex Psalm. 2. 9. non juxta hodiernam Masoretharum, sed veterem LXX & Apostolorum, lectionem petita. Quorum hanc esse mentem colligere mihi videor ex cap. 19. v. 15. ubi itidem, ut in Psalmo, de Christo Domino nostro, cui primariò competunt, adhibentur: *Ex ore ejus, inquit, prodibat gladius acutus, ut eopercuteret gentes; ipse enim reget eos virgã ferreã*. Hic autem tribuuntur Christo mystico seu homini Christiano, Ecclesiæ apud Gentes partui, qui ad Christi capitis sui typum pingitur; cuique ejusdammodi suæ similem potestatem se aliquando daturum esse sub nomine Thyatirensis Ecclesiæ pollicetur Dominus: *Qui vicerit*, Non הָרַעַם  
sed הָרַעַם

*inquit, & observaverit ad finem opera mea, dabo ei potestatem in gentes, & reget eos virgã ferreã, & tanquam scissilia conterentur; sicut & ego accepi à Patre meo*. Juvabit hîc nonnihil, audire Andreæ verba quibus ex Methodii mente ad hunc locum commentatur: *Ecclesia, inquit, per eos qui Baptismo initiantur, citra intermissione generat Christum; utpote in illis formandum usque ad consummatam spiritualis ætatis plenitudinem. Filius masculus est Ecclesiæ populus — per quem Christus Deus manibus Romanorum, quasi ferrum robustis, gentes regit*. Alludit ad typum Regni 4. apud Danielem, de quo ei non assentior; (quomodo enim eo David spectasset?) cæteroquin haud multum abest à scopo, ut jam apparebit.

Vide, ut pulchre rem hanc explicat Author Operis imperfecti in Matthæum, Homil. 49.

*Et raptus est filius ejus ad Deum & thronum ejus.*  
 Ad Cap. 12. *Ἐρ δὲ αὖθις, pro Ad thronum Dei.* Raptus est Mulieris Filius ad thronum Dei, id est, ad Solium Romanum subvectus, ubi, eâ quâ dicebatur potestate rector, gentes regeret. Verè quidem Christus Mariæ ad solium Dei subvectus est; sed Christus mysticus seu formatus, quem Ecclesia Apostolica peperit, analogicè: siquidem Thronus potestatum (ut \* Apostolus vocat) supereminentium Thronus Dei est, terrestre cælum: *Non est, inquit, potestas nisi à Deo.* Unde in Apotelesmatis infomniorum, *si quis sibi in somno visus fuerit ad cælum subvehi*, de regia sublimitate interpretantur. Notum quoque est, in lingua sancta Magistratus מַלְאָכִים, id est, *Deos*, appellari: \* *Stetit Deus in synedrio Dei, in medio Deorum judicat*: item, *Dixi, Vos Dii estis & filii Excelli omnes.* Quemadmodum igitur in *Mosis cathedra* sedere dicuntur qui doctrinam docent à Mose traditam; ita in *Dei throno*, qui vices ejus in terris obeunt. Quod ideo partus Ecclesiæ Apostolicæ dicitur *rapi* seu recipi *ad thronum Dei*, tantundem est atque eò celsitudinis subvehi, ut quasi juxta Deum sedeat; quod, inquam, regie sublimitatis est. Hoc autem impletum fuit, cum jam sub CONSTANTINO magno & successoribus ejus, Christiani, deturbato DRACONE, rerum potiti sunt.

Verùm, inquires, cum Christus iste mysticus Gentes quibus imperitaret, perinde ac Christus Dominus, *ferreo sceptro* rector dicebatur, quali demum bello quibusve præliis (si hac *ferrei illius sceptri* significatio sit) PARTUS ISTE Ecclesiæ Apostolicæ Orbem Romanum sibi subjugavit? Aio verò duplici bello: Primo spiritali, mirabili & divino, adversus Damones Orbis illius principes & Deos; quod quidem, exercitu Angelorum cælestium secum adversus hostes dimicante, viriliter gessit; de quo in sequentibus agitur: Altero verò, cum jam solium apprehendisset, etiam corporali; quod testantur tot illustres victoriæ, partim Constantini adversus Maxentium, Maximinianum & Licinium, partim Theodosii illius magni adversus tum alios, tum Eugenium & Arbogastum, Damonum vexilliferos, priusquam Gentilium Draconicularum imperio Christiano rebellium contumacia & superbia penitus fracta & contrita conquieverit.

Sed priusquam hinc abeamus, unum adhuc monendum restat; nempe, non statim atque editus est MULIERIS partus, ad thronum Dei subvectum fuisse, verùm quamprimùm regno maturuisset. Ideo dicitur peperisse filium, *ὅς μὲν δὲ ποιμαίνει*, nempe non statim, sed cum adolevisset. Quemadmodum & Christus Mariæ, Dominus noster, (cujus imaginem in omnibus exprimit Christus iste mysticus, Ecclesiæ partus) non simulatque natus erat, sed cum similiter ad justam ætatem pervenisset, ad thronum Dei sublatus regnum adiit, ibi sessurus donec posuerit inimicos suos scabellum pedum suorum. Sequitur,

Verf. 6. *Mulier verò fugit in desertum, ubi habet locum paratum à Deo, ut ibi alerent eam diebus M C C L X.*

Quod cum postea repetendum, & aliquantò plenius describendum sit, eò explicationem differemus.

Verf. 7. *Et factum est prælium in cælo; Michael & Angeli ejus præliati sunt cum Dracone, & Draco pugnavit & Angeli ejus: sed non prævaluerunt, neque locus eorum amplius inventus est in cælo.*  
 Verf. 8.

Dictum est, *Puerperam*, partu suo salvo, *Draconis* insidias effugisse. Sed qui factum sit ut qui eam tam diligenter observarat, conatu tamen suo exciderit, jam demum commemorari incipit. Scilicet id *Michaelis* operâ atque auspiciis contigisse, qui *Draconem* insidiantem strenuè oppugnavit, eumque, superior tandem factus, de cælo deturbavit in terram. Indè Mulieris filium non tantum salvum evasisse, sed ad thronum Dei evectum esse, ipsamque in tutum à *Draconis* furore locum secessisse.

*Et factum est, inquit, prælium in cælo, &c.* ] nempe, dum pareret Mulier, non postquam peperisset, ut multi accipiunt. Nam certum est ex v. 14. bellum hoc gestum esse ante Mulieris fugam in Eremum. Mulier autem in Eremum non fugit priusquam peperisset, & Filius ejus raptus sit ad thronum Majestatis, v. 5, & 6.

*Michael & Angeli ejus præliati sunt cum Dracone* ] non soli, sed adhibitis, quorum gratiâ dimicabant, Christi regis sui Martyribus & Confessoribus; de quibus proinde paulò post in Epinicio cantabitur, *quod vicerunt eum propter sanguinem AGNI & propter sermonem testimonii sui, neque dilexerunt animas suas usque ad mortem*: id quod de nudis & solis Angelis dici non potest.

*Et DRACO pugnavit & Angeli ejus,* ] id est, Dæmones, adhibitis itidem cultoribus suis Tyrannis Romanis eorumque ministris.



Sed quis, inquires, est iste MICHAEL? Non, opinor, Christus ipse, sed, ut apud Daniele, ni fallor, liquet, *ex principibus primariis*, seu septem Archangelis, *unus*, imò primus, cap. 10. nempe Angelus ille magnus qui apud eundem *stare* dicitur à *partibus populi Dei*, cap. 12. quémque adeò Christus magnus ille Archistrategus, Angelorúmque perinde atque hominum Rex, Satanæ ejúsque satellitii contra suos furori opposuit. Mittuntur enim Angeli *ob salutem eorum qui sunt Dei heredes*, Heb. 1. ult. eóque pro suo agendi modo, abscondito & invisibili, contra malos Spiritus, qui in hominibus, Dei Christique sui hostibus, operantur, protegunt & tuentur, etiamsi visibili specie non appareant. Ità in hoc quo de agitur bello primitivæ Christi Ecclesiæ contra Draconicos Romanos partes suas egerunt Angeli Michaelē duce; quā nempe sanctos Christi Martyres & Confessores contra tyrannorum minas & vim tormentorum corroborando, & in agonibus ipsorum dolores minuendo, quandoque & doloris sensum planè adimendo; quā Spirituum adversariorum impetus frangendo & debilitando, persecutoribúsque, qui eorum instinctu agebantur, nunc obstacula & impedimenta ex improvviso objiciendo, conatus elidendo, nunc terrores aliáve mentis alienationes injiciendo, ità ut incepto subindè desistentes, Ecclesiæ vel inviti inducias & respirandi spatium concesserint; donec tandem, post trecentum annorum bellum, cum Christo suos jam satis exercuisse visum esset, atque Angelis suis plenam victoriam largiri vellet; *Partu Mulieris*, Christianis rerum potiuntibus, in Imperii solio collocato, Diaboli regnum expugnatum mirabili ruinâ concidit. Hoc enim est quod inquit, *Draco non prævaluit, neque locus ei amplius inventus est in cælo*, id est, cum omnibus copiis suis fusus fugatúsque cælo exutus est. (In dictione *Non prævaluit* Hebraïstinus est, de quo postea.)

*Et projectus est Draco ille magnus, serpens antiquus, qui vocatur Diabolus & Satanas, qui seducit universum Orbem, (id est, ad Idololatriam impellit, hactenusque Imperium Romanum infederat) projectus est in terram, & Angeli ejus cum eo projecti sunt.*

Id est, ipse cum omnibus Dæmonibus suis, hæcenus pro Diis cultis, de culmine divinitatis quo gaudebant in imum execrationis & contemptus devoluti sunt. Ut, quod olim in liberatione Israelis à tyrannide Pharaonis Ægyptii, cujus Draco iste imaginem gessit, factum legitur, \* *exercuisse Deum judicia in Deos Ægyptiorum*; idem hic saltem κατὰ τὸ πᾶν locum invenerit. Tradunt Judæi, quòd etiam illic. Vide enim utrumque Targum, R. Salomonem, R. Aben Ezra, cum R. Mose ben Nachman, &c. Nec est quòd quis clara Scripturæ verba aliò detorqueat, præsertim cùm eò alludi videatur Iai. 19. 1.

*Non prevaluit, pro devictus est, figura est, ut dixi, Hebraica, quæ adverbia negandi ejus cui adhibentur contrarium significant; prout in hac ipsa Visione paulò post habetur, Non dilexerunt animam suam usque ad mortem, id est, nihili fecerunt vitam suam, seu prodegerunt, pro Christo. Est enim hoc dicendi genus Hebræis non ἐκάρωτι-  
κόν, sed αὐξήτικόν. Sic Prov. 12. 3. Non stabilitur homo in improbitate, id est, radicatus commovetur & eradicatur. Ibid. 10. 2. Non profant thesauri iniquitatis, id est, nocent, damnosi sunt. 17. 21. Non letabitur pater stulti, id est, mœrore afficietur. Et I Cor. 16. 22. Si quis non amat Dominum Jesum Christum, sit anathema, id est, quisquis odit & exsecratur. Vide Buxtorf. Thesaur. Gram. lib. 2. cap. 19. Ità hic, Non prevaluerunt Draco & Angeli ejus, idem est atque, prorsus devicti sunt.*

Pleniorum autem hujus victoriae historiam jam dedi ad interpretationem Sigilli sexti, quocum casus iste DRACONIS contemporat; imò Sigilli illius argumentum est, quantum ad insignem Imperii Romani mutationem spectat. Quod autem de *Partu mulieris* in Imperii folio collocato & Christianis tunc rerum potiuntibus dixi, id verò ex Epinicio quod subjungitur clarum & expeditum est.

*Audiui, inquit, vocem magnam in cælo dicentem, Nunc facta est salus & potentia & Verſ. 10.  
regnum Dei noſtri, & poteſtas Chriſti ejus; quoniam projectus eſt Accuſator fratrum  
noſtrorum, qui accuſabat illos ante conſpectum Dei noſtri die & nocte.*

*Sed ipsi vicerunt eum per sanguinem Agni, & per Verbum testimonii sui, & non dilexe-*  
*runt animas suas usque ad mortem —* Ver. 12.

Quæ verba, ut sunt clarissima & absque omni allegoriæ velo prolata, ita Clavis sunt totius Visionis interpretandæ. Nam hinc liquidò perspicui potest, tum quæ fuerit illa *Partus Mulieris ad Thronum Dei subvectio*, nempe, *salutis, potentia, & regni Dei, & potestatis Christi ejus* in Solium Romanum introductio; tum quo hoste debellato ad regnum pervenerit, nempe deturbato Κατηγορῶν seu Accusatore illo qui dies noctesque fratres calumniatur & traducit coram Deo; denique cujusmodi secum copias adhibuerint Michael & Angeli ejus in isthoc adversus Draconem ejusque satellitum prælio, sancto

Ad Cap. 12.

Verf. 5.

Clem. Rom.  
1. 8. c. 7. ὁ ῥή-  
ξας αὐτὸν  
(ΣΑΤΑΝΑ)  
ὡς ἀσεβήτην  
ἐξ ἕσπευ ἐκ  
γῆς, ὁ περικύ-  
βητοματ, ἀλλ  
ἀπο πνεύς ἐκ  
ἀπώλων, δις  
\* ΕΜΟΙ. 12. 12.  
Num. 33. 4.

Verf. 10,

Ver. 12.

Ad Cap. 12. sanctos scilicet Martyres & Confessores, qui vicerunt eum per sanguinem AGNI, & per sermonem testimonii sui, eò quòd non dilexerunt, id est, prodegerunt, animas suas usque ad mortem. Et verò omnino impossibile est ut illa Partus Mulieris evectio, Draconis deturbatio, Regniue Dei & Christi introductio, non ad unum & eundem rerum eventum collineent; cùm ab omnibus, tanquam ab uno quodam rerum termino, incipiat Mulieris Fuga in Eremum, vers. 6, & 14.

Quòd verò Satanās hīc nomine novo Κατήγορ seu Accusator nuncupetur, qui antea Draco & Diabolus audiit; sciendum & hoc ab Hebræorum usu profectum esse, quibus eodem quidem nomine, quod illi suum fecerunt, jam olim appellatus est. Dicunt enim קטניור Kategor. R. Juda in libro Musar, citante Drusio, Kategor, inquit, est Satan, adversarius vel calumniator malus, qui adversatur homini, aut calumniatur eum coram Creatore benedicto. Maiemonides ad Pirke Avoth, (ubi in Gnome R. Eliezar & hæc & contrariæ significationis vox Paraclit, à Græcis quoque derivata, occurrit) פרקליט הוא מליץ טוב על האדם למך: קטניור הוא הפך זה רהוא המלשין אדם ומשתרל למיתו. Id est, PARACLIT παρῃκλντ dicitur, qui interpellat in bonum pro homine apud Regem: cujus contrarium est KATEGOR; is enim est qui traducit hominem apud Regem, & conatur occidere eum. Et sanè, si aliàs unquam, durante hoc puerperio & bello, Satan Κατήγορ & calumniatoris nomen digne promeruit. Quod testantur tot convitia & probra quibus Christianos toto hoc tempore Draconicolæ obruebant, objicientes iis Thyestæas cœnas, incestus Oedipodios, adulterium, promiscuas libidines, homicidia, conjurationes in Principes, pestes, famem, incendia, & quicquid publicæ calamitatis erat. Sed videtur hīc potius respici ad historiam Job, ubi Satanās calumniando & accusando effecit ut Job sibi à Deo temptationibus & tribulationibus probandus permitteretur. Id quod hīc quoque innuit Spiritus Sanct. ab eo pro more suo factum esse. Sciens intelliget quid velim. Sequitur in Epinicio,

Verf. 12.

Propterea latamini celi & qui habitatis in iis (id est, sancti Angeli & beati spiritus, quorum feliciter navatâ operâ victoria hæc parta est.) Vae incolentibus terram & mare, (id est, Orbem terrarum) nam descendit Diabolus ad vos, habens iram magnam, (ideoque novum aliquod malum machinaturus) ut qui sciat se exiguum tempus habere.

Nam licet indè usque à Constantino Magno folio Romano dejectus fuit, aliquandiu tamen apud populum hæsit Draconis cultus: unde cùm, haud ita multò post, se tandem quoque expellendum, & universum Orbem Romanum Baptismo Christi imbuedum fore, rebus eousque progressis, præsentisceret; totus irâ & furore percitus, consilium iniit Ecclesiæ victoriam, quacunque adhuc ratione potuit, in discrimen adducendi, & si conatu excideret, vel ejectus, eam novo aliquo machinamento subruendi. Quorum utroque sibi non defuisse nequissimum spiritum jam videbimus.

## MYSTERIUM MULIERIS

### EREMICOLÆ.

**M**ULIER Puerpera, debellato DRACONE, deinceps degit in Eremito: quo Ecclesiæ ab Ethnica tyrannide liberatæ status usque ad Tubam septimam & secundum Christi adventum figuratur; non latentis invisibilis, sed quasi mediæ cujusdam conditionis typo, Israeliticæ in deserto peregrinantis similis, ab exitu ex Ægypto ad ingressum Canaanitidis; status utique ejus à DRACONIS illius rufi, tanquam Pharaonis, furore tutæ, nondum tamen eò gloriæ appulsæ quò tandem, reliquis hostibus debellatis, quasi ad Canaanæ possessionem, perventura est. Status equidem qui Ethnicæ illius tyrannidis servitute (ex qua tanquam ex servitute Ægyptiaca populus Christianus Christi potentiâ emerfit) extrinsecus melior esset; utpote potestate exinde, Christianorum Imperatorum & Regum auspiciis, factâ Christum liberè colendi, similiter atque Israelitis Eremicolis JEHOVAM; Templis quoque, ceu cultûs Christiani Tabernaculis, magnificè exstructis, Ecclesiæ politiâ regibus, redditibus sacris, decimis oblationibusque constitutâ: sed Apostasiâ multimodâ, non minùs quàm Israel Eremicola Vitulo, Baalpeoro, Balaamo, Koracho.&c. infelix. Neque illud fortasse prætereundum fuerit, Mulieris hujusce Christianæ

Eremi-



Eremicolæ Menses XLII. totidem Israelis in Deserto mansionibus respondere. Vid. Num. 33.

Ad Cap. 12.

Typi ratione & indole sic expositâ, textum particulatim illustremus, reique gestæ aptemus.

*Cum igitur vidisset Draco quod projectus esset in terram, persecutus est Mulierem quæ peperit masculum.* 14. *Siquidem data sunt Mulieri duæ alæ Aquilæ magnæ, ut volaret à facie Serpentis in desertum in locum suum, ubi aleretur per tempus & tempora & dimidium temporis.* 15. *Ejecit autem Serpens ex ore suo post Mulierem aquam tanquam flumen, ut eam à flumine abripi faceret.*

Vers. 13.

Hic primus Satanæ dejecti, nondum verò penitus ejecti, sed in imo aliquantis per hærentis, conatus fuit; ut MULIEREM, rerum potiunte partu ejus, in Eremiticum statum concedentem, si quo modo posset, obrueret, antequam penitus eò à furore ipsius tuta se reciperet. Non enim statim ut evadere cœpit, sed aliquâ temporis morâ interjectâ, in Eremum pervenit: quemadmodum & Israel, in protectione sua eodem ex Ægypto susceptâ, aliquantum temporis insumpsit. Verba autem hic posita ita concipienda sunt, ut ad illud quod superius de eadem MULIERIS in Eremum fuga dictum erat aliquo pacto referri videatur, hæc aut simili sententiâ; *Cum vidisset Draco quod dejectus esset in terram, persecutus est MULIEREM quæ peperit masculum.* Nam cum (ut suprâ dictum) MULIERI post editum & in thronum subvectum partum ejus datum fuit (nempe aliis duabus Aquilæ magnæ eidem commodatis, quasi volatu quodam) in Eremum concedere, ubi aleretur per tempus, tempora, & dimidium temporis; ejecit ille ex ore suo post eam aquam tanquam flumen, ut eam à flumine abripi faceret. Itâ quoque Pharaô populum Israeliticum de ditione sua in Eremum contententem persecutus est, sed alio flumine.

*Aquila magna* Imperium est Romanum. *Alæ ejus duæ*, duo Cæsares bipartiti jam Imperii, Occidentis & Orientis, quorum tutelâ & auspiciis Ecclesia in Eremiticum statum concessit. Notum est enim, Imperium Romanum, simul ut fidem Christianam suscepit, bipartitum evasisse, & geminis quasi Cæsarum alis volasse. Hanc interpretationem nemini non obviam facit *Aquila* Imperii Romani insigne. Sed quid vetat etiam ex scriptore Apocrypho typi prophetici significationem confirmare? Is est Edras propheta, (hoc enim eum nomine Clemens Alexandrinus laudat, Strom. lib. 3. paulò ante finem) apud quem *Aquila* typus Regnum quartum significat, duodecim alæ pennatæ totidem ejus Cæsares primos. Vide cap. 11. & 12. Sed dic, Lector, annon etiam hic respici dixeris ad illud Domini de exitu Israelis ex Ægypto, Exod. 19. 4. *Vidistis, inquit, quæ fecerim Ægyptiis, ut portaverim vos super alas Aquilarum, & adduxerim ad me, scilicet in Desertum?*

2 Eedr. c. 11, & 12.

Verum aliud adhuc hoc versu est quod enodari postulet: Quorsum Tempus incolatus MULIERIS in Eremo, quod paulò antè Diebus numerabatur, hic in Annos convertatur, seu *tempus, tempora, & dimidium temporis*. Ego verò aliam alternationis istius causam indagare nequeo, quàm ut Clavis esset similis apud Daniele tempore notationis, nòsque moneret, in iis ipsis temporibus nunc versari Ecclesiam quæ ille *temporis, temporum & dimidii temporis* periodo definiverit. Et sanè absque hoc indice illa temporis designatio incertissima & inexplicabilis fuisset. Unde enim aut quo demum indicio sciri potuerit, *tempus* denotare *Annum*? aut si hoc, *tempora* non plures quàm *biennium*? Jam verò ex hac commutatione clarum est, intervallum illud in Dies 1260 resolvendum esse, eoque significare *Annum biennium, & semestrem*.

Istis verò in hunc modum illustratis, dispiciamus tandem quid *Aqua illa* fuerit, quam instar fluminis DRACO ex ore suo eructaverit, ad Mulierem dum in Eremum contenderet submergendam. *Oris scaturigo* est *sermo & doctrina*; juxta illud Prov. 18. 4. *Aquæ profundæ verba oris viri, torrens scaturiens est vena sapientiæ.* Unde verbum *ῥυζω*, quod ἀποβλύζειν & *instar fontis scaturire* significat, de *doctrina* adhibetur: ut Psal. 78. 2. *Aperiam in parabolis os meum, eructabo vel scaturiam abscondita à constitutione mundi*: id quod de doctrina Servatoris allegatur Matth. 13. 35. Itâ Prov. 1. 23. *Sapientia prædicare dicitur in plateis, Eructabo vobis spiritum meum. Scire faciam vos verba mea.* Quid igitur *scaturigo ex ore serpentis*, Bestiæ venenatæ, nisi *doctrina pestifera*, id est, *hæresis*, erit? juxta illud Prov. 15. 28. *Os impiorum eructabit, vel scaturiet, mala.* Eam verò hujus temporis historia *instar fluminis ex ore Draconis* prodeuntem exhibet; *Arrianismum dico & sobolem ejus.* Hoc *Flumine suo* DRACO Mulierem penè abripi fecerat; voluit certè. Et profectò mirum fuit ni Imperatores Romani, qui tum recentes Christo nomen dederant, necdum rem Christianam plenè confirmarent, tam horrendo inter Christianos (vel tantillum à persecutione respirantes) dogmatum in re tam primaria dissidio, tam internecinis partium odiis, tumulti-

buis;

bus, credulitate in fratres, vel illam Ethnicorum exæquante, offensi atque abalienati fidem abjecissent.

Ad Cap. 12.  
Vers. 16.

*Sed succurrit Terra Mulieri; nam aperuit terra os suum, & absorpsit flumen quod egerat Draco ex ore suo.*

Id est, Multitudo Christianorum in Conciliis orthodoxâ fide prævalentium inundationem Diabolicam exhausit; quemadmodum Terra aquam solet, cum siccitate prævaluerit. Nam si *Aqua* (sed venenata & pestifera, qualis ex Serpentis ore prodit) *heresim* repræsentet; omnino postulabat analogiæ ratio, ut quod eandem absumptum atque abolitum iret *terrâ* figuretur, ut quæ eluviones aquarum ariditate sua soleat exhaurire. Quod quidem hac in re eò commodiùs ad rem gestam significandam accidit, quia etiam aliàs in oratione historica & simplici *Terra* passim pro *terra incolis* poni soleat. Vide Gen. 41. 57. 1 Sam. 14. 25. Deut. 9. 28. & passim alibi.

## D E

## BESTIA DECEMCORNUPETA Deum blasphemante,

## E T

## BESTIA BICORNI SEU PSEUDOPROPHETA authore & Hierarcha ejus.

Ad Cap. 13.

**M**ULIEREM Eremitæ fines ingressam nova malorum scena invasit: nam in Bestiam continuo incidit geminam, specie quidem minimè reformidandam, quippe *Draconis* aut *Serpentis*, cujus solius horret figuram, nihil, sed *Pantheram* aut *Agnem* præ se ferentem; reverâ tamen *Draconis* illius dejecti fiduciarum, ejusque vice soboli quam in Eremita paritura erat magnas æumnas daturam.

*Et iratus est Draco adversus Mulierem, (indè enim capitis hujus historiam accerso) & abiit bellum facturum cum reliquis ex semine ejus, (iis nimirum quos in Eremita paritura erat) qui custodiunt mandata Dei, & habent testimonium Jesu Christi; stetitque super arenam maris.*

Id est, Cum vidisset *Draco* (ille qui Romano imperio jam modò exutus erat) se, ad obruendam Mulierem in Eremitum contendentem, *Arrianismi* eluvione nihil profecisse, quin salva nihilominus in Eremitum pervenisset; præterea, neque amplius passurum Romanum Orbem ut ipse proprio nomine rerum ibi, ut olim, potiretur: aliâ ratione eum aggreditur, nempe Regnum vicarium sibi tacitè substituendo; eoque fine *stetit super arenam Maris*, ut novam Regni Romani faciem tunc orituram vicariam sibi faceret. Duplicis autem *BESTIÆ* rem Romanam gesturæ historia sequitur, unius *DECEMCORNUPETÆ*, alterius *BICORNIS*, summâ necessitudine inter sese devinctarum, utriusque simul, eadèmq; Orbis ditione, regnantis. Quarum primam *DECEMCORNUPETAM*, *secularem*; alteram *BICORNEM*, *Ecclesiasticam*, si lubet, voca.

## De BESTIA DECEMCORNUPETA.

**B**ESTIA *Decemcornupeta* seu *secularis*, est *UNIVERSITAS* illa *Decem* plus minùs *regnorum* (in quæ *Cæsarem*, post exturbatum *Draconem*, Imperium *Barbaricâ* plagâ defilierat) in unam denuo *Rempublicam Romanam*, redintegratâ *Draconis* impietate, coalescentium.

*Vidi, inquit, Bestiam è Mari ascendentem, habentem capita septem & cornua decem, & super cornibus ejus decem diademata, & super capitibus ejus nomina blasphemiarum.*

Eadem hîc *Bestia* describitur quæ infrâ cap. 17. *MERETRICEM* bajulat: *Bestia* autem *septiceps* Romana sub vice capitis novissimi. Vidi, inquit Joannes, typum Regni



Regni Romani statûs illius novissimi, quo nimirum sub septimo capite agens in decem regna divisum esset, adhucque, perinde atque sub prioribus capitibus suis fecerat, Deum Opt. Max. idolorum cultu blasphemaret. Nam *septem capitum* numerus Romani regni insigne est, ut & *decem cornuum* gestamen. Nomen blasphemiae idololatriæ nota. *Cornibus* (quæ solius novissimi capitis sunt) *imposita diademata*, Regnum illud sub novissimi capitis vice exhiberi ostendunt; id quod reliquâ BESTIÆ descriptione amplius confirmabitur.

*Et Bestia quam vidi erat similis Pardo, & pedes ejus ut Ursi, & os ejus ut os Leonis.*

Ad Cap. 13.

Verf. 2.

Id est, Regnum hoc, partim regiminis & statûs, partim indolis suæ respectu, ita comparatum esset, ut tres istas Monarchias, olim Danieli hisce Bestiis figuratas, confuso quodam temperamento effingeret. Siquidem reliquâ corporis specie Græcum esset; pedibus, ut Persarum regnum, incessu gestionēque insisteret; ore, instar Babylonii, facienda ediceret. *Pardus* enim Regni Græcorum, *Ursus* Persarum, *Leo* Babyloniorum typus est.

Primum igitur, Regnum istud corpore suo planè Græci instar esset, puta Regnum instar illius in plura Regna divisum, Dan. 7. 6. & 8. 8, 22. Græcum enim quadrifidum, Romanum hoc novissimum in decem regna secandum erat; cui typo est *decem cornuum* gestamen in capite Bestiæ novissimo, quæ Angelo postea interprete cap. 17. sunt *decem reges*, seu regna in quæ Imperium Romanum sexti capitis dilaceratum, in novum regnum sub septimo coalesceret, MERETRICI bajulandæ. Esse autem *Cornua illa decem* solius capitis *novissimi*, id est, *septimi*, neque, ut vulgò putatur, promiscuè omnium; sic demonstro. Florente capite florescunt cornua; quo occidente, etiam cornua indè enascentia occidere necesse est. In primis igitur quinque capitibus cornua inesse non poterant, quia quinque illa capita, aiente Angelo cap. 17. jam Joannis ævo abierant, & unà cum capitum vicibus cornuum quoque iisdem innascentium vices abiissent; neque in sexto, quoniam eo Joannis ævo (ut etiam disertè affirmat Angelus) regnante, cornuum tamen tempus nondum advenerat; nam, inquit, *decem cornua sunt decem Reges qui regnum nondum acceperunt*. Relinquuntur igitur Capiti novissimo. Apagite igitur pictores, qui hîc pro libitu decem cornua in septem capita distribuitis, aliis singula, aliis, pro liberalitate vestra, bina largientes: quod quàm inconcinnum sit & omni textûs fundamento procul, imò Angeli interpretationi planè repugnans, nemo qui jam monitus rem secum seriò perpenderit non confitebitur. Pro vero igitur & certo habendum, solum caput septimum, in illa capitum sese invicem scandentium scalâ situ summum, vice novissimum, cornuum gestamine superbi-  
re. Jam igitur pergo reliquam ejusdem BESTIÆ novissimæ effigiem exponere.

Ea verò *Pedibus*, quibus corpus innitur, quibus movetur inceditque, quorumque anteriores Bestiis pro manibus brachiisque sunt, tractando, rapiendo, pugnando, *pedibus*, inquam, *Persarum* imperium admodum refert: cùm, sicut illi in rebus gerendis *Magorum* suorum consiliis innitebantur, ita Regnum Romanum statûs novissimi, *Monachorum Clericorumque* idololatricorum, *Magis* illis simillimorum, autoritate regitur. Quò illud spectat quod de BESTIA illa altera *Pseudoprophetica* \* postmodum \* *viz. verf. 12.* dicetur, quòd *totam Bestiæ hujus DECEMCORNUPETÆ potestatem exerceat in conspectu ejus*. *Pedes* enim hîc non ut infima & indigniora corporis membra considerandi, sed cujusmodi sint in Bestiis, non tantùm incessûs sed & pugnandi prædandique organa; in quibus & *Ursi* (de pedibus anterioribus loquor) præcipuum corporis robur inest. Neque *pedes* hîc intelligendi sunt ea tantùm pars quæ vestigium ponit in solo, sed quod cum pede illo minore dicto crura quoque & brachia comprehendit.

Denique BESTIA *Decemcornupeta Ore Babylonico* facienda ediceret; scilicet Deastrorum & Imaginum cultum jubendo, pœnâ mortis & vivicomburii abnudentibus indicâ; perinde ut Nebuchadnezar ille Judæis Imaginem auream, quam Belo suo erexerat sexaginta-cubitos longam, adorare nolentibus, Dan. c. 3. Interim aliorum interpretationi nihil hâc meâ præjudicatum velim; eorum nempe qui ad naturalem potiùs trium harum Bestiarum indolem respiciendum putent; quarum omnium ingenium vel feritatem DECEMCORNUPETA exprimeret. Utatur quisque judicio suo.

*Et tradidit ei Draco* (dejectus ille qui stetit super arenam Maris) *potentiam suam* (id est, vires seu copias suas *וְהִי וְהָיָה* vel *וְהָיָה וְהִי*) & *thronum suum & potestatem magnam*.

*Δύναμις* Hellenistis copias sive exercitum significat, ex usu, ut videtur, *וְהָיָה* Hebræorum, quo utrumque, tum *robur* & *virtus*, tum *exercitus* denotatur. LXX Exod. 14. 28. de exercitu Pharaonis submerso, *Operuerunt Aquæ πᾶσαν τὴν δύναμιν Φαραὼ. omnem exercitum Pharaonis*; & 15. 4. *τὴν δύναμιν αὐτὴ ἐπὶ τὴν εἰς τὴν θάλασσαν, exercitum ejus*

Ad Cap. 13.

\* Matth. 25.  
Vers. 31.Isidor. lib. 12. 2.  
Πάνδηρον  
quod omnium  
animalium a-  
micus sit, ex-  
cepto draconem.

Vers. 3.

[In Bibl. Po-  
lyglott. MS. A.  
lexandr. non  
agnoscit illud  
Εἶδον Vidi.]

*ejus dejecit in Mare*; & sic passim: nec apud eos solos, sed etiam apud profanos scriptores. Ab hac notione sunt, Κύριος. δυνάμεων, *Dominus exercituum*; & Matth. 24. 29. δυνάμεις τῶν οὐρανῶν σαλευθήσονται, *copie seu exercitus caelestes commovebuntur*: item ver. proximo, *Filius hominis venturus dicitur in nubibus caeli*, μετὰ δυνάμεως καὶ δόξης πολλῆς. quod \* capite sequente exponitur, ἐν τῇ δόξῃ αὐτῆς, καὶ πάντες οἱ ἄγγελοι μετ' αὐτῆς, *in gloria sua, & cum omnibus sanctis Angelis suis*. Ità hoc loco, *Tradidit Draco*, [ seu *Satanas*, ] *BESTIÆ Decemcornpetæ τῷ δυνάμει αὐτῆς*, id est, *copias suas, seu exercitum suum*. Satanæ autem *copie* sunt *Angeli ejus seu Dæmones*, & idola Dæmonum receptacula. Has ille *copias* scilicet *BESTIÆ huic novissime* tradidit excolendas ornandasque, unā cum *throno suo & potestate magna*; id est, uno verbo, potestatem illam universam quā nuper per Michaelē & sanctos Christi Martyres & Confessores victus & debellatus exciderat. Ità quidem ut *Draco* seu *Satanas*, in hac *novissimi statūs* *BESTIA*, pristinum suum dominium quod in *Rufa* exercebat quodammodo recuperaret; sed adeo dissimili à priore specie, ut *MULIERIS in Eremita SEMEN* id minimè statim animadverteret. Non enim jam *Draco* draconis, ut antea, specie se ingessit, id est, se eum esse qui fuit professus est, juratum Christiani nominis hostem. Hoc enim si fecisset, statim eum agnovisset, sibi que, tanquam ab hoste sævissimo, cavisset *Mulieris semen*; ex innata videlicet ἀντιπαθείᾳ illa quam Deus jam inde ab exordio mundi inter utrumque fore edixerat; *Ponam*, inquit, *inimicitiam inter te & Mulierem, & inter semen tuum & semen ejus*. At verò cum se, non *Serpentis*, sed alterius *Bestiæ* nequicquam cognationis cum *Serpente* habentis, formā induisset, haud ità difficile ei fuit, *Mulieris semini*, id est, *Ecclesiæ Christianæ*, ob nuperam victoriam latæ, jamq; *Draconis* iecuræ, imponere atq; ad morem sibi gerendum allicere. Quod quidem tam tectè & subdolè, sub *Bestiæ* sibi non amatae larva, fecit Veterator, ut non nisi serò demum sese ab antiquo hoste deceptam, atque sub hac larva *Draconem* venerari, Ecclesia agnosceret. Quis enim suspicatus esset sub *Pardalis* seu (quod idem est) *Pantheræ* figura latrassē *Draconem*, id est, sub specie illius animalis quod, cum cetera *Bestiæ* sive cutis pulchritudine, sive odoris suavitate illectæ, accedere & contemplari ament, solus penè *Draco* horrere & fugere dicitur? Vel, ut aliquantò clariùs rem explicem, Quis sub Imperio Religionis Christianæ, Idolorum demolitricis, cultum præ se ferente, Idololatriam nefandam & antiquatum pridem Ethnicismum immani studio instaurari, legibus & edictis promoveri existimasset?

*Et vidi unum ex capitibus ejus* (sextum nimirum) *quasi cæsum fuisset ad mortem*, (hoc factum in prælio cum Michaelē & sanctis Martyribus) *& plaga lethalis ejus curata fuit*, scilicet vicariæ hujusce potestatis pharmaco.

Fuisse autem *Draconem* illum *septicapitem* (Imperium utique Romanum ab antiquo *Serpente* infestum, id est, Ethnicum) *sexti capitis BESTIAM*, tum ex eoliquere potest quod infra cap. 17. de capitibus istis dicitur, *Quinque* jam Joannis ævo cecidisse, *unum* (quod sextum est) tunc temporis rem Romanam gessisse; tum maxime, quod *BESTIA hæc vicis novissimæ* eidem proximè in eodem throno successerit. *Draco*, inquam thronum suum hinc celsissimè dicitur *BESTIÆ vicis novissimæ* seu *capitis septimi*; Ergò proximus ejus Deceßor fuit, seu *penultimi capitis BESTIA*. Nec id quemquam moveat, quod adhuc sub sexti capitis vice *septicaps* tamen illic in Visione apparuit. Quamvis enim non simul, sed ordine & deinceps, Capita vices suas egerint; tamen *BESTIA* cum toto capitem & cornuum suorum apparatu, sub quovis statu exhibetur, ut unum idemq; Regnum Romanum, aliis licet atque aliis Dynastiæ vicibus, ubique designetur.

Sed ad textum redeamus; ubi Editio Complutensis, suffragantibus Irenæo, Areta, Syro Paraphraste nuper edito, & inter Latinos Primasio, illud [ *Vidi* ] non agnoscit, sed verba *μίαν ἐκ τῶν κεφαλῶν* conjungit cum verbo *εἶδον*, quasi in hanc sententiam; *Tradidit ei Draco vires suas & thronum suum & potestatem magnam, & unum ex capitibus suis lethali plagâ sauciatur, ut curaretur*. Suspicio & vulgatam Latinam olim sic legisse, propter illud [ *de capitibus suis*; ] nam alioquin [ *de capitibus ejus* ] dicturus videretur. Lectio verò hæc an alteri præferenda sit, haud temerè affirmārim; illud tantum, admodum eam antiquam videri, ut mirer non esse à R. Stephano annotatam. Sed quicquid sit, Lectio recepta, si rectè & prout res ipsa omnino poscit interpretemur, eundem planè sensum reddet: *Vidi*, inquit, *unum ex capitibus ejus* ὡς ἐσφαγμένον εἰς θάνατον, *i. quasi cæsum fuisset ad mortem*; nempe, non tunc vidente Apostolo, sed priusquam hæc specie ex mari emergeret, ὑπερσυντελικῶς seu sensu plusquam perfecti: Quemadmodum suprā. c. 5. v. 6. se vidisse dixerat *in medio Presbyterorum & Animalium Agnum stantem* ὡς ἐσφαγμένον, *i. tanquam qui mactatus fuisset*, non ipso tunc vidente mactatum,

Quod



Quod autem de *plage curatione* additur, id aut, dum adhuc è mari emergit BESTIA, factum vidit, aut simulac indè emerfit. Neque enim (quod à plerisque tamen hucusque creditum est) sanatio isthac fatum aliquod posterius fuit, sed ipsa nativitas BESTIÆ novissimæ. A reliquorum capitum singulis ad capitis succedentis vicem absq; plaga transitum fuit; atqui in transitu à sexto ad novissimum BESTIA lethali vulnere decubuit: à cuius aio sanatione, nec prius aut citius, BESTIAM Decemcornu-*petam*, seu novissimæ vicis, exordium sumpsisse, neque altius originem suam ducere. Id quod ita esse tota sequentis narrationis series evincit. Quodcunque enim mali BESTIA patrâsse memoratur, quicquid cultûs & adorationis ei ab incolis terræ tributum, id omne post plagæ istius curationem factum dicitur. *Vidi*, inquit, *unum ex capitibus ejus quasi cæsum fuisset ad mortem, & plaga mortis ejus*, seu lethalis, *sanata fuit*; & *admirans universa terra secuta est Bestiam*, nempe jam sanatam, & adorârunt Draconem, &c. Tunc quoque datum est ei os loquens grandia & blasphemias, &c. Et aperuit os suum adversus Deum, &c. Omnia ista post sanationem facta sunt: ante verò istam nulla BESTIÆ prædicantur facinora, nullius ei à Gentibus delatæ subjectionis aut honoris mentio. Quicquid antea commemoratur, partim ad BESTIÆ formam, partim ad ortûs occasionem modumque pertinet. Et quorsum, obsecro, Bestiam Antichristianam nobis fingeremus, cujus per aliquod tempus nulla narrentur facta, nulla memoretur persecutio? Imò, si Irenæi & Complutensem lectionem sequamur, expuncto *Vidi*, nullus erit amplius ejuscemodi interpretationi locus.

*Et admirata est universa terra post Bestiam.*

Id est, summâ approbatione & consensu iverunt in partes Bestiæ.

*Et adorârunt Draconem qui dedit potestatem Bestiæ, & adorârunt Bestiam, dicentes*, *Verf. 4.*

*Quis similis Bestiæ? quis poterit pugnare cum ea?*

Hoc est, non BESTIAM simpliciter adorârunt, quâ Bestia, sed etiam quâ Draconis vicaria; eoque non solam BESTIAM, sed sub Bestiæ larva Draconem quoque ipsum venerati sunt. Nam BESTIAM, nisi quâ Draconis vicem agebat Idololatria, adorare, quo sensu hic dicitur, non magis impium fuisset quàm cuivis potestati mundanæ morem gerere. Scilicet Bestia regnum denotat. Bestiam autem adorare, ex Hebraismi & Orientis usu, nihil aliud est quàm eidem subijci: quod non obscure ostendit ἐξήγησις illa Adorandi verbo subijuncta, *Adorârunt*, inquit, *Bestiam, dicentes, Quis similis Bestiæ? quis potis est pugnare cum ea?* Quasi dixerit, in BESTIÆ sese obsequium sponte dederunt, tanquam quæ potestate superârît adeò, ut nemo ei resistendo esset aut belligerando. Quo eodem sensu v. 12. Terra ipsa, non modò incolæ ejus, BESTIAM adorâsse dicitur, id est, in ditionem ejus concessisse. Καὶ ἐποίησεν, inquit, τὸ πλῆθος τῶν ἐν αὐτῇ καλοικούντων, ἵνα προσκυνήσωσι, &c. Ità in benedictione Jacobi, Gen. 27. 29. *Serviant tibi populi, & προσκυνήσωσάν σοι, adorent te nationes: esto Dominus fratribus tuis, & προσκυνήσωσί σοι, & adorent te Filii matris tue.* De hac porro notione τῷ προσκυνεῖν vide Gen. 37. 7. & 49. 8. in benedictione Judæ, item Isai. 45. 14. At verò BESTIÆ juxta constitutionem suam religiosam subijci, quâ Draconem septicipitem referat, id verò in Deum blasphemum est & impium. Unde qui sic Bestiam adorant, Bestiam adorando Draconem adorare dicuntur.

*Datumque est ei os loquens grandia & blasphemias, & data est ei potestas faciendi menses quadraginta duos.* *Verf. 5.*

Haftenus de constitutione & statu BESTIÆ: deinceps exponitur, quibus demum rebus commissam sibi à Dracone potestatem exseruit; scilicet duabus, blasphemiam in Deum, & persecutione Sanctorum. Tota autem descriptio petita est ex prophetia Danielis cap. 7. ubi de eadem agitur, quâ hic, Bestiâ Romanâ statûs novissimi. Sed quæ ibi Danieli ab Angelo succinctius narrantur, ea hic Joanni, interjectâ quasi explicati-  
one, fusiùs diducuntur.

*Datum est ei*, inquit, *os loquens grandia.* Os loquens grandia, Danielis est; sed hic verba illa grandia explicantur per blasphemias: quo nomine cultum idololatricum designari, rem utpote summæ in Deum contumeliæ, mox dicitur. Porro ait, *Bestiam sic blasphematuram menses XLII*, annales scilicet; eodem prorsus temporis spatio quo Atrium Templi exterius sive Civitatem sanctam conculcarent Gentes. Nec immeritò, cùm illa Gentium prophanatio in eandem omnino impietatem collineet cum isthac BESTIÆ blasphemiam; utraque potestatis tenebrarum & noctis rem designet, ideoque non annis aut diebus, ad motum solis, sed mensibus, ad motum Lunæ quæ præest nocti, mensuratam. Et sanè, nisi Spiritus S. temporis designationem ad blasphemiam referri voluisset, quorsum eam hoc loco, statim post mentionem blasphemiam, inseruit? Non igitur ab initio truculentia aut belli contra Sanctos,

Ad Cap. 13.

sed *blasphemiae*, numerandi sunt *BESTIAE* *Menses*. Ut si verbum *Faciendi* certum aliquem potestatis *Bestiae* actum statimve significaret, (cujusmodi quid *Agendi* seu *Faciendi* potestatem hic vocari nonnulli autument) id omnino ad *blasphemandi* actum referendum esset. Sed videtur potius τὸ ποιῆσαι *durandi* seu *permanendi* significatione adhiberi, ut aliàs solet cum vocabulis temporis. Sic enim Act. 15. 33. ποιήσαντες δὲ χρόνον, *facto aliquanto tempore*; & 18. 23 ποιήσας χρόνον τινα, *cum egisset aliquod tempus*, seu *aliquandiu*; & 20. 3. ποιήσας τε μήνας τρεῖς, *cum fecisset menses tres*; 2 Cor. 11. 25. νυκθήμερον ἐν τῷ βυθῷ πεποίηκα, *noctem ac diem in profundo egi*. Adde Jacob. 4. 13. *Hodie vel cras ibimus in illam civitatem*, & ποιήσομεν ἐκεῖ ὅμιλον ἡμῶν, & *faciemus ibi annum unum*. Ubi Drusius annotat, sic רשע usurpari Eccles. 6. 12. & *facere in Latio*. Seneca Epist. 67. *Quamvis paucissimos unā fecerimus dies*. In tabella marmorea, *Cum qua fecit annos ix*. Apud Alfenum 1. c. *Is servus fugerat, & annum in fuga fecerat*, id est, egerat, manserat, finierat, transegerat. His ita se habentibus, quidni *BESTIA* fecit *menses quadraginta duos*, sit, vixit totidem, mansit, blasphemando peregit? Cujus locutionis vim qui non intellexerunt illud [πόλεμον] quod in quibusdam exemplaribus exstat, textui inferuisse videntur.

Jam quod dixi, hic nomine *Blasphemiae*, quasi per excellentiam, *idololatriam* seu *scortationem spiritualem* designari, id duplici aut etiam triplici argumento evinci potest. Primò, quod *BABYLON*, *BESTIAE* hujus Metropolis, *Mater scortorum* audiat, cum eaque *scortari* dicantur *reges & incolae terrae*. Atqui *BESTIA*, qua de agimus, nihil aliud est quam *Regum istorum & incolarum universitas*. Secundò, ejusmodi blasphemiam esse oportet quae in proximè antecedentis, imò omnium reliquorum capitum vices competat; omnibus enim indita fuerunt *nomina blasphemiae*, ver. 1. Adde quod *BESTIA* *isthac vicis novissima* ex impietatis Deceffloris sui vicis sextae redintegratione nata & conflata est. Quae autem istis omnibus communis dari potest *blasphemia* praeter unam *idololatriam*? Omnino nulla.

Accedit usus Scripturae, *Idololatriam* veteris populi hoc nomine exprimentis. Quod ut intelligatur, sciendum tria in Hebraeo esse verba ab interpretibus Graecis & vulgatâ Latinâ *Blasphemiae* notione reddita, נאץ, נאץ, & נאץ, quorum nullo non *Idololatriam* signatam leges.

Verbo נאץ Ezech. 20. 27. *Adbuc & in hoc \* blasphemaverunt me Patres vestri, cum induxisset eos in terram, super quam levavi manum meam ut darem eis: 1 derunt omnem collem excelsum & omne lignum nemorosum, & immolaverunt ibi victimas suas, &c.*

Verbo נאץ Isaia 65. 7. *Qui sacrificaverunt super montes, & super colles הרפני probo affecerunt me. Nostrates, Blasphemed me. Et certè נאץ ad unguem respondet Græco βλασφημείν, ut Theodotion transtulit Prov. 14. 31. nam utrumque significat contumeliâ seu probo afficere. Unde 2 Reg. 19. 22. cum נאץ jungitur tanquam synonymum, ut & Psal. 44. 16. Septuag. utrumque reddere solent per ονειδίζω, παροξύνω. utrumque etiam Chaldaus per suum חרם. Porro (ut hoc quoque addam) non Isaia solum, sed & ceterioris ævi Judæis usitatum fuisse, *probi* seu *blasphemiae* nomenclaturâ *idolorum cultum* intelligere, vel ex Hagiographorum Paraphraste colligi potest; ubi Psal. 69. 10. pro verbis illis, *Opprobrium exprobrantium tibi cecidit super me*, Chaldaus habet, *Vituperia impiorum qui vituperant te, dum participia faciunt idola sua gloriae tuae, ceciderunt super me*.*

Superest de verbo נאץ, quod è duobus alterum est cui apud LXX respondet βλασφημείν. Forstero est, *Contumeliis, convitiis, verbis maledicis incescere*. Hieronymus in Psalmis juxta veritatem Hebraicam, quoties occurrit, (occurrit autem quinquies) semper transfert *blasphemare*: aliis est *contemnere*, aut *contemptim irritare*; adeò ut verissima significatio ejus esse videatur, *probris & contumeliis provocare ad iram*. Hoc, inquam, verbo perinde *Idololatriam* designari ac prioribus, liquere potest ex Deut. 31. 20. *Cum comederint, inquit, & saturati fuerint, avertentur ad Deos alienos, & servient eis, נאץ detrahentque mibi*. Sic quidem hoc loco Vulgata, sensu *blasphemandi*, licet non voce. Nam quid aliud est *Deo detrudere*, quam eundem *blasphemare*? Sed alibi vocem quoque exprimit, ut Jer. 23. 15, 17. *A Prophetis Jerusalem egressa est pollutio super omnem terram Dicunt נאץ his qui blasphemant me*, (de Idololatriis autem sermo est) *Locutus est Dominus, Pax erit vobis & omni qui ambulat in pravitate cordis sui*.

In Isaia 66. 3.  
pro נאץ  
נאץ benedicens  
idolo, LXX ha-  
bent eis βλασ-  
φημίας.

Istis, si placet, addi possunt, numpe illustrandi causâ, quod Antiochi profanationes quibus Templum Dei & sacra ejus polluerat, appellentur βλασφημίας, 1 Mac. 2. 6. & 2 Mac. 8. 4. Item quod Kimchius haud dissimili notione illud Gen. 4. 26. *Tunc profanatum fuit invocando Nomen Domini*, interpretetur, *Tunc errarunt homines post*



post idola, & invocatio Nominis Divini fuit polluta & profanata. Quàm verò rectè non inquiri; sic tamen vertit & accepit.

Ad Cap. 13.

Hinc apud Doctores Scholasticos tres sunt blasphemiae species: una, cum attribuitur Deo quod ei non convenit; altera, cum ab eo removetur quod ei convenit; tertia, cum attribuitur creaturae quod Deo appropriatur, ut in idololatria. Nam sicut uxor adultera probro afficit maritum, ita Ecclesia idolis se prostituens, Deum; cum sit idololatria spirituale adulterium.

Et aperuit os suum ad blasphemiam adversus Deum, ut blasphemaret Nomen ejus, & tabernaculum ejus, & eos qui in caelo habitant. Vers. 6.

Quod antea in genere de blasphemia dixerat, hic speciatim exsequitur, triplicemque BESTIAE idololatriam distinguit. Primò enim Nomen Dei blasphematur; scilicet in cultu imaginum, Incommunicabile Nomen lignis & lapidibus imponendo, Sap. 14. 21. vel Nomen dei, i. est personam (fas sit sic loqui;) quod tunc fit, cum quicquam præter ipsum Deum Divino honore colitur. Secundò, Tabernaculum ejus, i. humanam Christi naturam in qua Deitas υποστατικῶς habitat. Ο ἦν λόγος & σὰρξ ἐγένετο, & ἐσκήνωσεν ἑν ἡμῖν, Joan. 1. 14. Et apud eundem, 2. 19. Solvite templum hoc, & in tribus diebus excitabo illud. Locutus est autem, inquit Evangelista, de Templo corporis sui. Annon etiam huc spectat illud, [manuscripto perfectum multò Tabernaculum?] Heb. 9. 11. Hoc, inquam Tabernaculum blasphematur BESTIA, dum Christi corpus ex pane à Transubstantiatore sacrificulo quotidie factum credit, eoque Panem pro Christo Tabernaculo Dei adoratur; imò in sacrificium propitiatorium pro vivis & mortuis oblatum suspicit, quasi de integro Christum crucifigens. Etiam Caelites blasphematur, id est, Angelos & sanctos Caelicolas, dum eorum nominibus vocat quos colit Dæmones & Idola. Quantum hoc in beatos Spiritus convitium est? imò in Christum etiam Dominum ipsorum contumelia? in cujus prærogativæ & gloriæ diminutionem, vel inviti, mediatores & interpretes apud Deum, patroni & præsides mortalium Ethnico ritu constituentur. Vide quæ ex Gentilium Theologia de Dæmonibus eorumque officiis scripsimus ad finem Tubæ sextæ. Neque hoc sola contenta BESTIA, insuper contumeliosis & improbis fabulis & miraculis beatos Spiritus dehonestat; ut dubites, cultūne, quem se iisdem exhibere videri vult, an fabularum contumeliis, peccet magis.

Hactenus de Blasphemia; sequitur de altera parte impietatis BESTIAE, quæ se Draconis illius rufi vicariam ostenderet, Persecutione Sanctorum.

Nam insuper datum est ei, inquit, bellum facere cum sanctis, & eos vincere. Vers. 7.

Daniel sic; Faciebat bellum cum sanctis, & prævalebat eis. Cum sanctis autem? i. e. cum semine quod Mulieri in Eremita obvenerat. Jam licet tota BESTIAE dominatio quoddam sit contra Sanctos bellum, (juxta quod initio dicebatur, abiisse Draconem iratum, ut sub Bestiæ hujuscelarva bellum faceret cum reliquis de semine Mulieris custodientibus mandata Dei, & habentibus testimonium Jesu) tamen aliudmodi bellum hic intelligitur; ut apparet v. 10. ubi de talione aliquando BESTIAE reddenda dicitur, si quis in captivitatem agit, &c. si quis gladio occiderit, oportet eum gladio occidi. Bellum idcirco est quod cæde & sanguine geritur. Adde quod in BESTIAE, non Ecclesiastica, sed secularis descriptione adhuc versamur, in quam alterius generis bellum per se vix competat.

Bellum autem isthoc non statim ab initio suo gessit BESTIA, sed postquam jam ad æmulum suam pervenerat, currente seculo à Christo nato duodecimo. Prima ejus expeditio incubuit in Albigenes & Waldenses, & si quo alio nomine tunc appellati sint veri Christi cultores: quorum tanta strages edita fuit, ut per Galliam solam, si P. Perionius in ejus belli historia rectè calculum inierit, occisa sint ad DECIES CENTENA HOMINUM MILLIA. Non enim vivicomhuriis tantummodo, bonorum jacturis, exiliis, aliisque id genus suppliciis grassatum fuit; sed, ne quid tam immani persecutioni ad justum Belli nomen deesset, integri exercitus adversus eos conscripti, & Caucatis illis expeditionibus, contra Saracenos primitus institutis, jam in castæ puræque religionis Christianos qui BESTIAM adorare abnuent conversis, ad annos circiter septuaginta furore & immanitate incredibile sævitum. Hujus lanienæ historiæ præter sunt, ad quas Lectorem remitto. Lubet tamen Thuani, clarissimi, sed aliarum partium, historici verba ascribere: Contra Valdenses (inquit, Præfat. hist. sui temp.) cum exquisita supplicia parum proficerent, & remedio quod intempestivè adhibitum fuerat, malum exacerbaretur, numerusque eorum indies cresceret; jussu tandem exercitus conscripti sunt, nec minoris molis bellum, quàm quod antè nostri adversus Saracenos gesserant, contra eos decretum est; cujus is exitus fuit, ut potius cæsi, fugati, bonis & dignitatibus ubique spoliati, atque huc illuc dissipati sint, quàm erroris convicti respuerint. Itaque qui armis se initio tutati fuerant, postremò armis victi in Provinciam apud nos & Gallicæ ditionis Alpes vicinas confugerunt, latebræque vitæ & doctrine suæ iis in locis repererunt: pars in Calabria concessit, atque in eam, atque ad eamque

ad PII IV. Pontificatum, se continuit: pars in Germaniam transit, atque apud Boemos, in Polonia, & Livonia larem fixit: alii ad Occidentem versi in Britannia perfugium habuerunt.

\* Ex Epist.  
Praelatorum  
Galliae qui  
Crucefiguato-  
rum castrorum  
securi sunt, ad  
calcem Conti-  
nuationis Belli  
sacri, Edit. Ba-  
siliann. 1560.  
pag. 240.

In hoc verò bello illud quoque memoratu dignum accidit, quòd ipsi Albigenes à Simone Monfortio Crucelignatorum duce magnà clade aliquando ad Morellum victi, hanc de Sanctis à Bestia vincendis prophetiam in argumentum solatii & constantiae arripuisse visi sint. Nam cùm \* Episcopus Tolosanus stragi intercedens, eos qui adhuc residui in tentoriis fortè manserant, missò quodam Religioso, admoneret, ut tanto quasi Dei irati & contra eos pronunciantis flagello convicti, jam tandem, feritate deposita, ad fidem quam vocant Catholicam converterentur: illi verò, SE POPULUM CHRISTI VICTUM retorquentes, hoc quasi clypeo, tentationis impetum frustrati sunt, atque ad unum omnes à recurrentium militum manu interfecti fortiter occuberunt.

Post hoc in Waldenses & Albigenes bellum, adversus tum alias atque alias ipsorum, aliisque in locis, reliquias, tum ceteros ubicunque terrarum ejusdem castae Religionis socios, variis modis saevitum fuit: donec tandem nihilominus post annum 1500. integra Regna, Principatus, Respublicae, Reformatis Ecclesiis, à BESTIAE ditione in partes sanctorum secesserint. Contra quos deinceps bellum geritur, hodieq; durat, nec finietur donec BESTIA in exitium ierit.

Cap. 6. n. 41.

Jam si quis totam laniens hujus seriem, annis paulò ampliùs quadragintis & quinquaginta comprehensam, animo diligenter metiatur, numerumque occisorum ad calculos revocet; aut fallor, aut BESTIAE persecutionem decem illas Ethnicas (cùm Draco proprio adhuc nomine rerum potiretur) non modò æquasse, sed & superasse, mirabitur. Albigentium & Waldensium caesorum numerum DECIES CENTENIS hominum MILLIBUS aestimatum jam antea monuimus. Exinde ad Ecclesiae Reformationem, partim flammis, partim gladio, partim aliis cruciatibus absumptorum nemo calculum inivit, cùm tamen numerum haud exiguum fuisse notum sit. Ab origine Jesuitarum ad annum 1480, hoc est, paulò pluribus quàm 30 annis, orthodoxorum NONGENTA ferè MILLIA fuisse trucidata, notat Balduinus de Antichristo. In Belgio solo, idque manu solùm carnificis, saevus ille Pugil Romanae Sedis Dux Albanus, ad 36 animarum millia, seu authore, intra paucos annos sublata gloriatus \* est. Testatur a Vergerius, qui optimè novit, Inquisitionem, ut vocant, haereticae pravitatis, vix triginta annorum spatio, CENTUM QUINQUAGINTA Christianorum MILL. diversis afflictionum generibus consumpsisse. Fatetur b Sanderus, infinitos Lolhardos & Sacramentarios in tota Europa ignibus traditos fuisse; quos tamen ait ille non à Papa & Episcopis, sed à politicis Magistratibus neci datos fuisse. Nimirum sic juxta prophetiam rem geri oportuit: nam de Seculari BESTIA dicitur, quòd sanctis bellum faceret, eosque vinceret, & de decem Regibus, cap. 17. eos AGNO & electis & fidelibus ejus bellum illaturos; de BESTIA verò Ecclesiastica, non quidem ipsam gladio occidere, sed facere ut quicumque Imaginem Bestiae non adoraverint, ab ipsa Imagine gladio occidantur, ut paulò post videbimus. Sequitur,

\* Fran. Jun. &  
Tilenus ad Bel-  
lar. lib. 3. de  
Pont. Rom.  
cap. 7.  
a Dounam de  
Antich. pag.  
450.  
b De visibili  
Monarch. lib.  
8. dem. 34.

Et data est ei potestas in omnem tribum, & linguam, & gentem.

Quae autem haec potestas? num debellandi Sanctos? quasi ea sese extenderet quàm latè pateat Ditio Romana: nam fortè non de dominiis, sed persecutionis amplitudine sermo est. Sin quis alterum malit, sensus erit, Tantam fore BESTIAE auctoritatem ut nulla tribus, lingua, aut gens impietati ejus refrageretur. Non autem de singularibus hic intelligi vult, (quippe quorum multi omni seculo reperti sunt qui Agno fidem servarint) sed de integris tribubus, linguis, & gentibus, id est, politiis hominum; quarum verissimum est nullam repertam esse, quàm non BESTIA in impietatis suae obsequium flexum per multa secula detinuerat: adeò ut qui hic illic per BESTIAE provincias dispersi degerent veri nominis Christiani, soli per id temporis Ecclesiam illibatam atque Virgineam constituerent; ut quae nullam professionis suae civitatem, rempublicam, nedum principatum aut regnum (prohdolor!) habuerit. Hic autem animo tenendum, BESTIAE formam esse impietatem illam Draconi succenturiatam; cujus utique communione plura illa, ut diximus, ditionis Romanae Regna in unam Bestiam coalescunt. Hanc igitur qui susceperint, in potestatem BESTIAE concedere dicuntur: quod fecerunt omnes tribus, linguae & gentes.

Et adorabunt eam omnes incolae terrae, quorum non sunt scripta nomina in libro vitae

Verf. 8.

Agni illius mactati ab origine mundi. 9. Siquis habet aurem, audiat.

Nè quis autem tam universali & catholico in BESTIAE leges consensu facinatus id piè rectèque fieri, sibi abque periculo, tot gentium, nationum populorumque exemplum sequendum esse praesumat; aut etiam persecutionis atrocitate fractus & debili-



debilitatus fidem Agno datam violet, inque BESTIÆ cultum concedat; Spiritus Sanct. quo loco & numero apud Deum sint qui huic monstro impietatis morigeros sese exhibuerint, elogio planè metuendo denunciat: Eos nempe in *AGNI illius occisi* matricula non haberi, sed regni Dei exortes æternum perituros. Ad Cap. 13.

Admonitioni isti formidolosæ subjungitur Apostrophe attentioni movendæ; *Si quis*, inquit, *habet anrem, audiat*: quasi dicat, Eho, pii Christicolæ, advertite aures, imisq; animis recondite quod de infelici adeò Bestiisequarum sorte modò profatum est; neq; enim parvi momenti res est, quinimo talis in qua cardo salutis vestræ vertitur. Ità nempe verba ista ad superiora referri debent, non ad sequentia; pari modo quo eadem in Epistolis ad Ecclesias haud semel referri perspicuum est. Vide cap. 2. ver. ult. cap. 3. ver. 6, 13, 22.

*Si quis in captivitatem agit, in captivitatem abit: Si quis gladio occiderit, oportet eum gladio occidi.* Verf. 10.

Epiphonema consolatorium piorum, in quos BESTIA, parere sibi recusantes, bello, carceribus, & suppliciis immanissimis grassaretur: Futurum nempe aliquando ut Deus, justus suorum vindex, tot lanienarum, tantarum crudelitatum pœnas repositat, atque Belluæ rabiosæ talionem retribuatur.

Atque *hic est*, inquit, *tolerantia & fides sanctorum.*

Id est, Sancti, hæc superni Numinis æquitate, rebûsque humanis ordinandis justitiâ freti, ad ea quæ passuri sint minimè conturbentur aut animis concidant, sed animosè BESTIÆ contranitentes vindictam à Deo certò & cumulatè eventuram firmiter & patienter expectent.

Atque hætenus de BESTIA *seculari* actum: jam ad alterius BESTIÆ à se visæ descriptionem progreditur Apostolus, BESTIÆ nimirum *Ecclesiasticæ*, seu mavis *Pseudopropheticæ*, quæ prioris BESTIÆ ejûsque blasphemiarum præfecturam gerit.

## D E

## BESTIA ALTERA BICORNI,

sive Pseudopropheta.

BESTIA *Bicornis*, sive *Pseudopropheta*, PONTIFEX est Romanus cum suo Clero; cornua quidem habens instar AGNI, cujus se potestatis ligandi & solvendi in terris Vicarium jactat, sed loquens idololatrias & Sanctorum lanienas ut *Draco*. Hæc enim BESTIA BESTIÆ illius *Decemcornupetæ*, Draconi à tyrannide & blasphemis sub Christianæ professionis larva succenturiatæ, author fuit & conditor. Cujus proinde, ut potestate, Hierarchæ munere, fungitur, ità quoque Pontifex ipse ejûdem. non minùs quàm Cleri sui, quocum seorsim BESTIAM *Pseudopropheticam* constituit) sese Caput & Monarcham gerit, septimum illud novissimûmq; Rei Romanæ caput in *URBE septicolli* exhibens. Qui nempe *Signis & Miraculis* quæ ei cum Clero suo facere ut fingere datum est, *Excommunicationis* præsertim tanquam cœlestis vindictæ *fulmine*, eò sensim Reges ex dissipato Cæsarum Imperio nuper in Orbe Romano natos induxit, ut sibi, cassaq; jam alioquin imperio Romæ, colla unanimiter submittentibus, pristini jamque demoliti Imperii Ethnici IMAGINEM induerent. Id quod ei tam commodè processit, ut non tantum BESTIA illa Romana capite Cæsareo fauciata in IMAGINE ista planè revixerit, sed & IMAGO ipsa ad PSEUDOPROPHETÆ nutum in quoscunque formæ suæ reclamantes incidisset, gladio seculari animadverteret, perinde ut PSEUDOPROPHETA spirituali.

*Et vidi*, inquit, *aliam Bestiam ascendentem de terra, & habebat duo cornua similia Agni, sed loquebatur ut Draco.* Verf. 17.

Vidit aliam Bestiam, *Pseudopropheticam* nempe, seu *Pseudoecclesiasticam*, quam constituit, ut diximus, PONTIFEX Romanus cum suo Clero. PONTIFEX enim per se & solus, ut *Pseudopropheta* dici possit, *Bestiam* tamen non efficit, nisi adscito suo Clero; cum *Bestia* cœtum hominum quodam membrorum ordine instar animalis gaudentem denotet, non singularem hominem. Vidit autem *ascendentem de terra*: id est, non, ut prior illa, ex mari seu Orbis ditionibus, nobiliori

scilicet origine, progeneratam; sed ex ima rerum conditione editam: vel potius, non exercituum populorumve bello decertantium confluge, ut SECULARIS illa, genitam; sed tacite & sine strepitu, iustar herbarum & stirpium de terra nascentium, succrescentem. Mare enim, ut quamvis populorum in unam ditionem conflugem, ita in bello exercitum significat. *Et habebat duo cornua similia AGNI:* id est, potestatem illam bipartitam ligandi & solvendi, Petro ceterisque Apostolis à Christo delegatam, atque eatenus quidem ipsius AGNI similem, quatenus dixit, *Sicut me misit Pater, ita & ego mitto vos.* Hanc quidem potestatem BESTIA præ se fert, sequē in ea Christi vicariam agere: sed loquitur ut Draco, Draco verò rufus, quem Michael paulò antè deturbaverat atque Imperio Romano exuerat; dum quidem, ut ille, Deastrorum & idolorum cultui autoritate & decretis suis patrocinatur, parique modo veros & castos AGNI illius mactati cultores persecutionibus & lanienis exterminari facit.

Vers. 12.

*Nam potestatem prioris Bestiæ omnem exsequitur in conspectu ejus.*

Potestatem Draconis fiduciarum illam priori BESTIÆ conceditam, inque idololatriæ cultu sitam, exsequitur BESTIA Bicornis, tanquam Hierarcha, cujus est obsequiis sacris præesse. In conspectu autem Bestiæ idem est ac apud ipsum sive in gratiam ejus; quasi dicat, BESTIA hæc Bicornis BESTIÆ Decemcornupetæ à sacris est, ut mirum videri non debeat si loquatur ut Draco. Ità enim Hebræorum דָּבָר cui עֲוֹפִיּוֹן respondet, nonnunquam æquipollet dativo personæ cui aliquid acquiritur vel in cujus gratiam fit; ut pro eo quod 1 Sam. 2. 18. dicitur, *Erat samuel λειτουργῶν ἐνώπιον τῷ Κυρίου*, est cap. 3. 1. λειτουργῶν τῷ Κυρίῳ. Speciatim verò PONTIFEX Romanus hujus BESTIÆ caput, illius quoque BESTIÆ supremum regimen exercet.

*Adhæc facit ut terra & habitantes in ea adorent Bestiam primam, cujus plaga mortifera curata est.*

Id est, quicquid omnino est BESTIA illa prior, quicquid obsequii à gentibus impietati ejus delatum est, id omne Hierarchæ huic tanquam parenti acceptum refert: cujus nimirum operâ effectum sit ut terra & incolæ ejus adorarent BESTIAM illam primam, quæ plagâ mortiferâ sanatâ è Mari emerferat. Id qua ratione, quibus mediis machinisve effectum dedit, id particulatim ἐν τοῖς ἑξῆς exponit.

Vers. 13.

*Etenim, inquit, facit signa magna, aded ut etiam ignem faciat è cælo descendere in terram in conspectu hominum.*

Vers. 14.

*Et seducit incolas terræ propter signa quæ datum ei facere in conspectu Bestiæ, dicens incolis terræ ut faciant Imaginem Bestiæ quæ gladio vulnerata fuit: Et revixit.*

Etenim facit, καὶ ποιεῖ. Vau enim Hebræorum & indè καὶ in Scriptura Conjunctio est non tantum copulativa, sed & disjunctiva, rationalis, causalis, ordinativa, explanativa, prout sensus ratio exigit: id quod semel monuisse sufficiat. Jam ad rem. BESTIA Pseudoprophetica seu Pontificia author gentibus BESTIÆ illius Decemcornupetæ quæ Draconis potestas revixit constituendæ. Signis enim & miraculis iisdem persuasit, ut secum in Imaginem Bestiæ sexto capite mactatæ fabricandam consentirent. Quæ demum ad nutum ejus efformatâ, Plaga illa statu Draconis accepta, novâ idololatriæ & tyrannide ad priorum similitudinem introductis, curari, Bestiæque Draconicola renovari visa est: nam BESTIA Romana capitis novissimi est IMAGO Bestiæ sexto capite mactatæ. Dixit, inquit, incolis terræ, ut facerent Imaginem Bestiæ quæ habebat plagam gladii; id est, imaginem ejus eâ quæ fuit conditione cum accipiebat plagam. Καὶ ἔζησε, id est, atque ita demum BESTIA revixit seu redintegrata fuit. Verba enim ista non pertinent ad descriptionem Bestiæ cujus erat imago exprimenda, quasi verba loquentis Pseudoprophetæ; sed sunt Angeli eventum consilii istius referentis sive subjicientis, nempe sic Bestiam illam cæsam revixisse. Estque ac si plenè diceretur hoc modo; λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ Θεῷ ὃ ἔρχετο πληγὴν τῆς μαχαίρας. [οἱ δὲ ἐποίησαν ἕτοιμα] καὶ ἔζησε, Dicens incolis terræ ut faciant Imaginem Bestiæ quæ habebat plagam gladii; [illi verò fecerunt ita] & revixit. Ut 2 Reg. 20. 7. Dixit Isaias, Tollite massam ficum. Et tulerunt, & posuerunt super ulcus: καὶ ἔζησε, Et convaleuit, scilicet Ezechias vel ulcus.

Nimirum hoc illud est quod in BESTIÆ illius secularis descriptione dicebatur, tradidisse ei Draconem copias suas & potestatem magnam, eoque plagam illius lethalem convaleuisse; id est, impressisse Draconem cultus & potestatis suæ formam Bestiæ religionis alienæ, dum Angelos suos seu Dæmones non quidem, ut olim, iis titulis quibus se Christi Domini nostri hostes profitebantur, sed sub tegmine religionis Christianæ, Sanctorum & Angelorum bonorum, imò & Christi ipsius (vah blasphemiam!) nominibus supposuit colendos. Nam Idola qui colit, quocumque nomine vocet, colit Dæmonia.

Imò,



Imò, nè quid ad plenam *Bestiæ casæ*, id est, *Draconis*, imaginem deesset; quod Imperatores *Draconicolæ* quidam fecerant, ipse quoque PONTIFEX sibi deferri curavit, honores scilicet divinos & auctoritatem Deo peculiarem: adeò ut in *Templo Dei* tanquam *Deus* sedeat, præ se ferens se esse *Deum*, ut Paulus inquit. Quod etsi Joannes, seu Angelus ipsi *BESTIÆ* historiam pandens, hic speciatim non attingit; tamen generali *Imaginis* nomine, tanquam similitudinis istius partem quâ *Bestia casæ* refertur, comprehensam voluit.

Ad Cap. 13.

Atque hæcenus de *Imaginem* fabricanda; jam de *Signis* ad suasionem ejus adhibitis. *Facit*, inquit, *Signa magna*, adeò ut etiam ignem faciat è cælo descendere in terram. Haud invitus hic irem in sententiam Graferi, si modò illa ex Hebræorum scriptis confirmari posset, hoc de *Ignis deductione de cælo* hyperbole proverbiali dictum esse, eis αὐξήσιν ejus quod præcessit: ac si dictum esset, *Facit signa magna*, imò talia ac tanta, ut vel ab ipsius *Eliæ* miraculis quibus veri Dei cultum asseruit haud longè abesse videantur. *Judæi enim vulgò*, inquit Graferus, *isti Eliæ miraculo tantum tribuunt, ut proverbialiter illud de omnibus stupendis factis, in quibus nempe Dei dignitas elucet, usurpent.*

Sed cui hoc non placuerit, is lectionem Complutensem, aliis quoque exemplaribus testatam, sequatur, [ ποιῶν σημεῖα μεγάλα καὶ τὸ πῦρ ἵνα ἐν τῷ ἑρῶν καταβαίῃ, *facit signa magna & ut ignis è cælo descendat in terram* ] atque adeò, tanquam eorum quæ deinceps fusiùs exponuntur summa hisce verbis proponeretur, de duplici mediorum genere interpretatum eat quibus PSEUDOPROPHETA usus esset ut Orbis Christiani incolas induceret ad *Imaginem BESTIÆ* sexto suo capite *casæ* refingendam; *Miraculorum* scilicet *apparatu*, & *Excommunicationis fulmine*: quorum altero gentium animos in errorem pelliceret; altero, immorigerorum contumaciam & superbiam frangeret. Etenim de horum utriusque quorsumque spectarent, in sequentibus ordine agitur. De *Signis* quidem verbis istis, *Et seducit incolas terræ per signa quæ datum est ei facere, dicens incolis terræ ut faciant IMAGINEM Bestiæ quæ gladio vulnerata fuit, & quæ sequuntur ad v. 16.* De *Excommunicatione* verò istis, *Facit ut omnes accipiant characterem in manu dextra aut in frontibus suis, & ut nè quis possit emere aut vendere, nisi qui habuerit characterem aut nomen BESTIÆ, aut numerum nominis ejus.* Locutio Synecdochica, quâ, ex interdicto aliorum commercio, *Anathematis Ecclesiastici censura* innuitur. Nec ea sanè inconcinne *igni cælesti* seu *fulmini* assimilatur. Quid enim est, obsecro, in Dei nomine æterno illi igni quempiam addicere, quàm ignem cælo devocare? præsertim cùm impiorum illa à Deo profectura pœna *lacu ignis & sulphuris*, seu *Asphaltite*, ubi Sodomæ & Gomorrhæ igne cœlitis depluto conflagarunt, semel iterumque in hoc libro figuretur. Imò conflagrationem istam docet Apostolus Petrus, 2 Ep. 2. 6. *constituisse Deum ὑπόδειγμα μελλόντων ἀσεβῶν*, id est, per ellipsim prioris substantivi in Hebraïsmo usitatam, ὑπόδειγμα κατὰ τὴν μελλόντων ἀσεβῶν, *exemplar pœnæ eorum qui impiè viçturi sunt*: Et Judas hîc Petri mentem clariùs efferens, πῦρ αἰώνιος δίκην ὑπέχειν, id est, *ignis æterni similitudinem* seu *typum sustinere*, seu *ignis æterni pœnam exhibere*. Ità enim, vel in sensum aliquem similem, Judæ verba interpretanda esse, utriusque Apostoli verborum invicem collatio & rei ipsius ingenium attento Lectori persuadebunt.

Jud. 7.

Quâ occasione & illud quoque addere mihi liceat, Propterea memorabile admodum fuisse, & triste Judæis jam à Deo rejectis omen, quod in ipso initio fatalis istius Belli iis accidisse narret Josephus, clade ad trajectum Jordanis è regione Jerichuntis acceptâ: Nempe cùm alii ab hoste in flumen projicerentur, alii vim eorum non sustinentes sponte eò defilirent, Lacum ASPHALTITEM pronoflumine devolutis cadaveribus oppletum fuisse: quo casu, inquit, plaga, licèt per se gravissima, Judæis tamen seipsâ major visa fuit.

De bello Jud.  
l. b. 5. cap. 3. secundum Rufini  
distinctionem.

Sed eventum Vaticinii quod attinet; De *Signis* quidem res notissima est, universam quæ in *Bestiæ* regno jam à duodecim plùs minùs seculis obtinuit idololatriam, tum primogenitam illam in Sanctorum demortuorum, reliquiarum & Angelorum cultu sitam, tum proximum natu cultum imaginum, denique novissimam illam Dei panacei blasphemiam, denso *signorum* agmine, curationibus putà & visionibus miraculosis, coercionibus specie tenus dæmonum, aliisque non unius generis mirandis effectibus, infelicibus Christianis primò quasi commendatam, deinde persuasam & confirmatam esse. Quæ quidem omnia *BESTIA Bicornis*, seu *PONTIFEX Romanus cum satellitio seu Pseudoprophetico*, fecisse dicitur; quatenus vel ipsi confinxerunt, vel ab aliis conficta auctoritate suâ approbârunt, vel quæ malorum dæmonum reverâ operationes & præstigiæ fuerint, pro veris & Divinis miraculis Orbi Christiano seducendo obtruserunt. Scilicet hoc illud ipsum est quod Apostolus Paulus ad Thessalonicenses prædix-

2 Thess. 2. 2.

it,

Ad Cap. 13. it, *Adventum hominis peccati fore secundum efficaciam Satanae, cum omni potentia & signis ac prodigiis mendacibus, & cum omni seductione injustitiae.*

*Fulminis* verò seu Anathematis Pontificii exempla, quo ille suam in decernendo jubendoque auctoritatem vindicavit, ea quidem adeò cuius sunt obvia, ut meo ex Annalibus Ecclesiae huc convehendi labori omnino parci possit. Unum commemorare lubitum est admodum insigne, & quod *Imaginem*, de qua fabricanda agitur, tam propè attingat, ut vel solum ad Prophetiae hujus veritatem astruendam possit sufficere.

Nempe in controversia illa Iconomachica apud Græcos anno circiter 720 exorta, atque per annos 120 ingenti fervore & idololatriarum persecutione agitata, dici vix potest in quantum discrimen *Imago* illa Draconis cæsi, tunc adhuc rudis & imperfecta, nec ultimam artificis manum consecuta, adducta fuerit. Nec enim in illa controversia, ut vulgò creditur, *Imaginum* solarum cultus, sed & *Sanctorum* demortuorum & *Reliquiarum* strenuè oppugnabatur. *Leo Isauricus* (inquit Theophanes hist. Miscel. lib.

Ejus enim à libro 17 est historia Miscella dicta, quæ ab Anastasio Bibliothecario, e Græco versa, falso Pauli Diaconi nomine circumfertur. Horuit sub Nicæp. & Leone Armeno, Vide Baron. Ann. 719. 20. & 813. 3. 9. 10.

21. cap. 23.) non solum circa venerabilium affectivam imaginum adorationem errabat impiis [ἡγεμονὶ τῶν σεπτῶν εἰκόνων προσκύνειν] sed & circa intercessionem castissimæ Dei genitricis omniumque Sanctorum, quorum & reliquias scelestissimus, ut magistri ejus Arabes, (id est, Muhammedani) abominabatur. Idem de Constantino, quem per contumeliam Idolorum patroni Copronymum vocârunt, ibid. cap. ult. Hic, inquit, perniciosissimus & agrestis, ferus, &c. primò quidem à Deo & intemerata Matre ipsius ac omnibus Sanctis abscedit. Ità pium Imperatorem blasphematur Græculus Idololatra. Iterum lib. 22. c. 42. Ubique intercessionem sanctæ Virginis & Dei genitricis ac omnium Sanctorum, in scriptis, ut inutiles, ac sine scriptorepellebat, per quas nobis emanat omne suffragium, sanctas eorum reliquias ejiciens & invisas reddens: sic ubique insignis cujusquam audiebatur ad animarum sanitatem & corporum rejacere, vel, sicut moris est, à piè agentibus honorari, mox ergò mortem adversus hujusmodi tanquam impiè agentes minabatur; sin autem, proscriptiones, exilia, tormenta: Deo autem gratissimum lipsanum, utpote quidam thesaurus possessoribus habitus, auferabatur, invisum de cætero efficiendum. Videat quoque Lector cap 54. Idem cap. 48. Sicubi quisquam corruens vel dolens solitam Christianorum vocem emitteret, dicens, DEI GENITRIX ΖΩΑ, aut vigilias agens deprehenderetur, &c. — ut inimicus Imperatoris damnabatur, & IMMÉMORABILIS nominabatur. Imò adhuc sub Theophilo, quinque Imperatorum Iconomachorum ultimo, Sanctorum cultum oppugnatum apparet ex Hymno illo Theodori, quo Ecclesia Constantinopolitana victricis tandem Idololatriæ memoriam quotannis (proh scelus & dolor!) recolere solebat. Ibi namque Ode 8. habetur, Τα ἱερὰ τῶν ἁγίων λείψανα, καὶ τὰς εἰκόνας αὐτῶν, Ἀντίξ ὁ δεινὸς ἅμα τῷ Ἰωάννῃ ἐδ' ὅλως προσκυνεῖσθαι ἐφασκον αἰόμωι, οἱ ἀρνῦνται τὸ εὐσεβεῖν. id est, sacras Sanctorum reliquias, & ipsorum imagines, Lezius ille ferus unà cum Joanne (hic fuit Patriarcha Constantinopolitanus sub Theophilo) nullo pacto venerandas impiè afferebant, pietatis desertores.

Apud Baron. anno 842. 28.

Quid igitur hinc PONTIFEX Romanus? Succurrit IMAGINI Bestiana, immane quantum de fractione periclitanti: & cum literis & minis nihil proficeret, ad fulmineas artes se convertit. Leonem Isaurum Iconomachorum antesignanum anathemate percutit, subditos in Italia ab obedientiae juramento absolvit, Exarchatu Ravennate & reliquâ eò loci ditione, quantum quidem in ipso erat, privavit. Quo factò, ut Idololatriæ in Oriente factioni animos addidit, ità Reges Occidentis tempestivè absterruit nè quid simile conarentur. Eodem fulmine Albigeneses, eorumque defensores, receptores afflandos sanxit & verò afflavit Synodus Lateranensis 280 Episcoporum sub Alexandro III. Idem quoque fulmen Concilium Lateranense magnum sub Innocentio devocandum cernit in Dominos temporales, qui requisiti & moniti ab Ecclesia terras suas ab iisdem purgare neglexerint; nempe, ut per Metropolitanos & ceteros comprovinciales Episcopos Excommunicationis vinculo innodentur; & si satisfacere contempserint, per Pontificem Rom. vasalli eorum à fidelitate sua denuncientur absoluti, & terræ eorum exponantur Catholicis occupandæ.

Tom. 4. Concil. Edit. Rom. an. 1612. pag. 44. 45.

Eccl. 15.

Datumque est ei dare spiritum Imagini Bestiæ, ut & loquatur Imago Bestiæ, & faciat ut quicumque non adoraverint Imaginem Bestiæ occidantur.

Ni vitali facultate prædita fuisset IMAGO, non ejus effitione Bestia cæsa revivisset. Neque enim Bestia draconicola, quam referre debuit, Bestia iners fuit; sed quæ strenuè admodum sese movere, & in quovis genio suo contrarios impetum facere solebat. Ejusmodi igitur imaginem eam esse oportuit in qua denuo revivisceret. Proinde PSEUDOPROPHETÆ datum dicitur, non solum ut populum Christianum ad Imaginem ipsius in Bestia vicis novissimæ fabricandam pelliceret; sed ut ipse vitam eidem largiretur, quâ & edictis pari modi juberet quæ ad dignitatem suam tuendam opus essent, tum in inobsequentes & constitutioni ipsius religiosæ subesse detrectantes, gladio,



gladio, seu nece seculari, animadverteret. Et sanè totam illam potestatem quam habet IMAGO, seu *Bestia secularis idololatrica*, in Sanctos saviendi, cam non nisi à *BESTIA Pseudoprophetica* sibi traditam exercet. Ità enim res geritur, ut quos *BESTIA Pseudoprophetica* hæreseos ( ut vocant ) seu *Imaginis* violatæ condemnaverit, eos demum *BESTIÆ seculari* potestatem facit occidendi : cujusmodi scilicet à sese nullam habet, nisi ab Ecclesiastico judicio pendentem. Atque hæc est illa quam vocant *Traditionem potestati seculari* in historiis carnificinæ Bestianæ nullibi non obviam. *BESTIA* scilicet *Pseudoprophetica*, ut quidem videri vult, non occidit ipsa, sed tamen sententiâ suâ damnatos *Seculari* tanquam Carnifici tradit occidendos.

*Et facit ut omnes, parvi & magni, divites & pauperes, liberi & servi* ( id est, cujuscunque sint ordinis, statûs & conditionis ) *accipiant characterem in manu sua dextra aut in frontibus suis : Et nè quis possit emere aut vendere, nisi qui habeat characterem aut nomen Bestiæ, aut numerum nominis ejus.*

Vers. 16.

Vers. 17.

Quid sibi velit emendi & vendendi interdictum ( ut *πρωτότης* incipiam ) jam antè ostendi ; nempe *Papalem Excommunicationem* notari, in quam qui incidunt, reliquorum civium consuetudine & commercio arcentur. Ità Canon iste Concilii Lateranensis sub Alexandro, cujus paulò antè mentio facta, contra Waldenses & Albigenes editus, sub anathemate prohibet signanter, *Nè quis eos in domo vel in terra sua tenere vel fovere, vel NEGOTIATIONEM cum iis exercere præsumat.* Et Synodus Turonensis in Gallia sub eodem simili interminatione prohibet, *Nè ubi cogniti fuerint illius* ( ut vocant ) *hæreseos sectatores, receptaculum quisquam eis in terra sua præbere aut præsidium impertiri præsumat ; sed nec in VENDITIONE & EMPTIONE aliqua cum iis communicatio habeatur.* Et quid ? nonne hic quoque loquitur PSEUDOPROPHETA ut *Draco* ? Draco enim Diocletianus simile edictum edidit, *Nè quis quidquam Christianis venderet aut subministraret, nisi priùs thura Diis adolevisset : de quo in Hymno Justinii martyris ità canit Beda ;*

Tom. 4. Concil. Edic. Rom. pag. 37.

Apud Rev. Armandum de successione Ecclesiæ, pag. 23.

*Non illis emendi quidquam  
Aut vendendi copia :  
Nec ipsam haurire aquam  
Dabatur licentia,  
Antequàm iburificarent  
Detestandis idolis.*

Hanc autem locutionem Synecdochicam propterea fortasse Spiritus S. adhibuit, ut innueret, anathema illud Papale, licèt sese abscissione ab interna & invisibili Christi communione venditet, reverà tamen ultrà vim non habere quàm ut ab externo & visibili aliorum civium commercio excludat.

Jam quod de *Character* dicitur ; *Character Bestiæ* non est propriè nisi *Nominis* ; ideo dicitur *Character* seu *Nomen Bestiæ*, & capite sequente *Character Nominis ejus.* Nempe allusum est ad morem veterem, quo Servi Dominorum, milites Imperatoris sui nominibus ( atque illi quidem præcipuè in fronte, isti in manibus ) inscribi solebant. Itaque pari ratione AGNI quoque Satellitium capite sequenti, quod satellitio *BESTIÆ* *ἀντιστοιχεί*, Agni & Patris nominibus in fronte scribuntur ; eodem utrobique typi sensu, ad indicandum cujus Domini sit, cuique militet uterque Cætus ; illos *Bestiæ & Imaginis ejus*, hosce *Christi & Patris ejus* sese servos profiteri.

*Numerum* quod attinet, is *Nominis* seu *Characteris Bestiæ* appendix potiùs censendus est quàm *Character* ; & quidem reverà non tam *Nominis Bestiæ*, quàm *Bestiæ* ipsius *Numerus* est ; quomodo etiam statim vocatur. *Numerus* autem *Nominis* ideo tantùm dicitur, quòd *Nominis Bestiæ* literis in numeros relatis, Deo ità disponente, contineatur. Neque tamen sequitur, quia cum *Nomine Numerus* tam intimè cohæreat, ideo *Numerum Bestiæ* cum *Nomine* confundendum esse : Exigit enim *ἀντιστοιχίας* ratio, ut, quemadmodum in Agni Cætu *Character Nominis* à Cætûs Numero distinguitur, ità quoque in Cætu Bestiano fiat. Adde quòd diversæ omnino rei sunt, significationis, inquam, *Character Nominis* atque *Numerus*, si ad aliorum locorum analogiam interpretationem dirigamus. Alter enim, *Character Nominis*, cui Domino sese addixerint qui gestant ; alter, putà *Numerus*, quâ prosapiâ undèque genus suum deducant qui eodem insigniuntur, ostendit : ut numerus *duodenarius*, exque *duodenario* multiplicando factus, tam in Cætu Virgineo quàm in structura & dimensionibus *Novæ Hierusalem* emicans, Apostolici generis atque indolis symbolum est.

Sed nè diutiùs in generalibus istis immoremur : videamus tandem quodnam sit illud *Bestiæ NOMEN*, quo *Numerus* quoque ejusdem à Spiritu S. notatus contineatur.

Est

Ad Cap. 13. Est verò, quod jam tum cum Apocalypsis adhuc recens scripta esset nonnulli suspicati sunt, decantatum illud ΛΑΤΕΙΝΟΣ. Hoc enim nomine, post imperii divisionem & decem Reges in provinciis ejus exortos, neque prius, *Pseudopropheta Romanus*, cum reliquis Occidentis incolis, discriminis ergò appellatus est; idque ab illis ipsis, quibus Apocalypsis scripta est, septem Asiæ Ecclesiis. Namque Græci & reliqui Orientales, penes quos in dilaceratione illa Imperii nomen manserat, seipsos solos *Romanos* dici voluere; nos, cum Pontifice nostro & sub eo Episcopis, Regibus, Dynastis, fatali quodam instinctu LATINOS dixere. Atque hoc ipsum Nomen, literis suis Græcorum & Hebræorum more subductis, numerum conficit à Spiritu S. notatum, numerum autem mysticum; quo indicatur cujus profapia sit BESTIA, quamque falso sese chori Apostolici successorem venditet, cum sit reverà Draconis.

*Numerus enim NOMINIS Bestiæ est 666.* Quem si ex *duodenario*, Apostolici generis Symbolo, deducere satagas, frustra laborabis; nunquam enim indè, quomodo-cunque multiplicaveris, 666 efficies: At verò è *senario*, qui DRACONIS illius *ru-ff*, putà *BESTIÆ sexti capitis*, numerus est, facillimè; cum ex *senariis* totus, quantus quantus est, conflatus sit, monadum, decadum, hecatontadum; quasi *Draconis* illius sperma totum BESTIÆ hujus *novissimæ* corpus omnesque artus ejus pervassisset.

Vers. 13.

*Hic est sapientia* (inquit Spiritus.) *Qui intelligentiam habet, computet Numerum Bestiæ: numerus enim hominis est; & Numerus ejus 666.*

Quem quidem omnino ad eum quem dixi modum computari debere, videor mihi colligere ex Coëtus *Virginei* analogia, cujus Numerus 144, contrà quàm *Bestiæ*, totus Apostolicus est, ex *duodenario* in seipsum multiplicato genitus. Contrariorum autem contraria est ratio. Atque ibi quidem utrumque, tam *Nomen inscriptum* quàm inscripti Coëtus *numerus*, Spiritus Sanctus expressit; hic verò *Nomen* ex *Numero* conjiciendum reliquit.

Est igitur, ut rem in pauca conferam, *Nominis BESTIÆ characterem* accipere, ejus potestati se addicere, & Dominium confiteri; *Numerum* verò, impietatem ejus, *Draconis* traducem, idololatriam nempe LATINAM, amplecti. Unde illud fortè consideratione non indignum erit; Licet nemo potest *Nominis Bestiani* characterem accipere, seu ejus potestati subditus esse, quin simul quoque *Numerum* ejus accipere, hoc est, impietati communicare, necesse habuerit: posse tamen fieri ut quis *Numerum* seu impietatem *Bestiæ* admittat, *Characterem* verò seu *Nomen* respuat. Id quod in Græcos jamdiu competit, qui utut eandem impietatis formam *Draconis* traducem seu idololatriam *Latinam* amplectantur, eamque primitus PONTIFICIS *Latini*, IMAGINEM *Draconis cæsi* illic quoque erigi adlaborantis, auspiciis in Concilio isto altero Niceno apud se confirmatam; *Pontifici* tamen *Latino* subesse, seu *Nomen* ejus ut olim (antequam schismate facto secesserint) gestare, jam à septingentis annis recusant.

## DE

## COETU VIRGINEO CXLIII M

### Signatorum Agni.

Ad Cap. 14.

Comment. in  
cap. 7.



COETUS *Virgineus* AGNI *Sionei* satellitium, idemque selectum illud Israelis ex Gentibus surrogati Agmen, de quo ad initium SIGILLI septimi, (geminà namque Visione, ut ibi monuimus, Prophetiæ SIGILLORUM cum ΒΙΒΛΑΠΙΔΙΟΤ connectendæ causâ, describitur) significat Ecclesiam, in medio illo Christiani nominis Orbe Bestiam affectantium, AGNO fidelem, subque BABYLONE *Virginem*: germanam illam nec degenerem duodecim Apostolorum Apostolicè multiplicatam progeniem; solam utique, ad exemplum Chori cœlestis, AGNUM PATREMque cantu Evangelico castè ritèque celebrare edoctam; quod nemo Bestianorum malo suo fato addiscere potuit: Adhuc populum non uni alicui, ut Bestiani, sedi addictum, sed AGNUM comitantem quocunque gentium ierit: Bestiæ cultores denique, de cultus Evangelici præscripto, Deique in Idololatrias patefacta severitate sæpius & acriter commonescentem; tandemque



démque omnibus, ni in æternum perire velint, ut ab ejus commercio quantocyus se subducerent, denunciarent. Hæc Visionis summa est. Jam textum ad ejus normam elucidemus.

Ad Cap. 14.

\* Vers. 1.

\* Et vidi, & ecce AGNUS stabat supra montem Sion, & cum eo centum quadraginta quatuor millia.

Ex numero 144 seu duodecies duodecim millium apparet, eundem hîc Cœtum describi qui ad septimi Sigilli ingressum signabatur; nimirum legitimam illam nec degenerem Apostolorum sobolem, numerum hunc duodenarium tanquam generis sui insignie gerentem. Recolat Lector quæ illic notavimus.

Comment. in cap. 7.

Mons Sion autem solium fuit Regni Davidici, idémque Civitas Davidis dicta, quod eum ille Jebusæis ereptum extus mœnibus novis, intus arce regiâ, vicis, plateisque construxerat. Ergo hîc parabolicè adhibitus, illum terrarum locum designabit quem Christus, debellato DRACONE, Regni seu Ecclesiæ suæ domicilium fecerat, id est, Christiani nominis Orbem. In hoc Orbe Ecclesia Virginea mansionem habet, inibi-que AGNO fidem & pudicitiam illibatam etiamnum servat, quum omnia stupris ac cædibus Bestia contaminâsse, pessundèdusse, nihilque integrum aut intactum reliquisse videretur.

Habentes nomen Agni, & nomen Patris ejus scriptum in frontibus suis.

Malè è quibusdam exemplaribus excidit illud nomen Agni, quod agnoscunt Vulgata, Primasius, Andreas, Aretas, Editio Complutensis, Syrus Interpres; ut eam veram lectionem esse non sit dubitandum: quin ut ita legatur rem ipsam postulare, in progressu interpretationis clarè patebit. Alluditur enim (ut in Bestiæ quoque historia notavimus) ad ritum priscum, quo tam Servi Dominorum, quàm Milites Imperatoris sui nomine aut stigmate olim inscripti cernebantur; atque servi quidem præcipuè in frontibus (teste Rhodigino lib. 5. 33.) milites verò in manibus. Vegetius lib. 2. 5. *Victuris in cute punctis milites scripti, & matriculis inserti jurare solent.* Aëtius autem l. 8. 12. *Stigmata vocant quæ in facie aut alia parte corporis inscribuntur, qualia sunt MILITUM in manibus.* De militum verò inscriptione plenius nos instruet Liplius, lib. 1. de Milit. Rom. dialog. 9. *Sub principibus, inquit, tirones jam captos compungebant, & in cute signabant [Romani.] Verahæc stigmata erant & manibus militum impressa. Erant inscripti nomine Imperatoris: hinc Augustinus regium charactèrem vocat, & Chrysostomus σφραγίδα. Petium hoc vel ab eo, quod olim nomen Imperatoris in scutis, hastis, vexillis inscribi solitum, atque eo exemplo in cute: vel à sacris; quos enim Deo consecrabant vel initiabant, hos stigmatibus inurebant.* Ad rem igitur. Illi nomen Agni & Patris ejus in frontibus suis gerunt, qui fidem quâ se Agno, seu Imperatori & Domino, & Patri ejus in Baptismo manciparunt, non frangunt, neque ad Satanae ejusque Angelorum cultum pompasque, quæ semel ejurarunt, relabuntur. Ità enim antiquitus (ut illud ad pleniorum dicendorum lucem hoc loco inseram) Abrenunciatio-

Legit & Cyprianus lib. 2. Test. advers. Iudæos, ca. 22. In Bib. Polyglote MS. hanc andr. habet quædam autem (i. e. quædam) τὸ ὄνομα τοῦ πατρὸς &c.

nis in Baptismo formula in plerisque Ecclesiis \* concipiebatur: Ἀποτάσσομαι τῷ Σατανᾷ, & πᾶσι τοῖς ἔργοις αὐτοῦ, & τοῖς ἠρώμασι αὐτοῦ, & πᾶσι τῇ λατρείᾳ αὐτοῦ, Renuncio Satanae, & omnibus operibus ejus, & pompis ejus, & omni cultui ejus. In multis, istique antiquissimis, Liturgiis additum, & τοῖς ἀγγέλοις αὐτοῦ, & Angelis ejus. In aliis, *Et omnibus inventis ejus, & omnibus qui sub ipso sunt.* In aliis eodem sensu, *Et mundo ejus.* Quæ omnia stylo Apocalypticæ expeditè efferre licet, Ἀποτάσσομαι τῷ Δεσπότῃ, & πᾶσι τῇ δυνάμει αὐτοῦ, Renuncio Draconi, & omnibus copiis ejus, id est, ut Cyrillus d Alexandrinus Baptismi formulam explicat, *Demoniorum turbis valedico, omnem pompam eorum & cultum respuo.* Romana Ecclesia hîc aliis paulò contractior fuit: Sola enim apud eam Satanae, pomparum & operum ejus mentio: ubi sub Satanae, tanquam Principis, nomine, Angelos quoque ejus; pomparum & operum, cultum idololatricum omnemque apparatus ejus intelligit.

Esse jam Baptismi Sacramentum, utpote quo fidem Agno & Patri solenniter profite-mur, quoque nomen eorum suscipimus & Christiani dicimur, Dominicum signaculum, passim Patres, idque à prima Ecclesiæ antiquitate, prædicant. Hinc illud \* Origenis, *Immortale LAVACRUM portemus in frontibus nostris; cum Demones viderint, contremiscent.* || Augustinus etiam regium charactèrem vocat, charactèrem Imperatoris, charactèrem Redemptoris. Idem porro signaculum hoc idololatriæ & superstitione induci & quasi obliterari docent. Tertullianus de Spectac. cap. 4. de Baptismo sub signaculi nomine agens; Cum, inquit, aquam ingressi Christianam fidem in legis suæ verba profite-mur, renunciasse nos DIABOLO, & POMPÆ & ANGELIS EJUS, ore nostro contestamur. Quid erit summum ac præcipuum in quo Diabolus & Pompæ & Angeli ejus censentur, quàm Idololatria? & cap. 24. Nonne ejeramus & rescindimus SIGNACULUM rescindendo testationem ejus? Eiusdem generis est & illud lib. de Idololat. cap. 19.

\* Vid. Const. Apost. lib. 7. ca. 42. yul. Hieron. Catéch. mystagog. 1. Chrysost. Hom. 21. ad popul. Antioch. a Const. Apost. lib. 1. de Spectac. cap. 4. Ambr. Hexam. lib. 1. cap. 4. c. Author Const. Apost. lib. 1. de iis qui myller. inctan. cap. 2. Hieron. ad cap. 5. Mar. d. Lib. 7. contr. Jul.

\* Rom. 8. in diversos Evan-gelii locos. In Joan. tract. 6. Secun-di contra Peti-lianum ultimo. Primi contra Crescentium 30. & alibi. Vide quoque cum 6. de Bapt. lib. cap. 1. Epist. Non 23. 50. 200.

Ad Cap. 14.

Non convenit signo Christi & signo Diaboli. Similiter August. Tract. 7. in Joan. Perdidit signum Christi, accipit signum Diaboli. Non vult Christus communionem, solus vult possidere quod emit. Cum istis facit Isidor. Origin. lib. 18. cap. 59. de Spectaculorum execratione; Deum negat qui talia præsūmit, & fidei Christianæ prævaricator effectus est qui id denuo appetit cui in lavacro jam pridem renunciavit, id est, Diabolo, pompis & operibus ejus.

Omnes igitur qui BESTIÆ characterem acceperint, Christi & Patris abnegarunt, egerunt, irritum fecerunt, ac pro eo habentur acsi nunquam accepissent. Soli centum isti & quadraginta quatuor mille qui ad BESTIÆ castra non transfugerant, sed Agno firmiter adhærebant, Characterem Dominicum etiamnum in frontibus suis ostendunt.

Unum adhuc monendum restat; nempe illud, Quod licet Signati utrobique, tam hic quàm cap. 7. iidem sint, tamen signaculi rationem non utrobique eandem esse; idque ex diverso signandi fine: Illic enim tutelæ res agebatur, hic servitii & fidelitatis. Sed nec opus est ut propterea aliud ibi signaculum quæramus à Baptismi Sacramento planè diversum: nam utrumque præstat Baptismus. Siquidem, præter illud quod est professionis nostræ, Deus aliud, gratiæ nimirum suæ, signaculum superaddit, quo pro suis agnoscit qui tinguntur, inque tutelam suam suscipit. De hoc igitur in priori signatorum Visione; de illo in præsentī, ni fallor, agitur. Atque huic sententiæ favet, quod Clemens Alexandrinus apud Eusebium lib. 3. cap. 17. Baptisma nuncupet τέλειον φυλάκιστον, perfectam custodiam: Item quod Nazianzenus, Orat. in sanctum Baptisma, idem sigillum dici, ὡς σφραγισμὸς, quia conservatio est: Denique illud Basilii Exhortat. ad Baptismum, Nisi signatus sit super te vultus Domini, nisi characterem in te agnoscat Angelus, quomodo pro te pugnabit, aut ab inimicis vindicabit? ubi Nicetas Scholias, Quia per eum consignati, cujusnam Domini simus agnoscimur, atque ab insidiis tuti conservamur. Jam pergamus ad reliqua.

Vers. 2.

Et audiivi vocem de cælo, tanquam vocem aquarum multarum, & tanquam vocem tonitruī magni: & vox quam audiivi erat sicut citharædorum citharizantium citharis suis.

3. Et cantabant quasi canticum novum ante thronum, & ante quatuor Animalia & Presbyteros, &c.

Cap. 5. 11.

Vocem verò indicat & canticum Angelorum cœlestium, Patrem & Agnum glorificantium; quomodo fecisse leguntur cum primū Agnus Librum fatorum resignandum suscepisset. Ad hos Angelos utique respiciens, mox versu 6 dicit, Et vidi alium Angelum volantem in medio cæli, id est, alium à præcentoribus istis. Nullius enim ante hunc Angeli meminisset, nisi dicamus symphoniacos istos Angelorum chorum fuisse.

Vid. R. D. Kimch.

Vox autem aquarum multarum & tonitruī instar, non significat aliud quàm vocem numerosæ & confertæ multitudinis; cujusmodi in Templo, dum adhuc florebat, audiri solet, cantorum Levitarum, voce & instrumentis musicis Dei laudes resonantium: quorum præ multitudine, simul & acclamantis populi, sonitus reddebatur, quasi marinorum fluctuum & fragoris tonitrualis. Non conjectura est, sed res manifesta; quippe quod in epinicio cap. 19, ubi eadem est parabola, disertè exprimitur. Audiivi, inquit, quasi vocem turbæ multæ (audi, turbæ multæ) & sicut vocem aquarum multarum, & sicut vocem tonitruorum magnorum, dicentium, Hallelujah. Hinc apud Ezechiel. cap. 43. 2. ubi in Hebræo simpliciter est, Vox ejus (i. gloriæ Dei Israelis) quasi vox aquarum multarum, Septuag. paraphrastice reddunt, Φωνὴ τῶν παρευεσόντων, ὡς φωνὴ διπλάσια ζόντων πολλῶν, Vox castrorum ejus, quasi vox geminantium multorum. Chaldaus similiter, Vox benedicientium nomen ejus, sicut vox aquarum multarum. Adde illud ex eodem Propheta de Cherubinis cap. 1. 24. Audiivi, inquit, vocem alarum eorum, tanquam vocem aquarum multarum, tanquam vocem Omnipotentis, vocem loquelæ tanquam vocem castrorum. Denique ab hac notione est, quod in descriptione personæ Filii Dei exordio Apocalypseos ex Daniele expressa; pro quo apud Daniele est, Vox multitudinis, à Joanne substituitur, Vox aquarum multarum. Quod enim Daniel habet, Pedes ejus quasi species æris candentis, & vox verborum ejus sicut vox multitudinis; id Joannes enuntiat, Pedes ejus similes aurichalco, sicut in camino ardenti; & vox ejus tanquam vox aquarum multarum.

Dan. 10. 6.

Apocal. 1. 15.

Canticum porro novum est, cujusmodi post Christum mūdo exhibitum Deo canitur: quo nempe Sessori Throni & Agno, unā solisque, redemptio, potentia, divitiæ, sapientia, fortitudo, honor, gloria & benedictio religiosè & evangelicè deferuntur. Hujus cantici formula exstat cap. 5 \*, idque titulo cantici novi: ut eò hic respici vix dubitandum sit, cum nusquam in hoc libro alibi cantici novi mentio audiatur. Dignus est,

\* Vers. 12, 13.



est, inquit, *AGNUS* qui occisus fuit ( id est, prout ante a Presbyteris & Animalibus paulo explicatius dicitur, propterea quod occisus fuit ) accipere potentiam, & divitias, & sapientiam, & fortitudinem, & honorem, & gloriam, & benedictionem. Sedenti igitur super thronum & *AGNO* sit benedictio, & honor, & gloria, & robur in secula seculorum, Amen. Hæc novæ cantici formula est, quam si Deus aliquando penitus intelligere dederit, latius fortasse explicando diducam: alius enim in animo meo insedit, universum cultus Evangelici mysterium eo contineri.

Quod appositi rationem attinet, Novum dicitur videtur, vel quasi alterum & diversum ab eo quod Christo nondum missio canebatur ( sub hoc enim, secundum effatum illud Apostoli, *Vetera transierunt, & ecce facta sunt omnia nova* ) vel ob novum in adventu ejus beneficium, priorum mundi ætatum nulli, sed temporibus tantum novissimis concessum: de quo verò beneficio Deus exinde, tam ab Angelis, quam hominibus *δοξολογῆται*. Et huic quidem nominis rationi firmandæ erit tum illud Isaia cap. 42: 9, 10. *Novæ ego annuntio, Cantate Domino canticum novum*: tum quæ in Psalmis occurrunt aliquoties *cantici novi* appellatio, haud aliter, ut videtur, intelligenda, quam aut de eo quo Divinum numen ob novum aliquod, liberationis præsertim, beneficium celebratur ( juxta illud Psal. 40. *Eduxit me de luto cæno, &c. & indidit ori meo canticum novum* ) aut saltem quod, ad istiusmodi canticorum morem, cum lætitia & jucunditate haud vulgari canitur: quorum utrumque canticum Evangelicis convenire haud est cur multis ostendere conarer, res in aperto est.

Et nemo poterat discere Canticum illud, nisi illa centum quadraginta quatuor millia, qui empti sunt de terra.

In toto Orbe Christiano nemo, quamdiu Bestia rerum potiretur, canticum Angelorum cantare sciret, præter eos qui de numero centum istorum quadraginta quatuor millium Agni assecrarum fuerint: Siquidem hi soli, citra omnem idololatriæ labem, Patrem & Agnum glorificant in terris, sicuti beati Angeli in cælis; id ipsum nimirum, quod in Oratione Dominica Ecclesia ab omnibus ut fiat, Patrem indefinenter rogat, *Fiat voluntas tua, sicut in cælo, sic etiam in terra*. Adeo Divinum Numen legitime ritæque colendi idea exemplumve absolutum aliunde quam à cœlitibus peti nequeat.

*Hi sunt qui cum mulieribus non sunt inquinati; Virgines enim sunt.*

Id est, cum mulieribus impudicis seu meretricibus non consueverunt. At quænam istæ mulieres sunt? Sanè, non quæ vulgariter sic dicuntur, sed, Prophetarum more, *Civitates*; atque ex Christiani quidem nominis, sed idolis deditæ, quarum regina est *B A B Y L O N* illa magna, *mater scortorum* dicta, quacum fornicantur Reges & incolæ terræ. Cum talibus, qui ex Agni Cœtu sunt non consueverunt, hoc est, incestu idololatriæ sese non contaminarunt. *Virgines enim sunt*, id est, ab omni idololatriæ labe immunes. Omnino enim postulat analogiæ ratio, ut eodem sensu isti *Virgines* dicantur quo ceteri, Reges & populi, cum Babylone *scortari* perhibentur. Præterea, cum Babylon ista *scortorum mater* audiat, consequens est ut filia ipsius, reliquæ civitates, scortilla quoque sint, quibuscum incolæ cuique subditi spiritali scortatione polluantur.

*Hi sunt qui sequuntur Agnum quocunque ierit.*

Hoc est, fidelissimè ei adhærent, neque ullâ occasione deserunt; ductâ Metaphorâ ab iis qui à latere cuiuspiam nunquam recedunt, sed comitantur omni loco. Vel sic; In quacunque civitate, regione, territorio Agnus tentorium suum fixerit, eo eundem sectantur: contra quam reliqui hominum, qui licet Christiani audiant, Agnum tamen, nisi Romæ apud Petri sedem habitârit, alibi quærere & sectari nolent.

*Hi empti sunt ex hominibus, primitiæ ( ἀπαρχὴ ) Deo & Agno.*

Id est, ex reliqua turba prophana redempti, ut essent Deo & Agno peculium sacrum, instar primitiarum. Neque enim, ut vulgò creditur, *ἀπαρχὴ* seu *Primitiæ* primitivos tantum fructus denotant, sed etiam in genere quicquid prophanis usibus exemptum Deo consecratur; id ipsum nempe quod Hebræis *תרומה*, quo nomine cum ipsas decimas, tum quicquid oblationum fuit, præter ignitas, Scriptura comprehendit. Unde Chrysostomus, quas Abrahamus Melchisedeco solvit decimas, \* *ἀπαρχὰς* In Epist. ad Heb. Hom. 12. Vide quoque eundem Hom. 35. in Gen. vocat: Itaque Irenæus, quas sibi in Ecclesia asserit Deum etiamnum exigere creaturæ suæ primitias, contendit non debere esse minores decimâ: cum Christus,

\* Sic & Philo quas promissit Jacob. Qui & de solvendis decimis sæpiusculè utitur voce *ἀπαρχὰς*, & *ἀπαρχὰς δαΐμονος*. Philo De congressu quærendæ eruditionis gratiâ, & De Charitate. Idem De mutatione Nominum, Decimas decimarum appellat *ἀπαρχὰς ἀπαρχῶν*. 5 ( inquit ) *ἡ ἀπαρχὴ ἀπαρχῶν ὁ ἐκαστὸς λόγος, ὃν ἡ πόλις τοῖς ἱσραηλῶσις ἀπαρχῶνται*. Ibidem, *δὲ καὶ ἡ ἐκείνη ἀπαρχὴ*. Similiter Dionys. Halicarnassicus apud Euseb. Præpar. Evang. l. 4. c. 16. fructuum, pecorum, sed & hominum decimas quas Pelasgos in Italia Apollini, Jovisque ex vero debuisse refert, semel iterumque *ἀπαρχὰς* vocat.

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inquit ille, naturalia Legis non dissolverit, sed extenderit; & verò Christiani non minorem, sed maiorem, quàm Judæi spem habeant. Vide eum advers. Hæres. lib. 4. cap. 27, & 34. juxta editionem Fevardent. Quid, quòd Callimachus etiam, Hymno in Delum, decimas Apollini mitti solitas ἀπαρχὰς δεκατημόριος, id est, *primitias decimiferas*, nuncupet? Ex quibus omnibus appareat vocem ἀπαρχὴ non primitivorum duntaxat oblationem, quæ Hebræis est תְּרוּמָה vel תְּרוּמָה, sed & quamvis aliam denotare; nominisque rationem inde esse, quia Deo portio sua prius reddenda sit quàm aliquid in nostros usus infumatur. Porro, quoniam vox *Primitiarum* quorundam partis definitionem non includit, hinc factum ut veteres Christiani καρποφορίας suas, seu fructuum oblationes, licet minores esse non debere putarent quàm partem decimam, tamen ἀπαρχὰς seu *primitias* appellare maluerint quàm *decimas*; tanquam scilicet nomine libertatis, non servitutis. Hæc, licet ad institutum meum plerumque ex parte non facientia, annotare tamen volui, ut iis qui apud nos Decimarum in Ecclesia Christiana solvendarum antiquitati & juri ex Patribus & Conciliis eruendis quandoque navant operam, gratum, si possim, facerem. Interim (ut eò redeam unde paulisper digressus sum) satendum est, strictiorem quoque *primitiarum* significationem huic loco non malè convenire; nempe, ut COE T U S *Virginis* dicantur primitiæ respectu *Turbæ palmiferarum* eum aliquando auctiori numero excepturæ. Liberum itaque Lectori judicium suum esto.

Verf. 5.  
[ In Bibl. Polyglott. MS. Alexandr. habet  
sed & mendacium. ]

Et in ore eorum non est inventum mendacium [ Ità Vulgata, Syrus, Complutensis, Aretas, & in exemplari Palatino Andreas; aliis *dolus* ] sine macula enim sunt.

Non est inventum mendacium. Cujusmodi nimirum invenitur in ore Bestianorum seu Christiani nominis idololatrarum omnium; qui se quidem Agnum & Patrem colere præ se ferunt, reapse tamen honorem Divino Numini proprium creaturis tribuunt. Sanè omnis idololatra mendax est, cum pro Deo colat quod non est Deus. Quò spectat illud Apostoli ad Rom. 1. 25. *Commutarunt veritatem Dei in mendacium, dum coluerunt & servierunt creaturae* αἰσθητὰ καὶ ἀκατασκεύαστα, prout Creatori. Unde idola dicuntur mendacia: ut Amos. 2. 4. *Errare fecerunt, sive seduxerunt, eos mendacia ipsorum* (Vulgat. *idola*) post quæ abierunt patres eorum. Similiter Isai. 28. 15. *posuimus mendacium spem nostram*. R. Sal. עֲבָרָה וְיָרָה. Item Jerem. 16. 19, 20. *Veniunt gentes à finibus terræ, & dicent, Verè mendacium possederunt* (Chaldaus מְדַבְּרִים coluerunt) *Patres nostri, vanitatem in qua non est utilitas. Numquid faciet sibi homo Deus, & ipsi non sunt Dii?* Hinc autem Apoc. 21. 8. *Idololatra & mendaces, itemque* verf. 27. *facientes abominationem & mendacium, & αἰσθητὰ καὶ ἀκατασκεύαστα* seu tanquam synonyma poni videntur. Porro, quum quorumvis hominum idololatria mendacium sit, tum verò eorum, qui se interim veri Numinis cultores simulant, propriissimè *dolus* est, seu *mendacium fraudulentum*: ut si Bestianorum, quorum oppositione Cœtus iste signatorum Agni describitur, attendamus hypocrisin; lectio quæ *dolum*, alteri quæ *mendacium* habet, præferenda videbitur; quamvis ad rem ipsam haud ità multum intersit. Interim, ad pleniorum hujus loci intellectum, conferat Lector illum Zephan. 3. 13. sanè huic quàm simillimum: *Reliquiæ Israel non facient iniquitatem, nec loquentur mendacium, & non inveniatur in ore eorum lingua dolosa.*

Verf. 6.

Et vidi alium Angelum volantem ἐν μεσσηνίᾳ, in fastigio cæli, habentem Evangelium æternum, ut evangelizaret habitantibus super terram, & omni genti, & tribui, & linguae, & populo.

Finita Cœtus descriptione, sequitur rerum, eo Ecclesiæ statu, quæ à Cœtu, Agni Ducis sui auspiciis, quæ ab Agno ipso, intransfugas & perduelles gerendarum historia. Harum ordo duplex: primò Admonitionis trigeminæ ad Bestianos, totidem Angelorum celeusmatis repræsentatæ; secundò Vindiciarum, parabolâ *Messis & Vindemiæ*. Monitorum Angelorum primus est iste quem hic *alius* dicit: *alius* verò, ut dixi, ob Angelos symphoniacos paulò antè memoratos, quorum è numero Evangelistes iste non fuerit. Atque hic in memoriam revocandum est, (quod jam in superioribus monui) Angelos in hujusmodi Visionibus eorum vicem repræsentare quorum gubernationi præsent; quòdque communibus utrorumque operis geritur, id Angelis authoribus, tanquam rei gestæ auspiciis & ducibus, factum dici. Hinc verò protinus suspicari datur, Angelum tam sublimè volantem (si modò & illud in censu parabolæ deputari debeat) non cuiusvis sortis hominum, sed celsioris conditionis præsidem esse, talibusque in Evangelio suo annunciando usurum. Porro Evangelium illud αἰώνιον seu *æternum* dicitur; idque, ut opinor, non tam futuri, quàm præteriti respectu; quasi quod ἀπ' αἰῶνος, id est, à seculo, seu ab origine mundi, promissum fuerit; scilicet, *semen mulieris* aliquando contritum caput serpentis, i. Christi adventu destruendum regnum Diaboli,

Genes. 3.

&c



& constituendum regnum Dei. Quo sensu & Apostolus dicit, illud à Deo promissum fuisse *πρὸ χρόνων αἰώνων*, ad Tit. 1. 2. Sic igitur αἰώνιον idem hic erit quod *ἀπ' αἰῶνος*, Ad Cap. 14. & *εὐαγγέλιον αἰώνιον* quod Hebræis esset *בשרא עולא*, *evangelium antiquum*: quemadmodum *ἔρημοι αἰώνιοι*, Isai. 58. 12. *τείλει αἰῶνοι*, Jer. 6. 16. & *βουοὶ αἰώνιοι*, Deut. 33. 15. sunt *colles, semitæ, desolationes antiquæ*.

*Dicentem voce magnâ, Timete Deum, & date ei gloriam, quia venit tempus judicii* *Verf. 7.*  
*ejus: & adorete illum qui fecit cælum, & terram, & mare, & fontes aquarum.*

PRImus Angelus, jam tempus regni Dei adesse commemorans quo judicium ejus in idola & idololatrias exercendum sit; adeoque, jam prostratis & solio Romano exutis Dæmonibus, exerceri cœperit; eapropter hortatur gentes, tribus, linguas & populos, qui exinde in nomen Christi concesserant, ut hujus rei memores, unicum illum verum Deum Creatorem, prout in Evangelio annunciat, colant, caveantque ab idolis: *Deum, inquit, timete*, id est, *reveremini*, & *date ei gloriam*, gloriam verò adorationis & cultûs religiosi; ut sequentibus verbis exponitur. *Quia venit tempus judicii ejus* ] hoc est, quo Christus per crucem suam exspoliavit imperia & principatus, Gentibusque, quas per tot sæcula siverat in viis suis ambulare, annunciavit per Apostolos & Evangelistas ut ab idolis converterentur: sin minùs, morte aternâ, ipso de cœlis redeunte, plectendos fore. Quorsum igitur Christiani, qui in hunc Judicem & Dæmonum triumphatorem Jesum Christum fidem profiteantur, ad idola & dæmones coeundos postliminò reverterentur?

Potuit fortasse *tempus judicii* hic strictiùs accipi, de judicio nimirum Dei pridem in DRACONEM ejusque assecras exerto, quo Ethnicismus corruit: sed mallem illud latiùs extendere, & universè accipere, de Regno Christi temporibus novissimis inito & promulgato, in quo idola ampliùs non sint ferenda; juxta nimirum illud Salvatoris apud Joannem in Evangelio cap. 12. 31. *Nunc Judicium est mundi hujus, nunc princeps mundi hujus ejicietur foras*. Vide & cap. 16. 11. A quo enimvero Judicio Paulus quoque Apostolus (quomodo hic Angelus) argumentum duxit Paganos Athenienses ab idolorum cultu dehortandi, Act. 17. 30, 31. *Deus, inquit, temporibus ignorantie hucusque neglectis, nunc demum mandat omnibus ubique hominibus ut respiciant*; Eò quòd statuit diem quo justè judicaturus est Orbem terrarum per eum virum quem designavit; fide ejus rei palàm factà omnibus, illo ex mortuis suscitato. Cui gemina est ejusdem commonefactio ad Lycaonios, cap. 14. 15, 16. *Annunciamus, inquit, vobis, ut à vanis istis rebus convertamini ad Deum vivum, qui fecit cælum & terram, & mare, & omnia quæ in iis sunt*; Quique præteritis ætatibus fuit omnes gentes (nempe, judicio suo nondum iis manifestato) suis ipsarum viis incedere. Supplendum est, Jam verò judicium suum omnibus promulgat: id quod Angelus hic expressit, dicendo, *Venit tempus judicii ejus*.

Sed quando, inquires, & ubi gentium, quibusque tandem ministris, Angelus iste prædicatione suâ functus est? Præludia quædam ejus edita sunt cùm primùm superstitione ad memorias & circa reliquias Martyrum in Ecclesia gliscere cœperit; ut patet ex historia Vigilanti, quocum istiusmodi superstitioni intercedente plures alios, etiam ex Episcopis ejus temporis, sensisse, testis est adversarius Hieronymus, qui cum immeritò hoc nomine exagitat.

Sed omnium manifestissimè præconium hoc impletum liquet ab anno Domini 720 in Ecclesiis Græcis & Orientis, ubi omnino Angelus Evangelistes volavit *ὡς μεσσηνίας*, *in cæli fastigio*, id est, loco celso & sublimi; quippe qui Evangelii sui ministris usus est, non imæ & vulgaris sortis hominibus, sed summis in Orbe Christiano potestatibus; Imperatoribus putà Constantinopolitanis, Leone Isauro, Constantino Iconomacho, Leone Armenio, Michaeli Balbo, & Theophilo; qui omnes, potissimum autem primi, pro cultu Religionis uni Deo Creatori exhibendo, contra cultum creaturæ, non solum qui in veneratione Imaginum, sed etiam qui circa Divos eorūque reliquias exercebatur, edictis & decretis suis acerrimè protestati sunt. Repetat Lector testimonia quæ hac de re ex Theophane laudavi, cùm de *Bestia Bicorni* agerem. Porro autem secundi auspiciis Concilium Constantinopoli convocatum est Episcoporum 338, concordibusque suffragiis *Imaginum adoratio* impietatis accersita & damnata. Dices, Lector, silegere non pigebit, Definitionem Synodi ipsissimam Angeli hujus concionem esse, eodémque quo illius, juxta interpretationem nostram, fundamento subnixam. Quum verò nonnullorum fraude ibi contigerit, qui in *Imaginum* quidem damnationem cum reliquis consenserant, *Divorum* verò *invocationi* adhuc

Ad Cap. 14.

Apud Surium,  
T. m. 6. Nov.  
28.

faverent, ( neque enim paribus suffragiis in hanc atque in illam superstitionem itum est, ) ut duo Canones, unus de Beata Maria Deipara, alter de reliquis Sanctis coelitis religiosâ invocatione colendis, Concilii decretis initio immixti fuerint ; eos Constantinus Imperator cum sanioris sententiæ Patribus cùm advertissent, illico erroris arguerunt, inque iudicii sui testimonium induci, atque de codice deleri curaverunt. Cujus facti testem habeo, si quis dubitet, primò Authorem refutationis Definitionis istius Constantinopolitanæ, Actis Concilii Niceni secundi insertæ ; qui cùm primam ejus editionem sibi refutandam sumpisset, ad istos Canones sic infit : Μετά τ' ἐκδοσιν αὐτῆς ταύτης, καὶ τ' ὑπὲρ σεβασίων ἐν πρεσβυτέρῳ τῷ θεῷ προσαγωγῇ ἀπεβάλοντο, λειώσαντες ταύτην ἐκ τῆς αὐτῆς συγγραμμάτων. καὶ τὸτο ἴσασιν πάντες. Post hanc editionem suam, inquit, etiam intercessionum Deo acceptabilem oblationem abjecerunt, delentes hanc ex hoc scripto suo. Deinde Acta Stephani Monachi pseudomartyris ; apud quem cùm Episcopi, qui ad eum convincendum ab Imperatore missi fuerant, Concilii decretum recitare inciperent ; ille verò statim excipere adversus Concilii titulum, sancti ; illud sanctum dici non debere, propterea quòd sancta proscripisset. Annon, inquit, sacram suppellectilem imaginibus exornatam concerpisset ? Annon adjectivum hoc ἁγίου ab omnibus justis, ab omnibus Apostolis, à Prophetis, à Martyribus piisque viris abjecisset ? Sanctum enim à vobis est, ô generosi viri, ut cùm quisquam ad horum aliquem adiret, ex eoque quæreretur quòd abiret, responderet, Ad Apostolos, Ad quadraginta Martyres ; sive unde veniret, itidem responderet, Ex Templo Martyris Theodori, ex Templo Martyris Georgii. Annon hæc vestra doctrina sunt ? Quonam ergò pacto qui sancta proscripisset, sanctum Concilium coegisset ? Hæc Stephanus ipsemet. Audiamus porrò Actorum ejus descriptorem ( qui eodemque tempore vixit ) in eisdem ob Deiparæ cultum imminutum tragicè exclamantem : Quonam pacto, Christe, lenitatem illam tuam, quæ nullis verbis explicari potest, non admirer ? Quonam pacto benignitatis tuæ, quæ vim sermonis omnem superat, abyssum exponere queam ? Adhuc porrò audacissima illa lingua eò prurperunt, ut ingens quoque illud & improbum eloqui non dubitarent ; nimirum illam ipsam Dei genitricem Virginem, inutilem quandam post mortem & commodi omnis expertem rem esse, nec cuiquam omnino adjumento ac præsidio esse posse. Adhuc istis testem adduco Cedrenum. Refert ille Constantinum Legem universalem edidisse ( proculdubio ex Concilii sententia, cujus Acta hodie præter solam Definitionem desiderantur ) nè quisquam prorsus servorum Domini ἁγίου diceretur ; sed, ut eorum reliquæ repertæ contemnerentur : ( nè superstitione venerarentur, Cedrene, etiam si veræ fuerint ; sin falsæ, ut è Templis abjicerentur ) nève ipsorum intercessio posceretur ; nihil enim valere. Adjecit etiam scelestus, inquit, Nè Mariæ quidem intercessionem quisquam imploret. Jam liceat mihi Lectorem convenire, annon ex hisce testimoniis clarum esse putet, aliquid in Concilio isto actum adversus sanctorum cultum & reliquiarum. In hoc autem probando aliquanto diutius immoratus sum, quoniam non est, ut illud de Imaginibus, perinde omnibus notum.

Sed nondum hîc defuncti sumus : prius illa de epitheto sancti justis, quasi per diminutionem & contumeliam, abjudicato, calumnia detergenda est. Palàm enim est ex ipsa Definitione Synodi ( quæ hodièque in Actis Niceni secundi exstat ) Apostolos & justos à Patribus istis passim sanctitatis titulo honorari ; non igitur simpliciter prohibuisse credendi sunt quod ipsimet facitarent. Sed, ut conjicere datur, illius seculi opinione nomen ἁγίου ( nam de hoc solo sermo est ) videbatur intercessionis honorem inferre : unde, ut superstitioni quovis pacto iretur obviàm, illius usu in communi sermone de Templis, præsertim cùm eò precatum ibant, interdictum fuit. Nempe ἁγίου ab ἁγίου deflexum videtur : quâ voce significatur σεβασμα ἢ σεβάσματ. ἅγιον, Veneratio, aut res veneratione & adoratione digna. Unde Helychio, ἅγιοι, σεβάσμοι • utrumque ab ἁζω, veneror, colo. Imò, quod ad cultum mortuorum manifestò ducat, communis est originis cum ἐναγίζεν, sacra mortuis facere, parentare, & cum ἐνάγισμα, parentatio, inferiæ. Præterea ( ut illud quoque bona Lectoris cum venia, & citra futilitatis notam, adjiciam ) fieri potuit ut nomen ἁγίου Græcorum vulgo ( quippe similibus vulgi hallucinationum exempla apud nos quandoque observare est ) sonare videretur, licet falsò, δι' ἣν εὐχαὶ ἡμῶν πρὸς Θεὸν ἄγονται, eum per quem preces nostræ Deo offeruntur, id est, προσαγωγία, admissioalem & interpretem apud Deum : quomodo Gregorius Nazian. Christum Dominum nuncupat ; juxta Apostoli illud ad Ephes. 2. 18. δι' αὐτοῦ ἰεροῦ προσαγωγῇ πρὸς τὸν Πατέρα.

Quicquid sit, illud ex allatis modò testimoniis apparet, tum temporis existimatum fuisse, hujusce vocis usu superstitionem illam erga sanctos vitâ defunctos ali atque foveri. Cui ut omni ratione & machinâ occurreretur, ejus usu interdictum fuit : non quidem simpliciter & universè, quod adversarii calumniantur ; sed in Templis appellandis solummodo,



modo, quæ Apostolorum & Martyrum memoriis nuncupabantur. Errori, ut videtur, minuendo, quo, vel ea loca esse, creditum est, Deum per Martyrum intercessionem ad-  
 undi, vel eorum, quorum nominibus ferebantur, venerationi sacra. Ideo in vicem cognominis Ἀγίων, illud *Apostolorum & Martyrum*, non minus certè honorificum, substitui visum fuit. Satisne verò consideratè & consultò, illius est judicare qui temporis illius circumstantias factique rationes omnes probè plenèque perspectas habuerit. Interim Ecclesiæ virginitati aut puritati nihil quicquam detrahit, si fortè aliquando in talibus quæ ad rationem & modum rei gerendæ spectent minus sapienter judicaverit. Non enim necesse est ut perpetuò aut prudenter agat aut loquatur, quæ casta sit. Simili ferè de causa *sacerdotis* vocabulum de Presbyteris Evangelicis, *sacrificii* de Sacramento Eucharistiæ, ( nè huiusmodi alia nomen ) apud plerasque Ecclesias reformatas in desuetudinem abire iussa sunt. Nec id quidem omnino temerè, nisi quòd ( ut quibuldam videtur ) in prioris locum non commodum satis vocabulum substitutum, *Ministrorum* ; quo licèt omnes qui sacro fungantur munere, ritè & ex Scripturæ usu appellentur ; non tamen eo *Presbyteri* à *Diaconis* distinguuntur. Annon igitur *Presbyteros* potiùs dixissemus nomine Apostolico, si noluissemus *sacerdotes* ? Sed hæc alterius loci sunt.

Ad Cap. 14.

Porro, non in Oriente solum, verum etiam in Occidente, fremente licèt Pontifice Romano, Angeli huius præconium insonuit ; non quidem plenis, ut illic, buccis, voce tamen publicâ & solenni. Primum, anno 790, in Synodo Francofurtiana sub Carolo M. 300 ferè Episcoporum, præter Abbates & alios : ubi *cultus & adoratio Imaginum*, unà cum Concilio Niceno secundo quod eam stabiliverat, quòdque Hadrianus Papa per Legatos suos rexerat & approbaverat, damnata sunt. Iterumque in Synodo Parisiensi, anno 825, iussu Ludovici congregatâ : in qua tum ex autoritate Divina tum Patrum sententiis prolixè ostenditur, *adorationem Imaginum* rem nefariam ac impiam esse, Synodumque Nicenam ejusmodi superstitionis ream reprobendam esse. Adde Commentarium à Carolo Magno ad Hadrianum Pontificem, idolorum propugnatorem, post Concilium illud Francofurtense, missum ; ut hîc quoque Angelum in *Celi fastigio volasse* agnoscas. Atque hætenus primi Angeli hortamentum percepimus : jam secundi præconium auscultemus.

Habetur in  
 Catal. Test.  
 vet. edit. 1608.  
 pag. 1123.

**S**ecundus Angelus ROMAM, ob spurcitiem & multitudinem idololatriarum quibus, primi Angeli hortatione spretâ, tum ipsa sese contaminaverat, tum ut idem secum facerent cunctis in Orbe suo gentibus author & princeps extiterat, è civitate Dei in BABYLONEM versam denuntiat ; ea-propter, sententiæ Divinæ in omnes Idololatrias latæ jam penitus per impenitentiam suam obnoxiam factam, diutiùs non ferendam, sed irrevocabili decreto perdendam atque excindendam esse ; eique excidio usque ab hoc præconio apparatus continenter & assiduè institutum iri.

Atque huius quidem præconii administri exstiterè, verbo partim, partim facto, Waldensium & Albigenium Cœtus, ut qui omnium mortalium primi Ecclesiam Romanam ab idololatria seu scortatione mystica renuntiârunt BABYLONEM esse Apocalypticam ; iidemque primum quoque ei ad ruinam fecere gradum ; quandoquidem sic detectam extemplò magna hominum multitudo eam abominari, privatimque per omnes ditionis ejus provincias defectionem facere ; adhæc authoritatem ejus exinde indies magis magisque labefactari, ruinamque tunc fieri cœpisse, quæ non stitura sit donec tandem ad Urbis ipsius cremationem sit devenit. Verbo dicam ; ab hujusque Angeli præconio quasi delectus sanctorum militum Babylonis diruendæ continenter fieri cœpit.

*Cecidit, cecidit Babylon.*

Quasi dicat, Jam nunc Ruinæ Babylonis jaciuntur fundamenta : ab hoc enim tempore Belli contra ipsam gerendi apparatus suscipietur. Imitatur autem Isaiam cap. 21. qui iisdem planè verbis, nec dissimili rerum occasione, veteris illius Babylonis interitum non jam factum retulit, sed, ut hîc, jactis rerum fundamentis, certo certius futurum prænunciavit. Quippe, ut docet Chronologia, eodem tempore Isaias hoc vaticinium suum edidit quo Medi, Babylonem aliquando vastaturi, excusso Assyriorum jugo, sese in libertatem asseruerint, conditâque sub novo Rege Dejoce Ecbatanâ, Regni tum Nini tum Babylonis fatalis fundamina posuere.

Vers. 8.

— *Quia ex vino veneficii scortationis suæ potavit omnes gentes.*

*Vino veneficii scortationis suæ* Id est, philtis, vino potionato dementavit. Ουμός enim hîc, non *iram* aut *excandescentiam* valet, sed ex usu Hellenistico *venenum* ; nempe voci Hebrææ מַרְהָרֵם parem esse voluere, quæ *iram* modò, modò *venenum* significat. Hinc Deut. 32. 33. Septuag. Ουμός δὲ φαρμάκων ὁ οἶνον αὐτῶν, καὶ θυμός αὐτῶν ἀνίατος ;

Y y 3

i. Fel

Ad Cap. 14.

i. Fel Draconum vinum eorum, & venenum aspidum insanabile. Item Job 20. 16. *Θυμὸν δρασπόντων θηλάσειεν, ἀνέλοι δ' αὐτὸν γλῶσσα ὄφεως*, id est, *Venenum draconum sugat, occidat eum lingua serpentis*. Adde Psal. 58. 4. *Θυμὸς αὐτοῖς κατὰ τὴν ὁμοίωσιν τῷ ὄφεως*, *Venenum illis secundum similitudinem serpentis*. Vide etiam, si lubet, Deut. 32. 24. Job. 6. 4. Imò ubicunque in V. T. *veneni* significatio occurrit, eam aliter quam aut hanc aut voce *χολῆς* non nisi semel tantum expressam videbis.

Duplicis autem in Apocalypsi οἶνον τῷ θυμῷ, seu vini ejusmodi *potionati*, mentio habetur: οἶνον τῷ θυμῷ τὴν πορνείας, quo, ut dixi, amatorium virus seu philtum designatur (juxta quod idem cap. 18. 23. *φαρμακεία*, seu *veneficium*, consueto ad eam rem vocabulo, nuncupatur;) & οἶνον τῷ θυμῷ τὴν ὀργῆς, quæ supplicio afficiendorum potio est: siquidem illo spiritualis *scortationis illecebra*, ex consuetudine Meretricum philtis amorem conciliantium, spiritus Sanctus expressit; hoc ad morem Judæorum alludit, qui morte afficiendis, ut torporem iis inducerent, calicem vini, cui myrrha, aut aliud id genus aroma amarum immixtum fuerit, præbere consueverant. Cujusmodi proinde potionem Servatori cruci jamjam affigendo iidem exhibuisse perhibentur; sed ille bibere recusavit: Matt. 27. 34. *Dederunt ei*, inquit, *vinum μετὰ χολῆς μεμιγμένον, cum felle mixtum*, id est, οἶνον τῷ θυμῷ. Χολὴ enim & θυμός idem valent. Voce autem *χολῆς* Evangelista *speciem amarā* in genere designavit, pro Hellenistarum usu (quibus & *Absinthium* *χολὴ* dicitur.) Hanc Marcus *myrrham* fuisse determinat; *Et dederunt ei*, inquit, *bibendum vinum myrrhatum*. Myrrha verò, Hebraicè מר, Syriacè מר, ab amaritudine summa nomen traxit. Atque hinc factum videtur ut Prophetæ in cladibus depingendis toties \* *Calicis* parabolā uterentur; utpote qui ex more gentis perituris porrigi solet. Sic fuit Angeli secundi præconium, quem mox excepit tertius. Is quid novi adhuc moniti superaddat, pronis auribus excipiamus.

Marc. 15. 23.  
\* Targ. in  
Thren. 4. 21. de  
Constantino-  
poli: Desola-  
bunt te Par-  
thian (i. Afri-  
cani) & trans-  
sibit super te  
Calix maledi-  
ctionis: inebri-  
aberis & evan-  
esceberis.

**T**ertius Angelus, priores duos supergressus, Bestiæ cultores admonet quàm horrendum eisdem impendeat periculum, siquidem ejus sequaces adhuc esse perrexerint; idèoque suadet ut, omni cunctatione abjectā, protinus sese à consortio ejus subducant, hocque pacto salutis suæ consultum eant; neque enim qui posthac ei adhæserint, salvos esse possent. Quod quidem præconium maximè omnium in signe, Lutheri sociorumque ejus & successorum operā, superiori seculo felicissimè adimpletum est: quod nimirum eximia illa quam cernimus Ecclesiarum Reformatio est consecuta; hominibus non jam singulatim, ut ad præcedentis Angeli vocem factum erat, sed provinciatim & tributim, asserendæ & repurgandæ Religioni, passim Bestiæ jugum excutientibus.

Verf. 9, &c.

*Et tertius Angelus, inquit, sequutus est illos, (i. priores duos) dicens voce magnā, Si quis adoraverit Bestiam & imaginem ejus, & acceperit characterem in fronte sua aut in manu sua; Hic bibet de vino iræ Dei, [τῷ οἶνον τῷ θυμῷ] quod mixtum est mero in calice iræ ipsius, & cruciabitur igne & sulphure in conspectu Angelorum sanctorum, & ante conspectum Agni; Et fumus tormenti eorum ascendet in secula seculorum: nec habent requiem die aut nocte qui adorant Bestiam & imaginem ejus, & si quis acceperit characterem Nominis ejus.*

Pœnæ atrocis atrox descriptio, cui vix quicquam simile habet totius Canonis ambitus. Οἶνον τῷ θυμῷ τὴν ὀργῆς supplicii potio est perituris dari solita, ut ad verf. 8. monuimus. *Vinum merum*, id est, aquā non dilutū, fortius inebriat, adhucque magis si diversa vinorum genera misceantur: cujusmodi igitur nonnulli hanc intelligi volunt verbis istis *κεκερασμένον ἀκράτου*, id est, *meri mixti*; cum alioquin pugnantiā diceret. Sed magis sese mihi probat, ut *ἀκρατον κεκερασμένον* idem sit quod merum myrrhā, felle, thure, similive saporis amari pharmaco mixtum, quod in poculo Judæis *maledictionis* dicto, ex more gentis, usitatum; allusumque ad illud Psalmi 75. 9. juxta Septuagint. *ποτήριον ἐν χειρὶ Κυρίου οἶνον ἀκράτου πλῆρες κερασμάτων*. Ubi Chaldaeus habet, *Calix maledictionis in manu Domini, & vinum forte, plenum mixtione amaritudinis, ad tollendum per illud scientiam improborum*. Diximus enim, potionem illam exhibitam ut morituro rationis usus tolleretur. Pro eo autem quod Septuaginta habent, οἶνον ἀκράτου, in Hebræo est *יין רב* *vinum rubens*, nempe quod aquæ admixtione colorem non perdiderat. Erant enim vina in Terra sancta rubra. Reliqua descriptionis per se patent.

Juvabit autem hic triplicis istius præconii gradus paulisper observare, utque posterior priorem gravitate superet. Primus enim Angelus solius officii admonuit, Deum ritè ex Evangelii præscripto colendi; culpam hanc parte commissam non exprobravit. Secundus ulterius progressus, Mœchationis spiritualis crimen intentat, atque id inte-  
ritu



ritu & exitio inevitabiliter luendum; sed quod soli adhuc Babylo[n]i, criminis principi & Architec[t]æ, nondum participibus ejus, comminetur. Tertius verò, omnibus gravitatis numeris expletis, universæ Bestiæ cohorti cunctisque in obsequio ejus permanfuris horrendos atque infandos cruciatus, eosque nec finem nec remissionem ullam habituros, denuntiat. Sequitur

*Hic patientia Sanctorum est : Hic qui custodiunt mandata Dei & fidem Jesu.*

Quasi diceret, Hoc præcocium *Lydius lapis* erit: probandæ tum *patientiæ* tum *obedi-  
entiae* Sanctorum. *Patientiæ* quidem; si tam atrocis pœnæ, talisque quæ omnem mor-  
ram compensabit, expectationi acquiescentes, nihil tam diuturnis Bestiæ successibus  
perturbentur, néve ad eam, quâ in refractarios & imperio suo immorigeros grassabi-  
bitur persecutionum rabie, quicquam animis concidant: *Obedientiæ* verò erga Dei  
mandata & fidem Jesu; si hæc comminatione audita, nihil cunctati protinus sese à  
Bestiæ communione subducant, imagini & characteri ipsius renuncient. *Hi sunt qui  
custodiunt mandata Dei & fidem Jesu*, id est, qui ritè ac Evangelicè Deum colunt in  
fide Jesu Christi: proptereaq; *Evangelicorum* nomine haud immeritò dicendi.

**S**ic Ecclesia Virgineâ triplici monitione suâ defunctâ, succedit Assertio ejus contra hostes, typo *Messis & Vindemiæ*; quibus semel peractis, non differtur amplius beata justorum remuneratio, ut testatum facit denunciatio ista de cœlo utriusque descriptioni præmissa;

*Audiui, inquit, vocem de cælo dicentem mihi, Scribe, Beati mortui qui in Domino* Vers. 13.  
*moriuntur, ab hoc tempore: Etiam, dicit Spiritus, ut requiescant à laboribus suis;*  
*opera verò eorum sequuntur eos.*

Scio plerisque pronuntiatum hoc cœleste ad superiora referre, tanquam consolandis Sanctis jam gravissima quæque à Bestia, præcedenti celeusmate irritatâ, passuris. In qua sententia & ipse pridem fui: Nunc verò, re accuratiùs perpensâ, eò inclino, ut ad sequentia potiùs referendum putem, tanquam commonescationem jam instantis *Resurrectionis & Judicii* sub Tuba septima; cujus utpote apparatus in sequenti Visione agi inciperet. Ità ut illud ἀνάρτι, ab hoc tempore, dicatur, non respectu rei præcedenti Visione exhibitæ, sed proximè sequenti exhibendæ; quam nimirum protinus exciperet *Resurrectio mortuorum & Judicium*. Quasi dixisset, Nunc ad illud deventum est quod unicum restat implendum, ad tempus illud quo *Mortui in Domino* ad beatam vitam suscitabuntur. Sic enim in Evangelio Matth. 23. vers. ult. Dominus ad Judæos, *Non me videbitis ἀν' ἀρτι, donec dicatis, Benedictus qui venit in nomine Domini*; id est, non à temporis momento quo hæc loquutus erat, sed à tempore Paschatis, quod tunc celebratum ibat: post quod vulgo Judæorum non ampliùs se conspiciendum præbuit. Ratio autem mihi sic, ut dico, sentiendi triplex est. Primùm, quòd non meminerim uspiam in sacra Scriptura diem mortis \* *Diem mercedis* indigitari, sed Diem solum Resurrectionis & Judicii. Secundò, Denunciatio de cœlo, cum mandato scribendi, non nisi ad insigne aliquod rerum momentum indicandum videtur adhibitum. Certè ejusmodi mandatum alibi nusquam, præterquam initio totius Prophetiæ, reperire est. Denique pronuntiatio huic, si bene attendatur, sensu omnino convenit cum illo ad clangorem Tubæ septimæ,\* cap. 11. quando tempus affore dicitur quo *mortuorum* (nempe, propter Christum) *causa judicabitur, Deusq; redditurus sit mercedem servis suis Prophetis, & Sanctis, & timentibus nomen ejus parvis & magnis, & perditurus eos qui perdunt terram*. Ità hic, *Beati, inquit, ab hoc tempore mortui qui in Domino mortem occubuerunt, ut requiescant à laboribus suis*, id est, vitam deinceps pristinorum malorum & calamitatum securam degant (quo sanè hostium & tyrannorum exterminium innuitur: ) & *opera eorum sequuntur eos*, id est, perpeffionum suarum & rectè factorum omnium mercedem consequentur beatissimam.

Interim, hæc interpretatione admissâ, de sensu verborum Οἱ ἐν Κυρίῳ ἀποθνήσκοντες nihil muto; adhuc ea cum prioris sententiæ sequacibus, non de quibusvis in Christi fide obdormientibus, sed speciatim de *Martyribus*, intelligendo, qui vitam pro Christo profuderunt (talibus enim constat \* *Resurrectio prima*: ) ut cum Beza reddendum putem, *qui propter Dominum seu Domini causâ, moriuntur*. Quemadmodum ad Ephes. 4. 1. *Δόξαι ἐν Κυρίῳ, Vincit in Domino*, est *Vincit propter Dominum*; idem scilicet quod *Δόξαι τῷ Χριστῷ*, cap. 3. 1. Quo eodem sensu veteres ( ut ex Tertulliano conjicere datur ) acceperunt illud 1 Thes. 4, 16. *Mortui in Christo resurgent primi*, id est, *Martyres*, qui propter Christi confessionem neci dati fuerint. Videsis eum de Anima c. 55. Quippe notum est, Latinis ablativum, & Græcis perinde dativum, qui aliàs instrumentum & modum agendi significat, etiam causam ob quam sive propter quam denotare; ut, *Verberat odio, invidiâ pulsus est*, & similia. Hunc autem ablativum

ablativum five dativum cùm Hebræi per præpositionem ׀ enunciant, & eorum imitatione Scriptura Græca per EN; indè factum ut EN quoque ibidem causam propter quam designet. Rarior quidem est hæc significatio cum hac particula; sed non dubito quin plura suppeditarit \* exempla observatio diligens, quàm mihi nunc in promptu sint.

\* Vid. Iud. de Dieu in Act. 24. 16.

ἐν τούτῳ propter hoc. Matth. 6. 7. ἐν τῇ πολυλογίᾳ αὐτῶν, i. διὰ τὴν πολυλογίαν. Ephes. 3. 13. ἐν ταῖς θλίψεσι μου, propter afflictiones meas. Col. 2. 15. ἐν βράσει, propter cibum. Hebraismus est, ubi ׀ in sæpe valet propter. Vid. Gen. 18. 28. הַשְׁמַחְךָ propter quinquaginta annos.

**T**antum de pronunciato cœlesti. Jam bigæ Visionum, cui præmitti diximus, sensum, quantum in re futura licet, quæque decet sobrietate & modestiâ, indagemus: & primò MESSIS, quâ primus ad consummationem gradus sternitur.

Verf. 14.

Et vidî, inquit, & ecce nubem candidam; & super nubem sedentem similem Filio hominis, habentem in capite suo coronam auream, & in manu sua falcem acutam. 15. Et alius Angelus exivit de Templo, clamans voce magnâ ad sedentem super nubem, Mitte falcem tuam & mete; quia venit hora metendi, quoniam aruit Messis terræ. 16. Et misit qui sedebat super nubem falcem suam in terram; & demessa est terra.

Matt. 9. 37.

Messis nomen tria complectitur; segetis defectionem, collectionem, & trituram. Unde factum ut duplicem in sacris, contrariique sensûs parabolam constituat: modò stragis & excidii, quasi defectionis & tritura; modò restitutionis & salutis, pro collectionis ingenio. Illius exemplum obvium apud Jeremiam, cap. 51. 33. ubi sic de clade Babylonis, *Filia Babylonis quasi Area, tempus triturae ejus: adhuc modicum & veniet tempus messionis ejus.* Item Isaïa cap. 17. 3, &c. de excidio Damasci, & clade Israelis per Thiglath-pelesarem, *Cessabit adjutorium ab Ephraim, & regnum à Damasco, &c. Erit perinde ac si colligeret messor segetem, & brachium ejus spicas demeteret.* Hujus verò exemplum vix alibi quàm in N. T. reperire est. *Messis*, ait Salvator, *magna est, operarii verò pauci.* Non desunt tamen qui ab hac notione interpretentur querelam istam Israelis apud Jerem. 8. 20. *Præterit Messis, consumpta est aestas, & nos non sumus salvati;* i. Transiit tempus quo putavimus nos salvos fore, & non salvati sumus. Utrius autem figuram MESSIS hoc loco sustineat, eruamus, si possimus, ex rerum gerendarum ordine quas alibi Spiritus Sanct. de iisdem Ecclesiæ temporibus representaverit.

*Calcationem torcularis*, quâ *Vindemia* MESSEM istam subsequens defungitur, eandem esse cum strage illa cruenta ab Equialbi Sessore patrandâ cap. 19. palam est ex eo quod ejusdem Sessoris descriptioni inseritur; *Is est qui calcat torcular furoris iræ Dei omnipotentis.* Jam verò hoc dato & posito, necesse est parabolas propheticas, quæ utramque pariter immediatè, & nullo ampliùs Viso interveniente, prævertant, aut rem eandem denotare, aut si diversas, tamen aliquo pacto inter se conjunctas & devinctas. Cùm idcirco hîc *Vindemiam* proximè antecedit MESSIS ista; illic verò Stragem eam atrocem Apparatus nuptiarum Agni, unâ cum Excidio Babylonis: sequitur omnino, aut apparatus istum, aut Excidium, esse MESSEM quam quærimus, aut eodem cum MESSE, aut cum iis MESSEM, pertinere.

Si dixerimus Vastationem Babylonis MESSEM esse, id tum Typi ingenio, qui *defectionem & trituram* subindicat, satis consentaneum foret; tum præsertim subblandiretur Jeremiæ exemplo veteris quoque Babylonis casum eadem figurâ prædicentis. Locus est quem paulò antè laudavi: *Filia Babylonis quasi area, tempus triturae ejus: adhuc modicum & veniet tempus messionis ejus.* Huic quoque accedit quòd cùm utraque, tam *Messis* quàm *Vindemia*, quòd Annum absolvant, rerum finem & consummationem denotet; *Messis* verò *Vindemiam* tempore præcedat: ideo, si consummationi tyrannidis Romanæ significandæ utramque deservire compertum esset; sanè appositè admodum MESSIS Urbis ipsius cladem, tanquam excidii plenarii Præmetium; *VINDEMIA* Messis succedens universi Regni Bestiani interitum, haud longo eam intervallo subsequendum, designatum iret.

Nec sanè quicquam est quod huic accommodationi obstet præterquam illud unum, quòd Stragem illam internecinam cap. 19. *Vindemiae* quoque imagine expressam, non Babylonis vastatio, ut hætenus præsupposuimus, sed alius rerum eventus, (Babylonis vastationem (ut videtur) subsequens) *Apparatus* nempe *Nuptiarum Agni*, seu *Sponse ejus exornatio*, proximè anteire deprehenditur. Annon igitur MESSIS apparitioni istius significandæ erit, aut (si hoc incongruum) rei alicui cum ea gerendæ?

At quænam, inquires, *Apparatio illa Sponse* est? quidve illud quod cum ea simul gerendum sit? Sanè *Apparatio illa Sponse*, nondum video quid aliud esse possit quàm illa tot seculis



seculis expectata *conversio & collectio Israelis*; illius quæ olim (juxta Salvatoris parabolam) ad nuptias Filii Regis invitata, venire recusavit, nunc verò tandem prompta & parata accurret. Non enim *Gentes* Sponsa illa dici posse videntur, cum illæ jam olim & à multis seculis Christo desponsatæ fuerint. *Judæi* idcirco sunt, qui adhuc Agni Sponsa futuri expectantur.

Cum hac autem Conversione & Reductione Israelis (quæ illa in *Cætum Agni Virgineum* cooptabitur, ejusque pars fiet) conjuncta erit *Turcici Imperii* demessio seu excidium; juxta quod ad Phialam sextam legitur, sed aliâ figurâ, *Aquas magni illius fluminis Euphratis exsiccandas esse, ut paretur via Regum ab ortu solis*. Tempus enim hujus Phialæ planissimè ad tempus Apparationis istius Sponsæ convenit; cum sicut illa excidio Babylonis & stragi hostium novissimæ interjecta sit, ita hæc Phiala Phialæ quæ in Thronum Bestiæ effunditur, & Phialæ novissimæ media intervenit. Nempe Ecclesia Christi, ut conversione Israelis quasi gemina evasura sit; ita utraque pars proprium & peculiarem id temporis hostem videtur habitura: illa BESTIAM Romanam origine incircumcisâ; hæc Imperium MUHAMMEDICUM circumcisæ Gentis, atque ortu Ismaelítico Isaacidis ominoso. Quorum utriusque exterminio sub adventum Christi peragendo, quidni hujus MESSIS, illius autem VINDEMIA repræsentando deserviat?

Porrò huic MESSIS interpretationi si minùs firmitudinem, speciem saltem aliquam, conciliet Vaticinium illud \* Joelis, unde utraque Imago tam *Messis* quam *Vindemia* desumpta est. Illic enim de tempore convertendi Israelis agi, vel ex primis Oraculi verbis manifestum est. *In diebus illis, inquit, & tempore illo quo reducam captivitatem Judæ & Jerusalem; Congregabo omnes gentes in vallem Josaphati, & disceptabo cum iis ibi super populo meo & hereditate mea Israel, quos disperserunt in nationibus, terramque meam dividerunt*. Deinde in apparatûs bellici hypotyposi sequitur, *Immittite falces, quoniam maturavit Messis: Venite & descendite, quia plenum est torcular, exuberant torcularia, quia magna est malitia eorum*. Utcunque igitur in hac Figurâ MESSIS accommodatione id observare liceat, rem gerendam ita comparatam esse ut ei utraque *Messis* notio, tam *desectionis & tritura* quam *collectionis*, aptari possit; hæc ex parte Israelis in Ecclesiæ horreum colligendæ, illa stragis hostium cum ea conjunctim futuræ: tamen cum de Ecclesiæ contra hostes assertionem novissima hic agatur, ideo omnino *desectionis & tritura* notionem præferendam censeo.

Sed quicquid MESSIS futura sit, certè Dominum ejus & messionis Auspicem, ipsum Christum Regem fore arguit descriptio. Ecquid enim ulli præter ipsum Regi Titulus iste \* FILII HOMINIS cum NUBIS carpento in universa Scriptura tribuitur? Ut minimè tutum sit, meâ quidem sententiâ, id aliò torquere. Potius colligendum videtur, Divini Numinis potentiam in MESSE isthac defungenda, sicut & in proximè futura VINDEMIA, magis conspicuam & illustrem futuram quam in ullis hæcenus operibus factum est eorum quæ Angelorum tantum nominibus gerebantur.

**H**ACTENUS de MESSE conjectavimus; pergamus nunc ad VINDEMIAM. Quam uti in Anni tempestatibus fieri consuevit, ita hic ordine rei gerendæ MESSEM sequi, rationi consentaneum est.

*Et alius Angelus exiit de Templo quod est in cælo, habens & ipse falcem acutam.* 18. *Et alius Angelus exiit de altari, qui habebat potestatem in ignem: & clamavit voce magnâ ad eum qui habebat falcem acutam, dicens, Mitte falcem tuam acutam, & vindemia botros vineæ terræ; quoniam matura sunt uvæ ejus.* 19. *Et misit Angelus falcem suam acutam in terram, & vindemiavit vineam terræ, & misit in lacum iræ Dei magnum.* 20. *Et calcatus est lacus extra Urbem, & exiit sanguis de lacu usque ad frænos equorum per stadia mille sexcenta.*

Hæc VINDEMIÆ descriptio est. Ad cujus interpretationem eò certius collineabimus, quòd hic parabolæ significatio minùs in ambiguo posita, & expressior habetur botrorum calcandorum designatio. Siquidem *Calcatio vindemialis* in Scriptura parabolica cladem atrocem, cruentam & internecinam constanter denotat. Hoc primum. Deinde cladem, qua de hic agitur, eandem esse cum Clade illa magna cap. 19. ostendunt (ut paulò antè admonui) verba illa de *calcando torculari iræ Dei* descriptioni ejus inserta. Ergo eadem quoque erit cum *Bello magni illius diei Dei omnipotentis* ad Phialam novissimam: quocum Cladem illam internecinam cap. 19. eandem esse, illud dubitare non finit, quòd utraque ejusdem omnino hostis clades novissima sit; utraque enim in Bestiam, Pseudoprophetam, eorundemque Confœderatos ultimò incubitura est. At eorundem clades ultima non potest esse nisi una. Jam si *Vindemia* nostra eandem cum istis cladem designet, in eisdem quoque hostes incubituram necesse est; ergo

Ad Cap. 14.

Vide Druf.  
Præsent. l. 10.  
p. 434.  
\* Rev. 16. 16.

ergo in Bestiam & Pseudoprophetam. *Vitis* igitur, seu *Vinea terræ*, cujus hic mentio, Bestiæ ditio est. *Uva* ad vindemiandum *maturæ*, Bestiani sanguinis reatu turgentes, maturi judicio. *Lacus* denique seu *Torcular*, Locus cædis; idem nimirum qui ad Phialam septimam Hebraicè interpretatus ARMAGEDDON dicitur, forsan quod ibi ad internecionem Bestiæ turmæ seu copię delebuntur. ARMA enim *חרמה* *excidium* sonat; GEDON seu GEDDON גרון *turmam, exercitum, seu exercitus eorum*. \* *Congregavit, inquit, eos in locum qui vocatur Hebraicè ARMAGEDDON.* (libri à Plantino excusi simplici Δ ARMAGEDON) *Et septimus Angelus effudit Phialam suam in Aerem: & exivit Vox magna è Templo Cæli è Throno, dicens, Factum est.*

Ubi autem hic *Lacus* seu locus futurus sit calcandarum Uvarum, adhuc in Dei arcanis est; nec igitur nobis curiosè nimis satagendum, nedum definiendum, donec aut eventus ipse patefecerit, aut eidem proximior rerum status aliquod ejus fortasse indicium prabuerit. Illud tamen monere fas erit citra temeritatis notam, Ex tam diligenti intervalli per quod Cædes extenderetur dimensione, videri posse Spiritum Sancti ad regionem ejusmodi aliquam digitum intendere, quæ *stadia mille sexcenta* in longitudinem pateat: per tot enim stadia stragem faciendam esse docet extra URBEM, hoc est, ni fallor, in regione seu ditione URBIS. Hinc factum ut quidam circuitione istâ *Terram sanctam* designari putarent, ut quæ tot ad amussim stadia longitudine suâ colligat, i.e. *Italica milliaria ducenta*, Græca verò non ampliùs *centum sexaginta*; quantam esse Terræ Sanctæ longitudinem perhibet Hieronymus Epistolâ ad Dardanum. Græci enim, inquiunt illi, milliæ suum metiebantur stadiis decem, quorum singula erant passuum centum; passus autem (quam orgyam appellant) pedum Romanorum sex: ita in universum continebat milliæ Græcum 6000 pedes Romanos. E diverso Romani passum quinque pedibus definiunt, stadium passibus 125, milliæ octo stadiis, id est, pedibus tantum 5000. Unde factum ut milliæ Græcum, tametsi mille passuum numero cum Romano conveniret, Romano tamen quintâ parte majus esset. Quâ ratione milliaria Romana 200 efficiunt non ampliùs 160 Græca. Hæc ratiocinii summa est. Præterea, nec illud conjecturæ omnino nihil momenti addit, quod loci nomen ARMAGEDDON Hebraicè nuncupetur, quasi futuri in Terra Hebræorum. Sed quâ tandem ratione hoc fieri poterit? Sanè illis qui *Antichristum* ex Oriente proditurum opinantur, hæc sententia facilis admodum & expedita est; nobis non item: nisi quis fortè illud verisimile existimet, *Pseudoprophetam* post everfam Romanam in Orientem migraturum, ibique sedem collocaturum: quod quidem ex ipsis Bestiæ assèclis non desunt qui affirmant; nempe, ante supremum Judicii diem *Pontificem Romanum* Hierosolymis sedem habiturum. Nam illud certè, Bestiam, rebus suis domi in Occidente in tali qualis supponitur statu & discrimine constitutis, iterum (ut olim in expeditione Hierosolymitana) exercitum in Palæstinam ducturam, tot hostibus à tergo relictis, atque ibi demum funditus deletum iri, nullâ verisimilitudine affirmari posset. Quinimo, nè nos qui *Occidentalem Antichristum* asserimus, illis qui *Orientalem* ab hac parte inferiores sumus, in vicino item locus est cui dictus stadiorum numerus perinde convenit; putà STATO DELLA CHIESA, seu *Ecclesiæ Romanæ Latifundium*, quod ab Urbe Roma usque ad ultimum Padi ostium & paludes Veronæ porrigitur spatio milliæ Italicorum ducentorum, id est, stadiorum 1600.

Sed quò abeo? fibulam tandem curiositati imponamus, cui forsan hætenus nimis indulgimus. Ad alia deveniamus, in quibus majus sit operæ pretium. Atque adeò illud imprimis attendat Lector, Non eundem esse hîc botrorum putatorem atque calcatorem torcularis; sed prout diversa sunt munia Vindemiatoris & Torcularis, ita quoque diversos authores habere; Vindemiationem seu putationem, Angelum falce vinitoriâ instructum; Calcationem, Christum ipsum Regem equitatu cœlesti comitatum: id quod ex Visione capitis 19, (nam aliquoties laudavi) liquidò constare potest. Illic enim vidit Joannes \* *Cælum apertum, & ecce Equus albus; & qui sedebat super eum vocatur fidelis & verax, & cum justitia judicat & pugnât—Et vestitus erat veste aspersâ sanguine, (sanguine autem uvarum) & vocatur nomen ejus VERBUM DEI. Et exercitus qui sunt in cælo sequebantur eum in equis albis, vestiti byssino albo & mundo. Et de ore ejus podrit gladius acutus, ut in ipso percuteret gentes: Ipse enim regit eas virgâ ferreâ; & is est QUI CALCAT TORCULAR VINI FURORIS DEI OMNIPOTENTIIS,—&c.* Ecquid clariùs dici potuit? Proindeque in contextu, cui lucem pro virili facimus, neutiquam dicitur, Angelum qui vindemiavit sive putavit botros eundem quoque Lacum calcasse; sed solummodo botros putatos in Lacum misisse; quo facto, calcatum esse Lacum extra Urbem, A quo autem nisi à Christo Rege, è cælo cum cœlesti Equitatu prodeunte? Id nimirum est quod Spiritus Sanctus significare voluit, statim additâ *Equorum* mentione: *Et exivit, inquit, sanguis è Lacu usque*



usque ad frenos Equorum. Quorsum enim illud de Equis insertum, nisi ut hoc indicio submoneret, ab eo Lacum calcatum esse ad quem comitatus iste equestris pertinebat? Ad Cap. 14.

Urgitur rem in pauca conferam; hæc Visionis istius Vindemialis summa est: Angelus Vindemiator, adhibitis Sanctis, quorum ad hoc negotium ei præfectura demandata est, botros Bestianos putabit abscindetque; eaque putatione suâ faciet in ARMAGEDDUNTEM congregari; congregatos demum calcabit Dominus Jesus in adventu suo: juxta quod Paulus ait de Homine peccati, (qui ipsissima hæc Bestia est) eum à Domino destruendum fore, *ὁ κατατρώγων τὴν παρυσίαν αὐτοῦ.*

2 Thes. 2. 8.

Utraque autem tam MESSIS quàm VINDEMIA precibus impetratur: illa quidem (ut videtur) Ecclesiæ in universum; unde qui supplicum personam ibi sustinet Angelus, è Templo generatim prodire dicitur: hæc verò magis Martyrum & Confessorum, in quos Ianicinis atque tormentis sævierint impii, ac Christo victimam fecerint; propterea qui ad hanc inclamat Angelus, è Thyfiasterio seu Altaris septo egreditur, atque in ignem potestatem habere dicitur, ignem autem martyrii. Notum verò illud in vulgus est, sanguinem Martyrum ad Deum pro vindicta clamare. Sanè enim passim testatur Scriptura, Divinum numen Ecclesiæ, neque res secundas, neque in hostes vindictam, citra preces suorum largiri velle. Ità ad preces Danielis solvitur Captivitas Babylonica: & in parabola de Vidua iniquum Judicem clamoribus suis fatigante, apodosis est, Deum similiter precibus electorum suorum adactum tandem aliquando ad vindictam surrecturum esse. Adde quòd, cùm Tubæ clancituræ essent demoliendæ rei Romanæ, prius Martyrum preces, facto suffitu, Deo in memoriam revocantur.

Dan. 9.  
Luc. 18.

Audi igitur, ô Christe Rex, & in memoriam apud Patrem tuum revoca tot supplices tuorum pro regno tuo preces, tot afflictorum & interfectorum pro nomine tuo gemitus, & cùm tempus quod tibi opportunum videbitur advenerit, Surge, mete & vindemia. Cap. 81

¶ Hucusque, Lector, fusiore hoc interpretandi genere progredi potui, nec ultra. In reliqua quæ supersunt Vaticinia SPECIMINA tantum do; eorum nimirum partem quæ ante triennium aut quadriennium in plerasque Visiones Apocalypticas cum amicis privatim communicaveram. Ea, qualiacunque sint, candori tuo, Lector, commendo, utque benignè interpreteris obsecro; donec D.O.M. vires & otium mihi largiatur & ista (nisi doctorem & piorum virorum iudicia absterruerint) simili quo priora filo pertexendi. Porro scias in hisce capitum ordinem aded ad amissim servare non libuisse, quin BABYLONIS mysterium PHIALARUM Visioni anteponerem; quod tamen Joannes postposuit: an quia ex Phialarum Angelis unus illud monstraverat? an quia præcedentibus Visionibus omnibus tanquam CLAVEM reserandis subjicere voluit? Utrumque in causa fuisse videtur: Sed non idem interpretanti atque narranti ordo ubique commodus est.

D E

## METROPOLI ΑΠΟΣΤΑΣΙΑΣ CHRISTIANITATIS, BABYLONE MYSTICA.



Metropolis Αποστασίας BABYLON *μυστήριον* seu *mystica*, Urbs ROMA Ad Cap. 17: est, seu, ut nunc loquimur, SEDES ROMANA, ex Sponsa olim Christi facta non solum Meretrix, sed & Μητηρ τῶν πορνῶν, METROPOLIS MERETRICULARUM, id est, caput Christiani nominis Urbium cum ipsa spiritualiter fornicantium. Ubi illud, Lector, vel imprimis observes velim, (quoniam in ipsa jam Arce versamur Apocalypseos) non aliis hæresibus aut erroribus ullis, quàm illà tantopere veteri quoq; Israeli exprobratà MOECHATIONE *spirituali*, magnam illam & catholicam visibilis Ecclesiæ Christianæ Αποστασίαν à Spiritu Sancto definitam & consignatam esse. Hanc igitur unicam, tanquam Cynosuram, ab eo spectari oportere, quisquis Apostasiæ Christianitatis initium, progressum, statum & decrementum, ex rerum Ecclesiasticarum tabulis pervestigare voluerit.

Kē





quā à Joanne in præfenti Visione confpecta est; cujus nimirum ætate dici potuit, *Et jam olim eam fuisse, necdum tamen natam esse.* Olim enim fuerat BESTIA sub priorum quinque, partim etiam sexti, capitum vicibus; nondum tamen fuit novissimi illius (puta Pontificii) Capitis vice, quā demum bajularet MERETRICEM.

Ad Cap. 17.

*Applic.* Nunc igitur, Lector, ausculta. Si sextum BESTIÆ Romanæ caput, quod Joannis ætate in Urbe septicolli regnabat; jam à duodecim ferè seculis *ibidem* regnare desiit; necesse est eum qui nunc ibi rerum potitur (quum nequaquam illud *quasi-septimum*, brevisque ævi Caput dici possit) esse novissimum illum, longævum & verè septimum *Septem collium* Dynastem; proindeque Statum illum, seu Rem-gentium-publicam, cui ROMA nunc incubat diuque incubavit, Dynastiam illam esse quam Joannes præviderat MERETRICEM bajulaturam.

4.

*Decem Bestiæ cornua*, novissimi Capitis insignia, decem sunt Regna, Joannis quidem ævo nondum nata, sed in quæ tandem BESTIÆ Romanæ corpus vice suā novissimā ex Capitis Cæsarei vulnere dilaceraretur; quæque omnem potestatem suam unanimiter conferrent BESTIÆ, sub Capitis istius novissimi imperio, integrandæ restituendæque.

*Applic.* Atqui nisi jam indè ex quò Cæsares ROMÆ regnare desierint, Romanum Imperium in decem plurave Regna (etiam Gentium Joannis ævo ab Imperio alienarum barbararumque) divisum & dilaceratum sit; quando, quæso, unquam, quæve tandem ratione illud dividendum exspectabimus?

5.

*Decem autem illa quæ ita coaluerint Regna*, Pseudoprophetæ Capitis sui auspiciis, cum AGNO pugnabunt, victoriā tamen tandem penes AGNUM Dominium nostrum futurā.

*Applic.* Illud dudum factum est, hodièque etiamnum fit: Hoc etiam aliquatenus factum, sed multò gloriosiori victoriā quandoque impletum iri speramus.

Siquidem ex iisdem *decem cornibus* seu Regibus erunt qui MERETRICEM, cui tamdiu bajulandæ inservierint, odio tandem *prosequuntur*, (quod partim impletum cernimus) *desertam illam reddent & nudam, carnes ejus comedent, ipsamque exurent igne.* Deus enim, cujus providentiā factum est ut tam mirabili consensu in hanc novissimi capitis Bestiam, usque ad tempus ei præstitutum, coalescerent; idem aliquando cordibus eorum indet, ut voluntatem quoque ipsius in Metropolin suam MERETRICEM exsequantur. Hæc Angelus.

Quod verò præterea in Parabolæ descriptione habetur, MERETRICEM istam *poculum aureum in manu sua tenere, plenum abominationibus & immunditiâ scortationis suæ*; item, *nomen suum in fronte scriptum præferre*, id Angeli interpretatione non egebat: siquidem utroque allusum est ad Meretricum & Lupanarium olim consuetudinem; quorum illæ in calice aureo philtrea amasiis suis propinare solebant; in istis cellæ meretricum nomine inscribebantur, uti docet Tertulliani illud Lib. de Pudicitia — *sub ipsis libidinum januis, sub ipsis libidinum titulis*; sed clariùs Seneca Controvers. 2. lib. 1. *Meretrix (ait) vocata es, in communi loco stetisti, superpositus est cellæ tuæ titulus.* Vide & Martialem lib. 11. Epigr. 46. Quinetiam, si famosa esset meretrix, videtur non tantum in cella, sed in fronte, nomen & elogium scriptum prætulisse. Innuit id Seneca loco citato: *Nomen, inquit, tuum pependit in fronte, pretia supri accepisti, & manus, quæ Diis data erat sacra, capturas tulit.* Quò & Juvenalis forsan respexit, Sat. 6. de Messalinæ Augustæ impotenti libidine,

— *nuda papillis*

*Constitit auratis titulum mentita Lyciscæ.*

Quòd si illud Senecæ de cellæ fronte accipiendum sit, potest & hoc de Babylone sic accipi; neque id durum erit, propter figuræ ingenium, quæ utrumque, tam Meretricem quàm locum seu fornicem in quo prostat, comprehendit.

# OCCASUS ANTICHRISTI SEU

## MENS SEPTEM PHIALARUM

Quantum adhuc intelligere datum est.

Primoque

De PHIALIS generatim.

Ad Cap. 15.

**P**HALARUM Angelorumque Effusorum historiam bifariam proponit Spiritus Sanctus. Primò generatim, ab initio Cap. 15. usque ad versûs 5 finem: ubi septem Angelorum septem Phialas habentium Viso summâ tenus commemorato, priusquam ad particularem sive Angelorum sive Phialarum descriptionem ventum, alterius unâ cum illis Visionis exhibitæ narratio instituitur; quâ Ecclesiæ, fervente Effusione, status figuratur, ab inquinamentis & sordibus idololatricis, in sacro illo ex materia non ænea, ut Solomonis, sed crySTALLINO Templi labro, seu *Mari*, ablutæ, totôque effusionis tempore \* *Ἐπινίκιον* de BESTIA superata cantillantis; idque dum adhuc Labri ipsius crepidini insistebat, quasi vixdum balneo, quo sese abluerat, egressa.

\* Canticum  
Mosis & Agni  
dictum; nempe  
Dominum so-  
lum colendum  
esse & glorifi-  
candum ut Di-  
um. Quæ Can-  
tici hujus sen-  
tentia à Mose  
pariter & Agno  
hominibus pro-  
mulgata est.  
\* Ezech. 44. 17  
18. Maieimon.  
de Vasis San-  
ctuarii, c. 10.  
§ 6. l.

Deinde ad Angelorum amictum apparatusque, Phialasque speciatim describendas, acceditur, ab illis versûs 6 verbis, *Καὶ ἐξῆλθον οἱ ἐπὶ τὰ ἄγλαοι οἱ ἔχοντες τὰς ἐπὶ τὰ πλάγας, ἐκ τοῦ ναοῦ, &c.* Et exierunt septem isti Angeli habentes septem plagas, è Templo, induti lino mundo & splendido, & præcincti circa pectora zonis aureis, id est, habitu & cinctu \* Sacerdotali ornati. Cave enim nè verba, quæ posuimus, cum illis versûs præcedentis conjungas: siquidem quod ibi dicitur de Templo Tabernaculi testimonii *in celo aperto*, id non ad initium, sed eventum Phialarum pertinet; scilicet Templum quod, interim dum Phialæ effundebantur, impletum erat fumo à Majestate Dei & à virtute ejus, adeò ut nemo ingredi posset, ver. 8. (allusum est tum ad Tabernaculi, Exod. 40. 34. tum ad Templi dedicationem septiduanam, 1. Reg. 8. 10. 2. Paralip. 5. 13.) peractis demum Phialis ita serenabit, ut ipsa Arca testimonii [Christus] conspicua futura sit: uti habetur ad septimæ Tubæ clangorem [cap. 11. ver. ult.] quacum novissimam Phialarum contemporare ostensum est *Synch. III. Part. 2.*

## De PHIALIS singillatim Hypotheses.

Ad Cap. 16. 1.

**E**ffusio Phialarum significat Ruinam BESTIÆ *Antichristianæ*. Apparet ex textu; de quo vide *Synch. VII. Part. I.* Quemadmodum enim prior illa & antiquior Regni Romani *Πολιτεία*, *Tubarum*; ita novissima hæc, *Phialarum* plagis subruenda est. Hæc tantæ inter utrasque similitudinis causa est, cum & prioris Politicæ Romanæ postrema hæc imaginem gerat.

2. Septem Phialæ totidem sunt istius Ruinæ gradus. Sicut enim BESTIA gradatim succrevit, ita gradatim quoque abolenda est.

3. Quicquid tandem sit in quod Phialarum quæque effunditur, id damnum & jacturam patitur à Phiala; cum Phialarum effusio sit Effusio iræ Dei [cap. 15. v. 1.] Nulla igitur interpretatio hic stare potest, quâ Phialæ effusio in bonum ejus cedat in quod effunditur.

4. Terra, Mare, Fluvii, sol, aliquid sunt de BESTIA *Antichristiana*, instar Terræ, instar Maris, instar Fluviorum, instar Solis. Nam Phialæ omnes in BESTIAM effunduntur: ergo & singulæ in aliquid BESTIÆ, aut saltem quod BESTIÆ saluti in-nexum, ejusque interest.

5. Totum BESTIÆ corpus, seu Universitas *Antichristiana*, à Spiritu Sancto, similiter ut in *Tubis* factum, tacitè comparatur Systemati mundano cujus partes sunt

Terra,



*Terra, Mare, Flumina, Cælum, Luminaria:* ita ut *Terra* in Universitate Pontificia dicatur id quod sit instar Telluris in Mundo physico; *Mare*, quod sit Maris instar; *Fluvii*, quod Fluviorum; *Sol*, quod Solis.

6. Denique (ut jam semel iterumque monuimus) quoniam Deus Angelos adhibet providentiæ suæ, in rerum humanarum motibus & conversionibus ciendis gubernandisque, ministros; idcirco quæ multorum manibus peraguntur, Angelo tamen, tanquam rei gerendæ Præsidi & Duci, pro communi loquendi more, tribuuntur.

Iti & Plagæ  
Ægyptiacæ  
Angelorum  
operâ exerce-  
bantur; ut in-  
nuitur Psal. 78,  
49.

### Expositio Phialarum ad amussim Hypotheseon.

#### PHIALA I. IN TERRAM

*Universitatis Bestiana.*

**T**erra in Universitate *Antichristiana* designat populum, sive vulgus Christianum, scabellum (proh pudor!) *Antichristi*; cui tanquam Basi superstructa moles illa *Hierarchico-papana*, instar Turris Babylonice—*vertice ad auras Ætherias tendit.*

In hanc Terram Bestianam effusa Phiala; eam ab effusione affectionem contraxit; ut Bestiæ sectatores furiis & intemperiiis tanquam *ulceribus* impleteret, iisdemque tetrissimè & malignis, ut sanari non potuerint, sed nec cicatrice ullâ obduci, quâ non disruptâ illico renovarentur.

Hoc impletum cum vulgus Christianum, Waldensium, Albigenium, Wiclifitarum, Hussitarum, aliisque nominibus appellatum, authoritati Bestiæ passim renunciare cœpit, Romam *BABYLONEM Apocalypticam* clamitans, *Papam Antichristum*. Quo Terræ suæ jam zelo Dei torridæ afflatu pulsati Bestiani, doloris & indignationis *ulceribus* toti excanduerunt; quibus in rabiem acti ferro & flammâ per annos complures mirabiliter sævierint: sed frustra; quippe *ulcere malo* & insanabili percussi, quod, quò magis sese commovebant, eò indies ingravescere magis. Sic olim Terra Ægypti pulvere cinereo divinitus coaspersa, Pharaonitas omnes cum jumentis suis *ulceribus* oppletos reddidit. Orbis autem Bestianus jam capite II. Ægyptus πνευματικῇ perhibetur; proindeque hic plaga *ulceris πνευματικῆς*, id est, mysticè & ex analogia, interpretanda: id quod in duarum quoque sequentium Plagarum figuris, ex eadem historia petitis, diligenter observandum est.

Exod. 9. 8, 9.

#### PHIALA II. IN MARE

*Mundi Bestiani.*

**M**are in Mundo *Antichristiano* est communionis Pontificiæ comprehensio, quâ non singuli tantum Christiani, sed integræ gentes, populi, regna, provinciæ, diœceses, alioquin inter se disjuncta divulsæque, in unum congregantur: vel sic, *Mare Antichristianum* est Jurisdictionis seu Ditionis Pontificalis ambitus, homines & gentes Christicolæ circumplectens & involvens, sicut Mare Terram.

In hoc Mare Phiala secundâ effusa, factum est illico ut *crur cadaveris*, seu sanguis gelidus & concretus, qualis mortuorum & occisorum, seu membri abscissi, esse soleat, cum soluto cum vitali fonte commercio, spiritus calorisque influxu destituitur. Sensus est, *Mare Pontificale* quasi morte, truncatione, lanienâ mactatum esse.

aiua vaxē.  
Naxē's Cado-  
ver passim a-  
pud Cysiam de  
Asyag, Datā  
& Ariaxerxi.

Hoc autem impletum cum Lutheri cæterorumque illustrium illius ævi Ecclesiæ Reformatorum operâ, Deo cœptis mirabiliter aspirante, non jam è Christianitatis vulgo solummodo singulæ aliquot personæ, quinimo integræ Provinciæ, Diœceses, Regna, Nationes, Urbes communioni Bestianæ renunciârunt, magnâque amplissimâ olim Ditionis mutilatione factâ, à corpore Bestianò avulsæ recesserunt. Quo casu *Mare* ditionis Pontificiæ evasit magnâ suâ parte mortuum, instarque *cruris cadaveris*, in quo Animalia Pontificia spirare amplius & vivere non potuerint.

Ad Cap. 16.

## PHIALA III. IN FLUMINA ET FONTES

*Mundi Bestiani.*

**F**lumina & Fontes aquarum Orbis Bestiani sunt Jurisdictionis *Antichristianæ* Ministri & Propugnatores; sive Ecclesiastici, ut *Jesuitæ* aliique Sacerdotes emissarii; sive etiam Seculares & Laici, ut Pugiles Hispanici: quorum utrisque ut à Jurisdictione ista *causam*, quam *Catholicam* vocant, procurandi promovendique mandatur munus, perinde ut *Flumina* originem suam ducunt ex *Mari*; ita quoque eidem amplificandæ & conservandæ operam & opes suas conferunt, sicut & *Flumina* ad *Mare* revertuntur.

Hæc autem *Flumina* dum alveos suos, quò jam illis ultrà integrum non erat, temerè prosequuntur, justo Dei judicio à tertiæ Phialæ effusione cruentanda veniunt, quomodo & ipsi *Sanctos Dei & Prophetas ejus* jam olim cruentassent. Nempe ab hac Phiala res Bestiana in eum statum deventura esset, ut Ministri & Propugnatores ejus, jam mutatis vicibus, easdem cædes perferre cogerentur quibus *Sanctos & Prophetas Dei*, florente ipsorum dominatione, mactare consuevisent: ut disertè habetur ver. 5, 6. tanquam Clavis parabolæ referendæ.

Quod de Emissariis Ecclesiasticis cum affeculis suis tunc impletum opinor, cùm in Anglia nostra, gloriosæ memoriæ Elisabethâ regnante, atque etiam postea, sanguinarii isti autoritatis Bestianæ procuratores, etiam latis eo nomine legibus, procuratorem suam sanguine (quod iis antea nunquam sic acciderat) luerunt. Nec isti solum, sed qui istis multò formidabiliores fuerint, causæ Bestianæ Pugiles Hispani, suam Ecclesiæ Romanæ ditionem armis recuperaturi, sanguinem sitientes, sanguinem, clade præsertim illâ memorabili anni 88 & sequentium aliquot annorum, plenis haustibus biberunt; Anglis & Belgis, terrâ marique, calicem potenti Dei manu affatim infundentibus. Adeò ut iustis & veris Dei in utrosque judiciis, non ab Insulanis tantummodo ipsis, sanguinem suorum olim effusum jam ulciscantibus; sed etiam à vicinis Gallis sub cruce adhuc & Altari, imò recenti tum lanienâ anni 1572, gementibus, mirificè acclamatum fuerit. Atque hucusque Phialæ progressæ videntur: reliquæ adhuc effundendæ supersunt.

## PHIALA IV. IN SOLEM

*Cæli Bestiani.*

**S**OL quid sit in Mundo Bestiano ut indagemus, priùs quid *Cælum* ibi sit pervidendum est, nè alioquin analogiæ filo destituti, nimium quantum à scopo aberremus. SOL enim non nisi in *Cælo* sibi congruo ponendus aut concipiendus est. *Cælum* igitur Mundi *Antichristiani* vel est ipsa Suprema & Universalis potestas *Pontificia*, vel omnino quicquid uspiam est sublimioris regiæque potestatis in Mundo isto Bestiano, id est, in tota Universitate Provinciarum *Pontificem Romanum* pro Capite agnoscentium. Ità enim in Mundo physico totum id quod sursum est, supràque terram & aquas, notatione Hebræorum & Spiritus Sancti *Cælum* appellatur. Jam in isthoc *Cælo Antichristiano* (ad naturalis Cæli typum) plurimæ sunt *stellæ*, diversæque magnitudinis, Principes, Duces, Præsules, Reguli, Reges; sunt & *magna Luminaria* instar *Solis* & *Lunæ*: quæ omnia *Cæli* istius motu circumaguntur, ex ejusque lege vicissitudines suas obeunt. Ex istis verò splendidissimum, & longè omnium, quæ in *Papali* firmamento radiant, maximum Luminare est *Imperium Germanicum*, Domûs Austriacæ jam à ducentis plùs minùs annis peculium. Annon igitur hic SOL est illius Cæli?

In hunc verò SOLEM Phiala quarta jam jamque est effundenda; ut is *Cælo* Bestiano revulsus, alióque radians, æstu & ardore ad blasphemiam usque torreat torqueátque Orbis *Antichristiani* indigenas, quos antea calore & jubare suo multùm recreare solebat.

Atque ecce, dum hæc quæ pridem commentatus eram in lucem edo, fama totum Christianum Orbem, piis gratulantibus, implevit, advenisse jam tandem Vindicem Dei

ab



ab Aquilone, ut afflictae & laboranti Germaniae succurreret; Regem Pium, Felicem, & quaqua venit Victorem, cujus successus Aquilae volatum superent. Annon hic est quem Dominus exercituum ad hujusce Phialae opus exsequendum destinavit? Ita spero, & precor animitus. *Accingere igitur gladio tuo, REX MAGNE, prospere procede & regna, propter veritatem, mansuetudinem & justitiam; nam deducet te mirabiliter dextra tua.*

Ad Cap. 16.

## PHIALA V. IN THRONUM BESTIAE.

Phiala quinta in *Thronum* seu *Sedem Bestiae* effundenda est; hoc est, in *ROMAM* ipsam: ubi nullo amplius Spiritus Sanctus rem abscondit figurarum aut allegoriarum velo; fortè propter ingens tunc oriturum Vaticiniis istis lumen, hoc quasi Mercuriali signo conspecto, quo non ultra erit ambiguum quantum itineris Phialae jam confecerint, quantumve adhuc iis conficiendum restet.

In Geogr. Arab. **كِرَامَت** Curia (i. Throni seu Sedes) quatuor; Roma, Antiochia, Alexandria, & Domus Sanctuaris. **كِرَامَت** Sedes maxima Roma. Vid. Schindl. p. 879.

Hac verò *URBIS Romanae* clade (quam illam ipsam esse puto quae Testium resurrectionem ascensionemque exceptura dicitur, cap. 11. v. 13.) Nomen Pontificium non quidem penitus interibit, sed gloria & splendore suo deinceps spoliabitur, adeò ut *linguas mordeant pra dolore*: interim tamen, in impoenitentia sua adhuc obfirmatis animis perseverantes, doloribus suis ad ulteriorem blasphemiam abutentur.

## PHIALA VI. IN EUPHRATEM.

Phiala sexta effundetur in *Flumen illud magnum EUPHRATEM*, ut, eo exsiccato, transitus paretur novis Bestiae hostibus ab Oriente venturis, hoc est, Israelitis ad puram Christi fidem cultumque mirabiliter convertendis, jamque Regni tot seculis promissi candidatis. Quos Bestiani forsàn, sic ulciscente Deo erroris perviciam, pro fictitii Antichristi sui ex Judaeis oriundi exercitu sint habituri; cujus & nos prodromos esse hodièque asserere non dubitant.

Hosce autem *Reges ab ortu solis*, ut dicitur, *venturos*, ut de *Judaeis* accipiam, duo faciunt. Primò, quòd penultima hac Phiala est; ad quam proinde nisi Judaei converterentur, necessariò futurum esset ut cum reliquis Christi hostibus, in quorum numero & ipsi adhuc essent, in magno illo universalis ultionis & Judicii Die, quam proxima & novissima Phiala superinducet, perderentur. Deinde me huc adducit eòdem spectans Isaia locus, unde hunc Apocalypseos mutuatum esse perquam verisimile est: *Et desolabit* (inquit cap. 11. v. 15, 16.) *Dominus* (malim, *Quemadmodum desolavit Dominus*) *Linguam Maris Aegypti*, & (malim, *ita*) *levabit manum suam super FLUMEN* (Targ. *Flumen Euphratem*) *in fortitudine spiritus sui, & percutiet eum in septem rivos, ita ut transeant per eum calceati. 16. Et erit via residuo populo meo, qui relinquetur ab Assyriis*, (ergò *Euphrates* intelligitur) *sicut fuit in die illa quā ascendit de Terra Aegypti*. Videat Lector Zach. 10. ver. 10, 11. ibique Chaldaeam Paraphrastem.

Sed quid tandem *Euphratem* hunc esse, cujus aquae siccabuntur, dicemus? Annon enim juxta literam id accipiendum sit, praesertim in Isaiae loco, aliquatenus dubito. Interim huic Apocalypseos malim parabolae & allegoriae nonnihil, nec tamen adeò multum, aspergi; ut reliquarum Phialarum analogia de effusionis objecto hinc quoque sarta tecta maneat. Habitura enim videtur, non secus ac vetus illa, suum quoque Babylon mystica *Euphratem*; Imperium, opinor, *Ottomanicum*, unicum futurum novis istis ab Oriente hostibus obstaculum, Bestiaeque ab ea parte munimentum. Neque hujusmodi *Euphratis* intellectus absque Isaiae ipsius exemplo erit, qui cap. 8. ver. 7. simili *Euphratis* parabolā Assyrium exercitum ejusdem Fluminis accolam expressit. *Dominus*, inquit, *faciet ut ascendant contra istos* (Syros & Israelitas) *aqua illius FLUMINIS* (sic *Euphrates* xar' *ἑοχλῶς* dici solet) *fortissima & amplissima, REX ASSYRIAE & omnis gloria ejus*. (Targum, *exercitus ejus*,) &c. Quidni jam pari ratione *Euphrates* iste Phialarum de *Turcis* acciperetur? non minùs utique quàm Assyrii, *Euphratis*, ante exundationem suam, accolis, imò ejusdem tractus incolis. Huc non parum facit, quòd *Solutionem* ingentis illius & diu victi *ad Magnum Flumen Euphratem* exercitus equestris, ad sextae Tubae clangorem, cap. 9. ver. 15. de *TURCIS* inde in Orbem Romanum exundaturis, Tubarum seriem reique concinnam veritatem secuti, interpretati sumus.

Ad Cap. 16.

Per sextam igitur Phialam exsiccabitur Diluvium isthoc *Euphratenum*. Planè juxta quod c. 11. dicitur, proximè post illam URBIS cladem in magno terræ motu futuram (quam superiori Phialæ ibi aptavimus) *VÆ secundum*, id est, sextæ Tubæ plagam, *abiturum*. Id verò quâ ratione, quibûsque tandem authoribus sit futurum, (utrûmne ab ipsis *Judeis* (quod forsan Ezechiel innuit cap. 38. & 39.) Terram sanctam postliminiò occupaturis; an ex dissidio aliquo intestino horum reditum commodè præcessuro; an utroque forsan, sed ordine & deinceps; an aliâ causâ) frustrâ conjectando, utpote re adhuc totâ futurâ, laborabimus. Quicquid sit, hoc obice remoto, *viam* aliquò eundi *parari* dicitur novis istis ab Oriente Christianis; idque expeditionem, ut videtur, contra Bestiam facturis, cujus exitio Phialæ omnes inferviunt. Unde enim alioquin & quamobrem tanta ab hac siccatione trepidatio & pavor Bestianos, imò Dæmones, ut videtur, ipsos è vestigio incesset, ut tam horribili & inaudito ad bellum apparatui, qualis hîc describitur, causam daret; nisi ipsi jam cum tota cohorte Diabolica extrema quæque à novorum istorum *Orientis Regum* accessione metuerent?

## PHIALA VII. IN AEREM.

SEptima & novissima Phiala in *Aerem* effunditur, id est, in POTESTATEM *Aeream*, seu *Satanæ*; non *Bestiæ* tantummodo, sed omnium ubicunque terrarum Christi Domini nostri hostium Ditiones sinu suo complectentem atque animantem. Ex hac autem ut spiritum & vitam jam ab initio duxit Bestia, ita ejus præcipuè virtute & auspiciis nitentur novissimæ Bestianorum fortunæ: id quod tum ex tot scæderum auxiliorumque in Phialæ hujus novissimæ bellum apparatu, artibus, ut perhibetur, Diabolicis conciliando, constare potest; tum ex eo quòd Draco Satanæ jam, non solum per Vicarios suos, Bestiam & Pseudopphetam, res suas in Exercitu isto Oecumenico conflando satagat, sed ipse per se, tanquam in ultimo Regni sui discrimine, partes quoque proprias & peculiare videatur habiturus [v. 13.] illis præsertim in belli hujus societatem evocandis, apud quos alioquin Bestia & Pseudoppheta, ut nequaquam autoritate, ita nec gratiâ, aut communis forsan periculi representatione, valuissent.

In tot igitur hostes, *Aeræ Potestatis* auspiciis, in unum congregatos, atque *Armageddunte* quasi in cavea conclusos, Phiala septima, non humanâ jam ampliùs manu, sed cœlesti & fulmineâ vindictâ (*magni enim illius Diei, & Dei omnipotentis prælum est*) detonabit. Hâc Bestiæ excidium penitus consummabitur; neque cellæ tantum, seu Urbis Babylonis, ut priùs sub Tuba quinta, sed Civitatis ipsius, id est, Senatûs populi que Babylonici, ubi ubi post Urbis cladem superfuerit; adhæc Regum Civitatûmq; omnium eousque cum idolis & Deastris fornicantium, reliquorumque Sanctam Christi Ecclesiam unâ oppugnantium tyrannorum, exterminium in solidum peragetur.

## DE MILLE ANNIS TUBAE SEPTIMÆ, CÆTERISQUE EIDEM

*contemporantibus rerum mirabilium Vaticiniis.*

Ad Cap. 20. &amp;c.

HIC breviter, Lector, quod sentio absolvam; neque in re ob inveterata jamdiu præjudicia incredibili, omniumque totius Scripturæ prophetica abstrusissimâ maximèque admirandâ, orationem nimis diducam. In tanto mysterio sat erit rem generatim tenere, neque singulorum rationes curiosius inquirere: nè liberius fortè quàm par est exspatianti illud Solomonis occinatur, *In multitudine verborum non deerit prævaricatio.*

Prov. 10. 19.

Rem verò ipsam quod attinet, ea irrefragabili ordinis Apocalyptici sequelâ, quam antea demonstravi, nititur; eandemque reliquarum Scripturarum, præsertim Propheticarum, consensus mirificè confirmat. Id adeò proximi post Apostolos seculi Christianis



Christianis fuit perspectum, ut Justinus Martyr non seipsum solum, sed, *si qui essent* tunc temporis *orthodoxæ per omnia sententiæ Christiani*, summâ idipsum consensione credidisse attestetur. Ad Cap. 20, &c.

Quam tamen primorum Christianorum sententiam, five assumentis quibusdam postmodum deformatam, five iniquè & perperam (ut quidem arbitror) intellectam, rejecerunt eorundem post unum & alterum seculum posteri: eoque tamen, priusquam res confici potuit, progressu (quod merito mireris & doleas) contentionis ardore; ut qui aliter sese ab adversariæ sententiæ vi, Apocalypseos fundamento subnixâ, expedire nequissent, divinissimam, omnibûsque Apostolorum discipulis proximisque eorum successoribus testatam & consignatam Prophetiam, in dubium potius vocare, imò confictis in eam rem præsumptionibus auctoritatem ejus apertè & audacter elevare, quàm succumbere & victas manus dare, maluerint: donec tandem commodam MILLENNII istius interpretationem (ut ipsi quidem tum rebantur) nacti, incolumi relicta Apocalypseos auctoritate, ab incepto, impietatis crimini haud facilè eximendo, posterisque tremendo, quieverunt. Dial. cum Tryphone.

Ego verò, Lector, (nè te diutius in vestibulo distineam) ità rem totam expediam, ut à sententia recepta de Die adventûs Christi, excidium Antichristi evestigiò secuturo, quàm minimùm fieri possit abiisse videar. Tu rem, omni semoto præjudicio, in Dei timore expendas, mihi que, sicubi erravero, ex charitatis judicio ignoscas. Sic igitur habeto.

TUBAM SEPTIMAM cum tota ΧΙΑΙΕΤΗΡΙΑΙ, cæterisque eodem spectantibus oraculis, designare MAGNUM illum, priscæ Ecclesiæ Judaicæ, Christoque & Apostolis ejus celebratum JUDICII DIEM יוֹם דִּינָא רַבָּא, non breve aliquot (ut vulgò creditur) horarum spatiolum, sed (pro more Hebræorum, *Diem* pro \* tempore usurpantium) continuatum multorum annorum intervallum, duabûsque Resurrectionibus, tanquam terminis, circumscriptum: DIEM, inquam, à particulari primùm & quasi matutino Antichristi cæterorumque vivorum Ecclesiæ hostium *Judicio*, per gloriosam Domini nostri ἐν πυρὶ φλογὸς ἐμφανείαν, inchoandum; tandèmq; post MILLE ANNORUM regnum Novæ Jerusalem, Sponsæ suæ sanctissimæ, in his terris indultum, novorumque adhuc suboriturorum, *DIE* magno advesperascente, Satanæque iterum soluto, hostium πανωλεθρίαν, Universali demum omnium mortuorum tum Resurrectione tum *Judicio* absolvendum. Quibus peractis, Impii in Gehennam æternùm cruciandi, Sancti verò in Cælum cum Christo æternùm victuri transferentur. \* Apud Prophetas passim (ut cum dicunt, *In die illo*) & alibi in V.T. In Novo autem Matth. 6. 11. cum Luc. 11. 3. Joan. 16. 26. 2. Cor. 6. 2. Heb. 3. 8, 9, 13, &c. item cap. 4. denique 2. Per. 2. v. ult. ubi ἡμετέρας διαβόας.

Hoc nimirum est Tempus illud Dei in gentes iræ, mortuorumque propter Christum causâ judicandæ, de quo ad septimæ Tubæ clangorem, cap. \* 11. Presbyteri ovantes gratulantur, Quod eo utique *Deus daturus est mercedem servis suis Prophetis & Sanctis, & timentibus nomen ejus, parvis & magnis, eosque perditurus qui perdunt terram.*

Hic est *DIES* ille *Judicii & perditionis impiorum hominum*, de quo Petrus 2 Epist. c. 3. v. 7. locutus, statim subjicit, *Unum verò hoc non lateat vos, charissimi, (nempe quod Diem modò dixi) unum Diem apud Dominum esse sicut Mille anni, & Mille annos sicut unus Dies.* Quo eodem enim verò *Die* Apostolus cum fratribus & contribulibus suis Judæis (ad quos scribit) Novam illam rerum faciem futuram expectat, de qua \* mox inquit, *NOVOS VERO COELOS ET NOVAM TERRAM, secundum promissum* \* Vers. 13. *ejus, expectamus, in quibus justitia habitat.* Nota, *secundum promissum ejus.* Ubi autem extabat hæc de Cælis novis & Terra nova *Promissio* (cùm nondum Joannes Apocalypsin vidisset) nisi Isaïæ cap. 65. 17. & 66. 22? Quam certè *Promissionem* qui legerit, mirarer si eam alibi quàm in histerris existimaret impletum iri.

Hoc quoque est Regnum illud cum Christi Mundum judicaturi ἐμφανείᾳ conjunctum, de quo Paulus ad Timotheum, 2 Epist. cap. 4. v. 1. *Obtestor te coram Domino nostro Jesu Christo, qui judicaturus est vivos & mortuos in APPARITIONE sua & REGNO suo.* Nam post ultimam ac universalem Resurrectionem, eodem teste, 1 Cor. 15. *Christus Morte, hostium ultimo, sublatâ, Regnum tradet Patri, ut ipse subjiciatur ei qui ei subjecit omnia;* nedum ut tunc novum aliquod regnum inire dicatur. Quod igitur Regnum neque ante Domini nostri ἐμφανείαν, neque post ultimam Resurrectionem est futurum, id necessariò inter utrumque est concludendum.

Hoc est Regnum illud quod Daniel vidit, *Filii hominis*, expletis CORNU *Antichristiani temporibus*, seu *finitis temporibus Gentium* (Luc. 21. 24.) *apparituri in nubibus cæli*, quando ei dabitur potestas, gloria & regnum; ut omnes populi, nationes & linguæ ei serviant: seu quando (ut Angelus mox exponit) *Regnum, potestas, & amplitudo regnorum subter omne cælum* [N. B.] *dabitur populo sanctorum Altissimi.* Dan. 7. 13, 14. item 18, 22, 26, 27. Neque enim (ut modò dixi) Regnum hoc post ultimam Resurrectionem est futurum; quandoquidem tunc *FILIO hominis* non regnum ineun-

Ad Cap. 20,  
&c.

dum est, sed, Paulo teste, deponendum & Patri tradendum. De eodem autem Regno utrobique, tum apud Joannem tum apud Daniele, agi, duobus hisce argumentis evincipoteft. Primum, quod utrumque ab eodem termino, nempe Bestiæ quartæ seu Romanæ exterminio, ineat: illud Danielis, quando Bestia sub novissimo illo *Cornu oculati* regimine agens *neci data fuit, & corpus ejus traditum combustioni ignis*, Dan. 7. 11, 22, 27. illud Apocalypseos, cum Bestia & Pseudopropheta (improbum illud Cornu apud Daniele os & oculos capitis instar habens) *apprehensi sunt, & ambo vivi missi in stagnum ignis ardens sulphure*. Secundò, ab eodem JUDICII confeslu utri- que præmissio: Alterum enim ab altero mutuatum esse, atque in eandem omnino rem intendere, collatis utriusque descriptionis verbis apparebit.

\* Cyprianus  
locum hunc  
Apocal. nobis-  
cum exponit de  
mercede mar-  
tyribus promissa  
in Die Judi-  
cii. Vide eum  
de Exhortatio-  
ne Martyrii.

#### DAN. cap. VII.

##### V. 9. Videbam donec throni positi sunt.

Ita enim cum Vulg. LXX. & Theod. reddendum; sicque  
vex רמ' seu רמ' de folio usurpatur in Targum ad vers.  
15. cap. 1. Jeremuz.

##### 10. Et Judicium sedit.

Id est, Judices, ut in magno Judæorum Synedrio, ad cujus  
normam tota descriptio conformatur.

##### 22. Et Judicium datum est sanctis excelsis.

Id est, potestas judicandi. Hinc illud Pauli, *Sancti judi-  
cabunt mundum*.

##### Et regnum obtinuerunt sancti.

Scilicet cum Filio hominis, qui veniebat in nubibus cæli.

#### APOC. XX. 4\*.

Et vidi thronos.

Et sederunt super eos.

Et Judicium datum est illis.

Et sancti vixerunt & regnârunt cum Chri-  
sto Mille annis.

Porro illud Lectorem monitum velim; Quicquid ferè à Judæis sani, quicquid à Do-  
mino in Evangelio, vel uspiam in N. T. ab Apostolis de *Die Judicii* magni proditum  
est, id ex hac Danielis Visione haustum esse: nempe Judicium illud igne peragendum,  
venturum Christum in nubibus cæli, venturum in gloria Patris cum multitudine Ange-  
lorum, Sanctos cum eo Mundum judicatuuros, Antichristum abolendum *ὅτι τὸ ἐν ἡμῶν*  
*ἔσται παροικία αὐτοῦ*, &c. Ut omnino fidei Evangelicæ de glorioso Christi adventu co-  
lumnæ subductum eant qui, vetustâ Ecclesiæ traditione neglectâ, Prophetiam istam  
aliò transferre conantur.

Denique, ut finem faciam, Hoc est Regnum illud amplissimum, quod, Daniele in-  
terprete, in Statua illa quatuor Regnorum fatidica, Nebuchadnesari præmonstratum  
fuit: Non illud LAPIDIS, superstitute adhuc Monarchiarum serie ex monte abscissi,  
(nam hic præsens Regni Christi status est;) sed LAPIDIS, iisdem funditus commi-  
nutis & deletis, in MONTEM evasuri atque universum impleturi terrarum Orbem.

Hæc ità, Lector, differui, non temerè asserui. Rem verò totam Ecclesiæ ex verbo Dei ar-  
bitrandam defero: cujus judicio, ut par est, meam de hoc mysterio sententiam lubens  
submitto.



# JUSTINI MARTYRIS

## DIALOGO CUM

### TRYPHONE JUDÆO

Locus insignis de Millennio Regni Christi emendatus & notis illustratus.

TRYPHO.

**D**IC autem mihi verum; Vósne locum hunc Jerusalem denuo instaurandum fatemini, & populum vestrum congregatum, atque lætitiâ evectum iri cum Christo simul & Patriarchis & Prophetis & his <sup>a</sup> qui generis nostri sunt, aut etiam eorum qui <sup>b</sup> ante Christi vestri adventum Profelytæ fuere, expectatis? an, ut videre nos superare in quæstionibus, eò decurris, ut ista fateare?

<sup>a</sup> Qui generis nostri sunt] vel erunt; ut ad Judæorum vocationem referatur.

<sup>b</sup> Ante Christi vestri adventum profelytæ] Ità distinguendum & vertendum. Nam interpres Langus non videtur hic Justinum mentem affectum. Ità enim versis ac si Trypho quæteret, an hac omnia ante Christi nostri adventum (nempe secundum) iustitia essent. Omnino præter am- thoris mentem.

JUSTINUS.

Non sum eò miseriæ redactus, ô TRYPHO, ut alia quàm sentio loquar. Confessus sum tibi & <sup>c</sup> antea, me quidem & alios complures mecum sentire id, sicut planè scitis, futurum. Πολλοὶ δ' αὖ καὶ ἡμεῖς [ὅ] καθεστὸς καὶ ἐστὲς ὅλων Χριστιανῶν γνώμη, πῶτο μὴ γνωρίζαν, ἐσημανάσοι. τὴν γὰρ λεγομένην μὴ Χριστιανὸς, ὅντας ὁ ἀθέος καὶ ἀσεβὴς αἰρεσιώτας, ὅτι κατὰ πάντα βλάβος καὶ ἀθέος καὶ ἀνόητος διδάσκαλος, ἐδήλωσά σοι. i. E contra verò, eorum <sup>d</sup> qui puræ piæque Christianorum sententiæ [non] sunt, multos hoc non agnoscere tibi significavi: eos enim tibi designabam qui nomine quidem Christiani dicuntur, sunt verò athei & impii hæretici, quòd omnino blasphema & impia & stulta doceant. Ut autem non tantummodo apud vos me hoc dicere sciatis, disputati- onum harum nostrarum omnium, quoad potero, opus componam: ubi hoc ipsum me profiteri, quod coram vobis fateor, conscribam. Non enim homines aut humanas do- ctrinas, sed Deum & disciplinam ab eo traditam consecrandam mihi esse statuo.

<sup>c</sup> Antea] Scilicet in hoc ipso cum Tryphone Dialogo; quod tamen jam nusquam com- parat, sive con- silio, sive frau- de coram quib- us Justinus in hac sententia non placuit.

<sup>d</sup> Qui puræ piæque Christi- anorum sen- tentiæ non sunt] Negatio

in nostris libris intercidit. Sed omnino cum negatione legi oportere manifestum est, tum ex verbis proximè per epexegetin subjunctis (subdit enim, se eos intellexisse qui nomine quidem Christiani dicuntur, sunt verò athei & impii hæretici;) tum ex sequenti orationis serie, ubi eadem quæ hic de contrasentientibus dixerat, denuo & quidem satis fuisset inculcas, esse nimirum tantum nomine tenui Christianos, & eodem sensu ha- bendos quo Sadducæi & similes hæretici sunt apud Judæos. Hac tamen, utis manifesta, cum Interpres non viderit, neque aliis ex epexegeti quam dixi ullum sensum congruum elicere potuerit, transferendo immutavit. Sed non agred feramus unius particula iudicium, quòd forsitan effectum est ne totus hic locus (utpote sic satis multatus) penitus expungeretur. Non enim nostro primum auctore nata est ars expurgandi: anti- qua res est, quæ olim in hujus dogmatis memoria ex antecessorum Patrum scriptis eliminanda tyrannicum fecit, postquam nimirum per complures annos non exiguo partium fervore agitata, tandem Damasci Pontificis auctoritate succubuerat; id quod ex bodiænsis Irenæi, Victorini Picta- vionensis, & Sulpitii Severi exemplaribus, cuius manifestum est.

Nam tametsi cum quibusdam verba communicastis qui Christiani dicuntur, atque hoc ipsum non confitentur, sed maledicere audent Deo Abrahæ, & Deo Isaaci, & Deo Jacobi; quique dicunt <sup>e</sup> non esse mortuorum resurrectionem, verum simulatque moriantur <sup>f</sup> ani- mas ipsorum in cælum recipi: nè tamen existimetis eos esse Christianos; perinde ut neque Judæos, si quis rectè sentiat, dicat esse Sadducæos, aut persimiles hæreses Geni-

<sup>e</sup> Non esse mortuorum re- surrectionem] Basilidiani, Va- lentiniani, Sa-

turniniani, Ophiti, Carpocratiani, Colabarsiani, Cerdoniani, Marcionitæ, Apellitæ negarunt resurrectionem carnis; iidemque omnes cum Menandrianis & Cerinthisianis, blasphemarunt Deum Legi & Prophetarum, supremum cum Deum fuisse negantes, sed aut Angelum, eumque malum & turbulentum, aut Virtutem nescio quam inferiorem dicentes; Christumque homines ab ejus potestate liberatum venisse. Atque hinc videtur Tertullianus isthoc de Millennio dogma asserat contra Marcionitæ & itemque Irenæus Tract. contra omnes hæreses. Quamvis enim id negare hæresis non fuerit, (cùm de modo & qualitate secundi adventus Christi quæstio sit, non de re ipsa;) illi tamen temporibus videtur ab hæreticis quis dixi præcipuè, si non solis, negatum fuisse, idque privatam ob causam; nè scilicet hac admissio, confiterentur & carnis resurre- ctionem, & Deum Legi & Prophetarum esse Patrem Domini nostri Jesu Christi.

<sup>f</sup> Animas ipsorum in cælum recipi] Plerique enim Patrum sic censuerunt, Animas iustorum in Paradiso quodam, seu loco felicitatis & re- frigerii, requiescere, non tamen in cælo consummari ante resurrectionem. Nobis tamen hic licebit aliter opinari.

\* In eodem Dial. Just. M. Dico τὰς μὲν ὅς ἐστιν ὁ Χριστὸς [ψυχὴς] ἐν κρείττοσι πνεύματι ὡς ἐν ὁμοίᾳ, τὰς δὲ αἰσίων καὶ παντοῦ ἐν ἡμέρᾳ, καὶ ἐν αἰσίοις ἀνδραγαθίας χρεὼν ὄντι.

starum,

starum, & Meristarum, & Galilæorum, & Hellenianorum, & Phariseorum baptistarum, ( nè cum molestia me omnia quæ sentio dicentem audiat ) sed Judæos quidem appellari & filios Abrahæ, & confitentes labiis Deum, cor autem illorum ( ut ipse Deus clamat ) longè abesse ab eo. ΕΓΩ ΔΕ, ΚΑΙ ΕΙΤΙΝΕΣ ΕΙΣΙΝ ΟΡΘΟΓΝΩΜΟΝΕΣ ΚΑΤΑ ΤΑΝΤΑ ΧΡΙΣΤΙΑΝΟΙ, ΕΓΩ ΑΥΤΕΜ, ET SI QUI SUNT PER OMNIA <sup>a</sup> ORTHODOXÆ SENTENTIÆ CHRISTIANI, & carnis resurrectionem futuram novimus, & MILLE ANNOS in Jerusalem instauratâ & exornatâ & dilatâ ; sicut propheta Ezechiel & Esaïas & alii promulgant.

<sup>a</sup> Orthodoxæ sententiæ Christiani ] Si pri-  
marios Fidei  
Articulos exci-  
piat, nescio an simili Testimonium asserri possit de ullo dogmate Christiano.

Magnum hoc præjudicium est, seculo ab Apostolis proximo omnes Orthodoxos ita sensisse. Factus enim est Iulianus ex Philosopho Christianus annis circiter triginta à morte Joannis Apostoli ; quo tempore plus quam verisimile est, plures adhuc superstites fuisse qui ipsos Apostolos docentes audierunt. \* Illa. 65. 17.

Sic namque Esaïas de Mille istorum annorum tempore [ <sup>ωσεί τ' χιλιονταετηρίδ' ταύτης</sup> ] loquutus est. \* Erit enim Cælum novum & Terra nova, & non recordabuntur priorum, neque eorum illa venient in corda : sed letitiam & exultationem invenient in his quæ ego creo. Quia ecce facio Jerusalem exultationem & populum meum letitiam, &c. ad finem capitis. De illo verò [ Nam secundum dies <sup>b</sup> ligni vitæ, dies populi mei ] subjungit. In his verbis Mille annos arcanè designari intelligimus. Ut enim Adæ dictum est, quo die de ligno comedisset, eo die moriturum etiam esse ; scimus eum mille annos non implevisse. Novimus quoque [ pergit ] dictum illud, quod \* dies Domini sit sicut mille anni, huc pertinere. Et Vir apud nos quidam, cū nomen Joannes, <sup>c</sup> ē duodecim Apostolis Christi unus, in ea quæ illi exhibita est Revelatione, Christi fideles nostros Annos mille Hierosolymis peracturos esse prophetavit ; ac postea universalem & ( ut semel dicam ) sempiternam omnium unanimiter simul Resurrectionem, & Judicium futurum : id quod & Dominus noster dixit, quod nuptum neque daturi, neque accepturi, sed Angelis æquales futuri sint ; utpote filii Dei resurrectionis. Apud nos enim huc usque etiam prophetica exstant dona, &c. \*

<sup>b</sup> Ligni vitæ ] In Hebræo est simpliciter <sup>עץ</sup>, at Septuag. <sup>ξύλον</sup> & <sup>ζώνης</sup> quibus etiam suffragatur Chaldaicus paraphrases, ut hinc appareat, Traditionem de Arbore vitæ hoc loco intelligenda satis antiquam esse.

Sine verò solida an scias, alius judicet. Interim videtur Iulianus existimasse, Vitam ligni vitæ, seu hominū in statu Paradisi, futuram fuisse Mille annorum ; id est, tantū hominē, si non peccasset, vixitū fuisse in hoc mundo, postea in beatorem locum & conditionem transferendum. Jam autem, quod peccasset Adam de fructu vitæ comedendo, neque ipsum, neque ex posteris ejus aliquem, qui maxime longævus fuerit, istum annorum numerum attingisse, sed intra magnum illum diem mortuum esse.

\* E duodecim Apostolis Christi unus ] Hoc imprimis observandum contra Dionysium Alexandrinum & assillas ejus Chilomastigas, qui, controverſā illā circa finem seculi tertii ferente, ut Apocalypſeos quā premebantur auctoritatem aliqua ex parte imminuerent, tam non Joanni Apostolo, sed alii nescio cui Joanni attributam volebant ; Iuliani, Irenæi & omnium Patrum antecessorum suorum traditioni reclamant.

\* Adde quæ in eodem Dialogo habentur de loco Esaïæ c. 66. à v. 5. In quibus verbis ( inquit ) <sup>ἐστὶ τὸ μυστήριον πάλιν τ' ἀνέσταις ἡμῶν, ὃ ἀπλῶς πάντων τῶν ἁγίων ἐν Ἱερουσαλὴμ φανήσεται προσδοκῶντων, ὃ δὲ ἔργον ἐπαγγέλλειν αὐτῷ σπεύδουσιν.</sup>

### Locus alius ibidem eodem spectans.

[ Post sermonem de Magno die Judicii ( quem <sup>ἡ μεγάλην ἡμέραν τ' κλέσεως</sup> vocat ) quando Judæi plangerent Christum quem pupugerunt, ipsèque Christus, inauguratus secundum ordinem Melchizedec, judex futurus esset vivorum & mortuorum, statim subjicit, ]

In cujus secundo adventu, nè existimetis Esaïam aut alios Prophetas admonere ut sacrificia sanguinis aut libationum super altari offerantur, sed veræ atque spirituales laudes & gratiarum actiones.

\* Sacrificia sanguinis, &c. ] Fidem tuam, Hieronyme!

qui cum Dionysio tuo Alexandrino Millenariorum dogmati promiscuè affingit Circumcisionis injuriam, Victimarum sanguinem, ceterisque Legis ceremoniis postliminò instaurandas. Scilicet quæ Judæi, aut forte ex Judaismo hæretici ( si modò vera sint quæ ex Gaio nescio quo de Cerintho asserta ) de suo Millenario seminarunt, vos Christianis edicere impingit. Hæcine verò candorem vestrum decuit ? Imò tu, Hieronyme, vel teipso judice, produs criminationem istam falsam esse. Sic enim scribis in Jeremiam, cap. 19. v. 10. Post captivitatem quæ sub Vespasiano & Tito, & postea accidit sub Hadriano, ulque ad consummationem seculi ruinæ Hierusalem permanſuræ sunt : quanquam sibi Judæi auream atque gemmatam Hierusalem restituendam putent ; rursusque victimas & sacrificia, & conjugia sanctorum, & regnum in terris Domini Salvatoris : quæ licet non sequamur, damnare tamen non possumus ; quia multi virorum Ecclesiasticorum & Martyrum ista dixerunt. Unusquisque in suosensu abundet, & Domini cuncta judicio referentur. Hæc verba tua sunt, Hieronyme. Sed dic sodes, An viri isti Ecclesiastici & Martyres sanctissimi dixerunt, circumcisionem & victimas in regno illo Christi restituendas ? cave dixeris. Aut si ita credidisse scires, an non sine cunctatione damnaret ? Quod autem Cerinthum attinet, si quid hujusmodi erraverit, ex Judaismo attulit ( Judæus enim fuit ) Christiani non imputandum. Mirum tamen est de hac Cerinthi hæresi apud Irenæum & Tertullianum nè γὰρ quidem reperiri, qui tamen expresso de erroribus ejus scripserunt. Totum hoc nititur fide cujusdam Gaii, hominis obſcuri, quem nescio an ex Alogorum hæreticorum numero fuerit, quos testatur Epiphanius tam Joannis Evangelium quàm Apocalypſin Cerintho adscripsisse. Certè eodem tempore vixit : & Apocalypſin quod attinet, ab eorum sententia non abhorruisse, quicumque verba ejus apud Eusebium haud oscitanter legeris, fatebitur.



Placita Doctorum Hebræorum  
DE  
MAGNO DIE JUDICII,  
ET  
REGNO MESSIÆ TUNC FUTURO.



*Eptimum Millenarium ab universa Cabbalistarum Schola vocari MAGNUM DIEM JUDICII, asserit Carpentarius Com. in Alcinoium Platonis pag. 322. quod tunc arbitrentur (inquit ille) Deum cunctorum animas judicaturum. Cabbalistarum nomine innuit (ni fallor) Doctores Talmudicos; apud quos, non uno auctore, traditionem istam celebrari compertum est.*

Ita enim legitur in Gemara Sanhedrin, Perek CHELEK. אמר רב קטינא שית אלפי שנה הוי עלמא וחר חריב שנאמר ונשנב יהוה לברו ביום ההוא. *Dixit R. Ketina, Sex annorum millibus stat mundus, & uno vastabitur; de quo dicitur, ET EXALTABITUR DOMINUS SOLUS DIE ILLO.* Vastationem verò intelligit quæ futura est per ignem, quo mundus ut aurum excoctus repurgabitur, atque à servitute maledictionis, sub qua nunc propter hominis peccatum ingemiscit, asseretur in libertatem gloriæ filiorum Dei, Rom. 8. Sequitur paulò pòst, תניא כותיה רב קטינא כשם שהשיעיה משמטה שנה לשבעה שנים כך העולם משמט אלף שנים לשבעה אלפים שנה שנאמר ונשנב ה' לברו ביום ההוא ואומר מומור שיר ליום השבת יום שכולו שבת ואומר כי אלף שנים בעיניך כיום אתמול. *Id est, Traditio ad stipulatur R. Ketina: Sicut è septenis annis septimus quisque Annus remissionis est; ita è septem millibus annorum mundi, septimus millenarius millenarius remissionis erit, quemadmodum dicitur, ET EXALTABITUR DOMINUS SOLUS DIE ILLO.* Dicitur item (Psal. 92.) PSALMUS CANTICUM DE DIE SABBATI; id est, de die qui totus quies est. Dicitur etiam (Psal. 90.) NAM MILLE ANNI IN OCULIS TUIS VELUT DIES HESTERNUS.

*Isai. cap. 2.  
Vers. 11, 17.*

Hic duo notet lector. Primum, veteres Judæos prophetiam illam Isaia cap. 2. ubi verba illa [ *Et exaltabitur Dominus solus Die illo* ] bis habentur, de Die Judicii magni & Christi regno accepisse: à quorum vestigiis nec posteriores Rabbinī abeunt. ביום ההוא הוא יום הרין, inquit R. Schelomo, IN DIE ILLO, id est, in Die Judicii. Item, Cum surrexerit ad conterendum terram, id est, inquit, ליום הרין, in Die Judicii, quo conteret Dominus impios terræ. Rabbi David Kimchi, ביום ההוא, IN DIE ILLO, id est, in diebus Messie, quando exsequitur Deus judicium in improbos. Idem, ET EXALTABITUR DOMINUS SOLUS IN DIE ILLO; perinde est ac si dixerat, והיה יהוה למלך, Et erit Dominus Rex super omnem terram. Alterum notandum est, Titulum Psalmi 92, ליום השבת, à Magistris istis ad Psalmi argumentum spectare putatum, atque de Mille annorum Sabbatismo intelligi debere.

Jam verò ex istis palàm esse arbitror, priscos Judæos DIEM, quem Judicii nominarunt, millennio definiisse: id quod ampliùs confirmatur ex Midrasch tehillim, super illud Psal. 90. 15. LÆTIFICA NOS PRO DIEBUS (vel secundum dies) QUIBUS AFFLIXISTI NOS: videlicet (inquit) per Babyloniam, per Græciam, & per Romanos, idque in diebus Messie. Et quot sunt dies Messie? R. Jebosus dixit, quod sunt DUO MILLIA annorum; sicut dictum est, SECUNDUM DIES [ כימור ] QUIBUS NOS HUMILIASTI, id est, secundum duos Dies. DIES ENIM UNA DEI SANCTI ET BENEDICTI SUNT MILLE ANNI; juxta illud, QUONIAM MILLE ANNI IN OCULIS TUIS TANQUAM DIES HESTERNA. Dixerunt etiam Magistri, quod seculum futurum (ὃν οἱ καὶ μὲν τῇ μελλόντι, Heb. 2. 5.) DIES MESSIÆ erit una. Deus enim sanctus & benedictus in futuro [ in seculo futuro ] faciet ei Diem unam, de qua dictum est (Zach. cap. 14.) ET ERIT DIES UNA, ET IPSA EST NOTA DEO, NON DIES NEQUE NOX; ET ERIT, AD TEMPUS VESPERI ERIT LUX. Hæc dies est SECVLUM FUTURUM & vivificatio mortuorum.

Quoto

\* Quam magistri agnoscunt  
passim, necnon  
author lib. Sa-  
pientie cap. 3.  
vers. 7, 8.

Hyic

\* Sapient. cap.  
3.7, & 13. Con-  
fer 1 Pet. 2. 12.  
& cap. 5. 6. jux-  
ta Vulg. &  
quædam ex-  
empl. Græca,



Huic consentaneum est quod in libro Berachoth cap. מאימתי קורין (fide Petri Galatini) ita legitur; *Dixit Ben Zuma, Futurum est ut Israel non faciat memoriam exitus ex Aegypto in FUTURO SECVLO & in diebus Messiae. Et quid est hujus reciprobatio? Quod scriptum est [Jerem. 23.] ECCE DIES VENIUNT, ET NON DICENT ULTRA, VIVIT DOMINUS QUI ASCENDERE FECIT FILIOS ISRAEL DE TERRA AEGYPTI, &c. Dixerunt sapientes, Non quod evellendum esset nomen Aegypti de loco suo, sed quod mirabilia quae fient in diebus Regnorum (i. quando Messias regna mundi destruet) erunt principale קרי, & Aegyptus erit טפלה, i. accessorium.*

Ex his & similibus discat Lector cur Hieronymus Millenariis toties Judaismum exprobet; quod quidem adeo studiosè facit, ut hoc ei palmarium argumentum fuisse videatur quo dogma illud erroris convincat. Sed utut de dogmate sit, perperamne sentierint Patres isti, an secus; sanè cum Judæis sentire non semper in vitio ponendum est. Sin aliter, quin igitur *Seculum futurum, Gehennam, Paradisum* quoque explodimus? annon enim hæc cum Judæis communia tenemus Christiani? Numquid non nomina ipsa (sicut & *Regni cælorum, & Diei Judicii*) à Judæorum Magistris tradita accepimus? Ubi enim illa in Veteris Testamenti Canone comparent, quæ tamen apud Doctores Judæorum frequentissima sunt?

Præterea, quis jam, veterum Hebræorum dogmate de Millennio Diei Judicii audito, non statim se ad credendum sollicitari sentiat, Apostolum Petrum apud eisdem (nam utraque Epistola ad Judæos data est) de *Die Judicii* differentem, & continuo ad ejus mentionem subicientem, *Hoc vos non lateat, Unum Diem apud Dominum esse sicut mille anni*, Magistrorum ea de re traditionem confirmare voluisse? præsertim cum verba illa non ex Psalmo, (ut vulgò persuasum est) sed ex formulâ Judæorum de Die illo loquentium trita mutuata esse videantur. Imò ampliùs cogitabit, Nisi Christus Dominus & Apostoli ejus nomen DIEI JUDICII à Judæorum Magistris profectum, eadem cum ipsis mente frequentassent, quorsum id nè verbulo quidem uspiam indicarent? Annon enim periculi plena res est, imò proclivis ad fallendum via, errantium verba & phrasas inter docendum adhibere, absque omni cautione aut dissimilis sensus indicio?

His ita se habentibus, viris doctis & de hujusmodi in Theologia mysteriis judicare valentibus expendendum relinquo, annon hæc optima & facillima cum Judæis agendi ratio esset; non ut clarissimæ illæ de rebus in *secundo* & glorioio Christi adventu Prophetiæ ad *primum* torqueantur; verum ut illis persuadeatur, nullum alium Messiam ipsis expectandum esse qui ista omnia, mutatis nempe mutandis, (neque enim hic Christiano cum Judæis penitus, sed ad fidei Christianæ libellam sentiendum) impleret, quàm Jesum illum Nazarenum, quem Majores ipsorum crucifixerunt: id quod Apocalypsis passim tamque studiosè inculcat. *Ecce, (inquit statim ab initio) [JESUS CHRISTUS, primogenitus ille ex mortuis, qui dilexit nos & lavit nos à peccatis nostris per sanguinem suum] venit cum nubibus, & videbit eum omnis oculus, etiam qui eum transfixerunt, & plangent coram eo omnes tribus terræ. Ego sum A & Ω, principium & finis, dicit Dominus, qui est & qui erat & qui venturus est, &c. Item, dum passim Regnum illud augustum AGNO, id est occiso illi Jesu, tribuit: ut c. 7. de Turba palmifera, AGNUS pascete eos, &c. cap. 17. 14. AGNUS vincet illos, quia Dominus dominantium & Rex regum est; cap. 19. 7. Venerunt nuptiæ AGNI, &c. cap. 21. 9. de Nova Jerusalem, Ostendam tibi sponsam AGNI, &c. & ver. 23. Lucerna ejus est AGNUS, &c. Dum enim nos clarissimas illas de rebus in *secundo* Christi adventu Prophetias ad *primum* torqueamus, Judæi nos derisui habent, & in infidelitate sua magis obfirmantur.*

Hanc Judæos convertendi rationem, nisi nimium fallor, secutus est Apostolus Petrus, Act. 3. v. 19, &c. *Respicite, inquit, & convertimini, ad delenda peccata vestra; ut \* veniant tempora Refrigerii à facie Domini; Et mittat prius prædicatum vobis JESUM CHRISTUM; Quem oportet quidem cælos capere ad tempora Restitutionis omnium, de quibus loquutus est Deus à seculo per os omnium sanctorum suorum Prophetarum.*

\* ὅπως ἀνέσται  
δωσι.  
Vid. Iren. l. 3. c.  
12. Tertull. lib.  
de Resurr. car-  
nis, & Syrum  
interpretem.

1 Thess. 5. 21.

OMNIA PROBATE; QUOD BONUM EST TENETE.

Τῷ Κυρίῳ καὶ Σωτῆρι ἡμῶν Ἰησοῦ Χριστῷ δόξα καὶ νῦν καὶ εἰς πάντας αἰῶνες. Ἀμήν.





A P P E N D I X  
AD  
C L A V E M  
&  
COMMENTATIONES APOCALYPTICAS.





Danielis Laveni

## S T R I C T U R Æ

In partem Primam

## C L A V I S A P O C A L Y P T I C Æ.



Vobis Præcognitis ( quorum unum est Nominis, alterum Rei ) valere jussis, video quatuor in primis in toto hoc discursu Chronologico præsupponi quæ censuram merentur.

Primum, Quod Liber ille clausus & obsignatus sit hic ipse Liber Apocalypses. Hanc ego opinionem ut erroneam validissimis argumentis confodi in Notationibus meis præmialibus ad Visionem secundam. Demonstravi insuper per eundem illum librum nullum alium intelligi posse, quàm librum veterum Prophetarum clausum & obsignatum cæcis ac obstinatis Judæis, durante hac eorum reprobatione; juxta id quod prædictum erat ab Esaia cap. 29. v. 11. Et erit vobis visio omnium sicut verba libri signati.

Secundum, Quod nullæ fiant futurorum prædictiones ante refectionem Sigilli primi. At contrarium liquet ex ipso capite quarto, & quinto, quæ Sigillum primum antecedunt, & visiones continent non præparationis, sed prædictionis: multa enim in illis futura prædici constat ex Græcis codicibus; Requiem non habebunt; cum dederint; procident, & adorabunt; projicient coronas, &c. in quibus omnino servanda est temporis proprietas: In primis verò manifesta in futurum prophetia est in illis verbis Seniorum, Apoc. 5. 10. Regnabimus super terram.

Tertium, Quod Tubæ necessariam habeant connexionem cum Sigillo septimo. Sed hoc partim est impossibile, partim absurdum. Impossibile, Quia Sigillum sextum tempus est secundi adventus; uti apparet ex illis verbis, quoniam veniet dies magnus iræ ejus, Apoc. 6. 17. Græcè est ἡ ἡμέρα ἡ μεγάλη, ille dies, ille magnus, id est, notus ac celebris; hanc enim Emphasim habet articulus duplicatus: item ex prognosticis illius adventus, Matt. 24. 29. quæ hoc Sigillo repetuntur: At Tubæ saltem sex priores secundum Domini adventum præcedunt. Absurdum, Quia Turba palmifera gaudentium in fine capitis septimi incidit, ipso Synchronistâ consistente, in Tubam novissimam. Quomodo ergo cum ea connectuntur sex Tubæ priores? quæ tamen necesse est fieri, si necessariam habeant connexionem cum Sigillo septimo.

Quartum, Quod quadraginta duo illi menses sint tota duratio sex Tubarum. Atqui menses illi rejiciuntur in finem sextæ, Apoc. 11. 2. Quomodo ergo se extendunt usque ad initium Tubæ primæ? Quemadmodum Sigillorum non est turbanda series; sic nec Tubarum: Turbatur autem cum eventus posteriorum in priores transfunduntur. Et certum est menses illos propriè & secundum literam accipiendos esse de mensibus dierum, non annorum; ut qui propterea in dies resolvantur, Apoc. 11. 3. nemo autem facile dicet tempus sex priorum tubarum exhausti spatii quadraginta duorum mensium propriè dictorum.

His præmissis, venio ad ipsos Synchronismos: quorum primus est Mulieris in Eremita, Bestiæ septicipitis instauratæ, Atrii cum civitate sancta calcati, Testium interea prophetantium in sacco.

In quo primum noto, Bestiam diu fuisse Septicipitem antequam fuit instaurata; ac proinde non bene hac conjungi tanquam synchrona. Antecedens ex eo liquet, quod Joannes viderit hanc Bestiam e mari ascendentem sub capite suo septimo, Apoc. 13. 1. Nam sextum caput ipsius tempore exstabat, Apoc. 17. 10. Et grassata est Bestia aliquandiu sub septimo illo capite antequam plagam gladii accepit; ac aliquandiu sub accepta illa plaga genuit antequam ex ea revixit, quæ hic dicitur illius instauratio. Vide Apoc. 13. 3. Septiceps ergo fuit ante instauracionem.

Secundò, Instauratio Bestiæ initium quidem sumit cum initio peregrinationis Mulieris in deserto; ipsa tamen longius perduravit: nam post exspiratum tempus peregrinationis eremiticæ, Bestia instaurata non nisi certis gradibus & tractu temporis declinavit ad interitum, donec tandem totaliter ac finaliter exstirpata fuit ad effusionem Phialæ septimæ: Ortu itaque contemporant, non interitu.

Tertiò, *Quadráginta duo menses non sunt tota duratio regni Bestiæ instauratæ, nedum Septicipitis; sed tantum regni sævissimi, & novissimæ persecutionis.* Potestas enim faciendi menses quadráginta duos, Apoc. 13. 5. non est potestas regnandi simpliciter, sed potestas grassandi pro libitu, & persequendi sanctos: ut constat ex quibusdam Græcis exemplaribus, quæ legunt *ωδευον*, i. e. faciendi bellum.

Quartò, *Atrium à Gentibus calcatum esse nescio unde hauserit Synchronista, cum nulla ejus mentio fiat Apoc. 11. 2. Dicitur quidem Atrium exterius Gentibus esse datum, sed datum esse ad conculcandum non dicitur. Alibi per Atrium illud exterius intelligit Atrium Israelis; quod atrium erat exterius respectu atrii sacerdotum, quod erat interius. Sed atrium Israelis comprehenditur sub illis verbis, Et adorantes in eo. Præter illud atrium Israelis, erat adhuc aliud atrium Gentium, in quod ingrediebantur immundi Judæi & Gentes alienigenæ: & hoc est Atrium exterius, quod nolit mensurari angelus, quia mirum est Atrium Gentium, & non Israelis.*

Quintò, *Prophetia Testium, licet initium sumat cum instauratione Bestiæ, non tamen cum eadem terminatur: nam Bestia duos illos Testes vincet & occidet, ac cadaveribus eorum aliquandiu insultabit, Apoc. 11. 7, 9. Imò nè quidem cum exitu Tuba sextæ præcisè terminantur tempora Bestiæ; sed potius cum initio & progressu septimæ, in quam incidit effusio Phialarum, ut suo loco demonstrabitur. Aliud enim est Urbem decimâ sui parte concuti, Apoc. 11. 13. aliud verò Bestiam finaliter interire: quamvis certus sim illum qualemcunque Urbis casum certissimum fore prænuncium ruina statim certis gradibus secutura sub Tuba septima; sub qua mysterium Dei de restitutione regni Israelis, & everfionis omnium regnorum adversantim, consummabitur, Apoc. 10. 7.*

*Secundus Synchronismus est Bestiæ Bicornis (quæ & Pseudopropheta) cum Bestia Septicipite (quæ & Imago Bestiæ dicitur.)*

*At Bestia Bicornis ortu posterior est Bestiâ Septicipite: unde hæc prior appellatur, Apoc. 13. 12. Et nata demum videtur circa instaurationem illius Bestiæ prioris; utpote quæ fecerit adorare bestiam primam, cujus curata est plaga, Apoc. 13. 12.*

*Deinde Bestiam Bicornem conditorem seu instauratorem esse Bestiæ Septicipitis, nescio unde colligat author. Illius certe nec conditor nec instaurator est. Non conditor, quia illa tempore prior est, hæc posterior. Non instaurator, quia opus illud disertè attribuitur Draconi, qui hoc nomine simul cum ipsa adoratur, Apocal. 13. 4. Bestia quidem Bicornis Bestiæ Septicipiti imaginem posuit, sed Bestiæ instauratæ, cujus curata erat plaga, Apoc. 13. 14.*

*Præterea, Bestiam Septicipitem nomine Imaginis bestiæ aliàs signari solitam, verum est Synchronistæ somnium: aliud enim Bestia est, aliud Imago bestiæ; & hæc passim ab illa distinguitur, Bestia & Imago ejus. At inquit, Nomine bestiæ, ubi cum bestia imago bestiæ componitur, intelligitur Bestia Bicornis. Fallitur, ut liquidd constat ex eo ipso loco quem citavit. Apoc. 14. 9. Si quis adoraverit bestiam & imaginem ejus; Bestiam intellige Septicipitem, quam bestia Bicornis fecit adorari, faciendo ei imaginem, quam adorari voluit, Apoc. 13. 15. sic ut adoratio cultus sit & honor conferendus bestiæ Septicipiti, non Bicorni. Opinionem tamen suam probare nititur tribus argumentis.*

*Primò, Quia, juxta Græcorum codicum lectionem, Imago bestiæ, quam animavit Pseudopropheta, facit ut quicumque non adorârint imaginem bestiæ occidantur.*

*Secundò, Quia ubi Bestia simul adest cum Pseudopropheta, Imago bestiæ non comparet.*

*Tertiò, Quia ejusdem dicitur Imago bestiæ cujus est nomen numerûsque: At nomen numerûsque non alterius sunt quàm bestiæ Bicornis.*

*Verùm hæc omnia inepta sunt & frivola. Imagini bestiæ adscribitur quod Pseudopropheta fecit, illius imaginis author, Metonymiâ effecti pro efficiente: quod apparet ex Regio exemplari Montani, in quo legitur, & *ωοις*, & facit (nempe Bestia Bicornis.) Quam lectionem sequuntur Andreas, Aretas, & alii.*

*Interdum & Imago bestiæ comparet ubi Bestia adest cum Pseudopropheta: ut videre est Apoc. 19. 20. ubi hæc tria memorantur, Bestia, Pseudopropheta, Imago bestiæ.*

*Nomen numerûsque non Bestiæ est Bicornis, sed Bestiæ Septicipitis; quæ passim simpliciter & absolute Bestia nominatur: à qua ut Bicornis distingueretur, passim in sequentibus non Bestia sed Pseudopropheta nuncupatur; in quo conspirant omnes interpretes.*

*Denique, falsum est Bestiam Septicipitem restitutam totam se arbitrio Pseudopropheta tanquam supremi sui domini regendam permittere. Univerfa terra admirata est post bestiam septicipitem, Apoc. 13. 3. & omnes reprobi eam adorârunt, Apoc. 13. 8. At Pseudopropheta non se ipsum, sed Bestiam Septicipitem adorari voluit in imagine tanquam supremum dominum, & in omnibus illius causam promovit ut ipsius procurator & minister, Apoc. 13. 12. ut bene observavit Irenæus, quem statim laudavit Synchronista; hinc eam vocat Antichristi armigerum.*

Tertius



*Tertius Synchronismus*, Meretricis magnæ seu Babylonis mysticæ cum Bestia eadem illa Septicipite Decemcornupeta, necessariâ indiget castigatione. *Mulier enim meretrix est urbs Roma ab ipsis temporibus Joannis; ut apparet ex illis verbis*, Mulier quam vidisti est civitas magna, quæ habet regnum super reges terræ, Apoc. 17, 18. *At Bestia Septiceps nondum exstabat temporibus Joannis in septimo suo capite; ut liquidd constat ex istis*, Quinque ceciderunt, unus est, & alius (septimus) nondum venit: *Mulier ergo ista cum Bestia Septicipite quæ tali non συγγενίηται.*

*In primis suspecta mihi est lacinia ista*, Decemcornupeta; quasi Bestia demum facta esset Decemcornupeta sub septimo, id est, novissimo suo capite. Verba Apocalypseos clarè & disertè docent decem illa cornua ipsis temporibus Joannis exstitisse; Decem cornua sunt decem reges, qui (in præsentia) regnum nondum acceperunt, quia nimirum Romano imperio nunc erant subiecti, sed potestatem tanquam reges accipient in futuro, Apoc. 17. 12. Certum est ex historiis, Imperium Romanum, dum hæc scriberet Joannes, ex decem regnis, sive regalibus provinciis, tanquam totidem partibus principalibus, constituisse, quas hoc modo enumerat ipse Strabo; Italia, Hispania, Gallia, Germania, Hungaria & Bulgaria, Græcia, Natolia sive Asia minor, Syria & Assyria, Ægyptus, Africa: de quibus consulendus Molinæus in Complemento prophetiarum. Quomodo autem singula quæ in Apocalypsi de decem cornibus dicuntur, decem illis regnis seu regionibus conveniant, explicatum dedi in annotationibus meis præmialibus ad Visionem sextam.

*Quartus Synchronismus*, Centum & quadraginta quatuor mille Virginum, capite 14. cum Meretrice Babylonica & Bestia, eodem vitio laborat quo duo antecedentes. Non enim in solidum contemporant hæc, sed tantummodo ex parte. Meretrix exstitit ipso tempore Joannis; quemadmodum & Bestia sub sexto suo capite. sed centum & quadraginta quatuor mille Virgines sunt recentioris originis. Incidunt quidem in tempora meretricis Babylonica, utpote quæ laudantur quia se illius complexibus non coinquinârunt; sed in tempora illius postrema, nempe quia Primitiæ sunt in restitutione, post finitam novissimam Bestiæ Septicipitis instauratæ persecutionem, Apoc. 14. 4. quando ipsa declinavit ad interitum, Apoc. 14. 8. Et quemadmodum recentioris sunt originis, sic longioris erunt durationis, ut quæ Meretricis & Bestiæ futurae sunt victrices, ac proinde illis sunt superviduræ.

*Quintus Synchronismus*, de generali omnium hætenus dictorum Synchronismo, præterquam quod superiorum errores recapitulet, prorsus est supervacaneus, cum non contineat nisi nudam repetitionem memoratorum: ideoque omitti potuisset, nisi numerum septenarium attingere voluisset author. Si duos sequentes Synchronismos similiter repetat, habebimus numerum octonarium.

*Sextus Synchronismus*, Atrii interioris calamo Dei mensurabilis & Prælii Draconis cum Michaelē, peccat, primò ἀνεπὶλογία verborum; nam Apocalypsis expressè non meminit Atrii mensurabilis; ideo malim retineri nomen expressum Templi mensurabilis: nec si expressè illius meminisset, ullum hæc aliud intelligendum foret atrium, quàm atrium Israelis, quod authori est atrium exterius. Suprà enim monui atrium Israelis Spiritui Apocalypstico esse interius; ut qui nomine exterioris atrii intelligat atrium Gentium. Deinde peccat confusione temporum: nam licet prælium Michaelis incidat in tempus Templi mensurabilis; Templum tamen non prius & citius mensurandum fuisse quàm commissum fuit prælium Draconis, nescio quo argumento confirmari possit. Non enim quia proximè antecedentia sunt contemporaneorum, idcirco est necesse utriusque originem æquè altum deducendam esse. Equidem fateor Apocalypsin nihil habere antiquius, quodve altius originem ducat Muliere puerperâ, cujus partui insidiatus est Draco; attamen ipse partus quem excipit prælium Draconis multo est recentior; cum partus sit novissimi temporis, in finali Judæorum conversione, ut postea demonstrabitur: quemadmodum etiam est recentior Templi commensuratio, quæ incidit in novissima tempora Tubæ sextæ. A qua exordium velle ducere Prophetiæ repetitæ, quæ nempe tempora Apocalyptica ab origine & quasi ab ovo relegat, est cum ratione velle insanire, ut mox pluribus ostendetur.

*Septimus Synchronismus*, qui & ultimus partis primæ, Septem phialarum & Bestiæ Babylonisque ad occasum vergentium, est verissimus & certissimus: ac proinde progredior ad Synchronismos partis secundæ, initio sumpto ab examine Præloquii quod illi præmittitur.

Quinimo illud prælium commissum & absolutum fuit in ictu oculi, ut postea demonstrabitur: At templi commensurationem non est facta in ictu oculi.

## Striçturæ in partem Secundam.



**I**N Præloquio partis secundæ inepta est illa totius Apocalypseos in duas partes principales partitio: quarum prior sit Sigillorum, in iisque Tubarum; posterior τὸ Βιβλαεδίου seu Libri aperti, à versu octavo capituli decimi usque ad finem libri: quæ omnium errorum mihi videtur esse præcipuum fundamentum. Ineptam eam voco, & reprobendam puto ob sequentes rationes.

Primò, quia confundit finem unius prophetiæ cum principio alterius. Finis prophetiæ Sigillorum est in Turba illa palmifera gaudentium; utpote quæ ipso Synchronistâ teste incidat in Tubam novissimam. Nè verò vel tantillum dubitarem in Turba illa gaudentium esse finem Sigillorum, statim post eam sit mentio silentii in cælo facti quasi mediâ horâ: quâ profectò nihil aliud significatur, quàm Joannem à visionibus præcedentis prophetiæ ad medium horæ quiescere; ac proinde eam absolutam esse. Ergò hic finis unius prophetiæ principium alterius est in Tuba prima, quæ clangere cœpit statim post ignem ex cælo in terram missum, Apoc. 8.5. qui certè nullus est alius quàm de quo ipse Christus dixerat Luc. 12.49. Ignem veni mittere in terram, & quid volo nisi ut ardeat? Nè verò hîc etiam hæsitarem in Tuba prima initium esse novæ prophetiæ, præmittitur ei visio preparatoria post factum in cælo silentium: hîc itaque principium alterius prophetiæ, quæ tamen cum fine præcedentis hæc partitione confunditur.

Secundò, quia discerpit membra unius ejusdemque prophetiæ artissimè coherentia: nemo enim dubitat in Tubis recto ordine continuari unam eandemque prophetiam; sic ut ibi desinat quinta ubi incipit sexta, & sexta ibi desinat ubi incipit septima. At hæc partitio finem sextæ Tubæ divellit ab ipsius principio, & sic divellit, ut ex fine Tubæ sextæ constituat novam prophetiam, quæ altius assurgat quàm Tuba prima, imò originem suam trahat à Sigillo primo; principium enim sextæ Tubæ fuit in fine capituli noni, & illius finis incidit in principium capituli undecimi: quod tamen (ut dixi) fingitur esse initium novæ prophetiæ, quæ inchoatur à prima temporis Apocalyplici periodo.

Tertiò, quia commiscet duas ad minimum integras prophetias toto cælo à se invicem distinctas: Nam certum est prophetiam Libri aperti terminari cum fine Tubæ septimæ, quæ est novissima: Nec minus certum est prophetiam de Muliere parturiente esse novam prophetiam, ut quâ muliere nihil prius & antiquius habeat Apocalypsis, quemadmodum fatetur ipse Synchronista: Quomodo ergò hæc eadem est cum prophetia Libri aperti? Fuerunt qui sibi persuaderent Tubas prodire ex sinu Sigilli septimi; sed quando perveniunt ad caput duodecimum, coguntur agnoscere initium novæ prophetiæ. Invenias ergò aliquos qui totam Apocalypsin dividunt in duas partes principales: sed, qui posteriorem partem inchoat à principio capituli undecimi, invenias neminem.

Profectò Mulier parturiens cap. 12. est Synagoga Judaica, quæ patrem habet Jacobum, qui assimilatur Soli; matrem Rachaelem, quæ comparatur Lunæ; & descendit à duodecim Patriarchis, qui similes esse dicuntur duodecim stellis: gravida illa fuit ab ipsis diebus Joannis, & clamavit parturiens, & cruciabatur ut pareret, postquam templum eorum & urbs funditus à Romanis fuisse eversa; quemadmodum id ipsa Synagoga confitetur sub hac eadem Allegoria, Esa. 26. 17. Sicut quæ concepit, cum appropinquaverit ad partum, dolens clamat in doloribus suis; sic facti sumus à facie tua, Domine. Nondum tamen ipsa peperit, sed inopinatus aderit illius partus in finali Judæorum conversione; cujus mentio fit apud eundem prophetam, Es. 66. 7.8. Antequam parturiret, peperit; antequam veniret partus ejus, peperit masculinum.—quia parturivit & peperit Sion filios suos. Esse enim hunc partum ultimi temporis apparet ex Joanne, qui hunc partum immediatè docet præcedere fugam Mulieris in desertum, quæ incidit in novissima tempora Tubæ sextæ, Apoc. 12.6. cum Apoc. 11.3. collatis. Hinc Micheas de eodem partu verba faciens, eundem expresse refert ad tempora novissima, cap. 5.3. Propter hoc dabit eos, viz. Judæos in manibus hostium suorum, usque ad tempus in quo parturiens pariet; & reliquæ fratrum ejus revertentur ad filios Israel. Sic enim judico superiores prophetas interpretandos esse, ex collatione eorundem cum Apocalypsi, quæ Clavis est omnis Scripturæ prophetiæ. Atque hinc apparet dictam prophetiam de Muliere parturiente provehi ad caput & originem periodi Apocalyplici; ac proinde in ea inchoari novam prophetiam.

Redeo



Redeo ad rem ipsam. Præmissâ hâc partitione, affirmat Synchronista posteriorem Apocalypseos partem, quæ est τὸ Βιβλαγίδις seu Libri aperti, ab eodem temporis Apocalyp-  
tici principio exordiri unde prior illa quæ est Sigillorum, & illius tempora relegere à  
versu octavo capitis decimi usque ad finem. Verum & ista omnia pro libitu conficta &  
prorsus absurda sunt. Septem Sigilla fuerunt aperta; clangerunt quinque Tubæ, sexta  
clangorem inchoavit; descenditur ad illius finem, quem proximè excipit septima; &  
in fine Tubæ sextæ inchoabitur nova prophetia, quæ originem ducat ab ipso Sigillo primo.  
Quis credet istis, nisi cui libitum est posteriora prioribus & summa imis miscere? Et quo-  
modo superiora tempora relegantur à versu octavo capitis decimi, cum ab illo versu usque  
ad finem illius capitis nulla omnino tempora legantur? Quæ verò tempora sequuntur in  
principio capitis undecimi, aut tempora sunt finis Tubæ sextæ, aut tempora illius nulla  
sunt. Attamen recapitulationem illam temporum putat Synchronista indicari transi-  
tione istâ, v. II. cap. 10. Oportet te iterum (παλιν) prophetare. Sed longè aliud est  
iterum prophetare; aliud iterum prophetare eadem, aut ab eodem exorsa temporis  
principio. Hæc duo multùm differunt. Ego hoc dictum fuisse existimo Joanni in ty-  
pum rei hoc tempore eventuræ; quòd nempe Ecclesia nunc ante exitum Tubæ sextæ sit  
reformanda, & de novo prophetatura, tum contra, tum apud populos multos: quæ in re  
mibi assentientem habeo doctissimum Paræum. Joannes, inquit, non tam in sua, quàm  
in omnium præconum veritatis qui sub finem Tubæ sextæ futuri erant persona, Li-  
brum devorare, iterumque prophetare, jubetur. Et est sensus, oportere ut ubi An-  
tichristus satîs sævierit, prophetia adversus eum restituatur.

Tandem relabitur Synchronista ad bimbrem suam partitionem, ednque confirmari  
opinatur ex eo, quòd hîc idem sit prophetiæ initium quod fuit prophetiæ de septem Ecclesiis,  
item de septem Sigillis: quas nemo dubitat esse novas prophetias. Sunt autem hæc initia visi-  
onis quidem de Septem Ecclesiis cap. 1. 10. Audivi vocem magnam à tergo tanquam  
tubæ dicentis. Prophetia autem Sigillorum cap. 4. 1. Et vox prima quam audiui, tan-  
quam tubæ loquentis mecum. Denique Prophetiæ Βιβλαγίδις cap. 10. 8. Et vox quam  
audieram è cælo (scilicet tanquam tubæ loquentis) rursum loquebatur mecum. Verùm  
hæc posterior vox non eadem est cum prima illa, cum hoc nomine non indigitetur: nec dici-  
tur audita fuisse instar tubæ loquentis; sed vox fuit proximè è cælo audita, vers. 4.  
ejusdem capitis. Audivi vocem de cælo dicentem mihi, Signa quæ locuta sunt septem  
tonitrua, & nē scribas ea. Eadem ergò vox quæ v. 4. veterat scribere, nunc v. 8.  
jubet devorare libellum & prophetare, ut bene monet Paræus. Nolo tamen hac de  
re acrius cum quoquam contendere. Dato itaque eandem esse vocem cum illa priore, non  
tamen inde sequetur, Quia aliàs alibi inchoavit novam prophetiam, ideo id quoque hoc loco  
fecisse. Certiora sunt indicia novæ prophetiæ, ut, quòd singule aut inchoentur novæ  
visione, aut terminentur mentione secundi adventûs: quæ indicia sunt rerum, non au-  
cupia verborum.

Visio Ecclesiarum terminatur mentione novissimæ cænæ, Apoc. 3. 20. quæ cæna est se-  
cundi adventûs, Apoc. 19. 9. Visio Sigillorum terminatur mentione Turbæ palmiferae gau-  
dentium, quæ incidit in novissimam Tubam visionis Tubarum, quam Paulus esse docet  
tubam secundi adventûs, 1 Cor. 15. 52. Visio Mulieris terminatur mentione Mellis,  
Apoc. 14. 15. quam ipse Christus interpretatur consummationem seculi, Matt. 13.  
39. Visio Phialarum terminatur interitu Babylonis, Apoc. 16. 19. quæ incidit in  
secundum adventum, Apoc. 16. 14, 15. Eodem termino clauditur visio Meretricis,  
Apoc. 19. 2, 3, 4. Visio denique Christi vincentis clauditur mentione universalis Resur-  
rectionis, & duplicis novæ Hierosolymæ. Septem itaque erant Visiones, tanquam toti-  
dem totius Apocalypseos partes principales. Sed hæc sufficiant ad Præloquium: venio  
ad ipsos Synchronismos partis secundæ.

Synchronismum primum appellat cardinem Synchronismorum; ego verò eundem voco  
cardinem vanitatum: aded nihil est in eo veri, nihil certi. Synchronismum esse vult  
Sigilli septimi quoad sex priores Tubas, cum Bestia Septicipite, Bicorni, cæte-  
risque contemporantibus. Sed jam antea demonstravi sex Tubas non pertinere ad Si-  
gillum septimum; demonstravi insuper Bestiam Bicornem Bestiæ Septicipiti & cæteris non  
in omnibus nec ad amussim contemporare. Nunc demonstrabo initium Bestiæ Septicipi-  
tis non contemporare cum initio Sigilli septimi, quod præcipuum est hujus Synchronis-  
mi fundamentum eversum ire. Bestia Septiceps est ipsissimum regnum Antichristi, sub  
novissimo, i. e. septimo, suo capite. Atqui Antichristus demum in lucem producit sub Tu-  
bæ sextæ, Apoc. 11. 7. vel (quod ego malim) sub Tubæ quinta, Apoc. 9. 11. ubi An-  
gelum Abyssi eundem esse puto cum Bestia ascensura ex abyssu, Apoc. 11. 7. Et  
proculdubio est Antichristus, cum vocetur nomine Antichristi in Græca Ecclesia  
recepto, Ἀπολλών, vel υἱὸς ἀπωλείας, 2 Thessal. 2. 3. Hebraicè autem nomen habet  
ABADU,

ABADU, Servus ille κατ' ἐξοχὴν sic dictus, i.e. Servus servorum. Sic enim Hebræus & Syrus legunt. Quod si quis malit legere cum correctioribus exemplaribus Græcis Abbadon, hoc idem significat quod Papa-Dominus: quam lectionem etiam retinuit vulgatus Latinus. Rectius itaque Bestia Septiceps contemporabit cum Tuba quinta. Sigillum quintum tempus est persecutionis Sanctorum, ut certum est ex illis verbis, Donec compleantur conservi eorum—qui interficiendi sunt sicut & illi, Apoc. 6. 11. Atqui hoc proprium munus est Bestiæ: ipsa itaque rectius dicetur contemporare cum Sigillo quinto.

Initium septimi Sigilli est in obsignatione Cætus illius virginalis cap. 7. ipso Synchronista confitente: atqui obsignatio illa sequitur illustrem Domini adventum, qui describitur Sigillo sexto, & in quem incidit Bestiæ interitus, ut apparet ex collatione Apoc. 6. 15, 16, 17. cum Apoc. 16. 14, 15, 16. Impossibile itaque est Bestiam Septicipitem contemporare cum initio Sigilli septimi.

At (inquit ille) Cætus illius obsignationem supra ostendi contemporare ad amissum cum Bestia Septicipite, parte primâ, Synchronismo quarto. Respondeo; Contrarium liquet ex nostra ad eundem censura. Quod porro existimet obsignationem illam factam esse, nè grassantibus in orbe Tubarum calamitatibus electi Dei servi extinguerentur; gratis fingitur sine ullo fundamento: obsignationem illam dico factam esse ad novas nuptias Agni in illustri Domini adventu celebrandas, ut manifestum ex hujusce loci collatione cum 4. Esdræ 2. 38. Videte numerum signatorum in convivio Domini; ad quem hic certus est respectus. Scio Librum istum esse Apocryphum; sed potest liber Apocryphus interdum continere quasdam antiquas & veras narrationes.

Denique falsum est, obsignationem illâ turbari non interrompendam Sigillorum seriem: ipse enim Synchronista fatetur illam pertinere ad finem Sigilli sexti, sive ad initium septimi; & merito, quia expresse dicitur Apoc. 7. 1. Μετὰ ταῦτα, id est, post hæc nempe, quæ acciderunt Sigillo sexto. Ego judico obsignationem virginum & Turbam palmiferam gaudentium esse totum mysterium Sigilli septimi, quod demum narratur apertum fuisse initio cap. 8. cùm capite septimo præmissum sit illius mysterium; quemadmodum primum Væ demum narratur præterisse post præmissam illius calamitatem, Apoc. 9. 12.

Sic ergo corrui omnium sequentium Synchronismorum fundamentum, eorum nempe qui ex primo isto deducuntur: quos tamen etiam examinabo, nè quis queratur aliquid à me præteritum esse aut neglectum.

Synchronismum secundum ait esse contemporantium Atrii interioris & Prælii Draconis & Michaelis de puerperio cum sex primis Sigillis. Atqui dimensuratio Templi (sic enim loqui malim, quia Textus expresse illius meminit) tempore prior est prælio Draconis, ut visum supra Synchronismo sexto, parte primâ; & neutrum contemporat cum sex primis Sigillis. Non dimensuratio Templi; quia jubetur Joannes Templum metiri sub finem Tubæ sextæ, Apoc. 11. 1. Jam verò finem Tubæ sextæ contemporare cum Sigillo primo quis dixerit? Non Prælium Draconis; quia illud commissum & absolutum fuit brevissimo temporis spatio, puta in momento, ictu oculi. Nam statim fuit commissum post raptum partum, & absolutum fuit ante fugam Mulieris in desertum; Apoc. 12. 13, 14. At Mulier statim & immediatè post raptum partum fugere debuit in desertum, Apoc. 12. 5, 6. Itaq; tantummodo momento perduravit. Quomodo ergo potuit contemporare cum sex primis Sigillis?

Accedo ad Synchronismum tertium, Phialarum cum Tuba sexta. Dicendum erat, ni fallor, cum initio Tubæ septimæ: nam Tuba septima est Tuba novissima; septem autem Phialæ continent novissimas calamitates, Apoc. 15. 1. pertinent ergo ad Tubam novissimam: Tuba etiam septima est Tuba consummationis, quia sub ea consummabitur mysterium Dei, Apoc. 10. 7. septem autem Phialæ sunt plagæ consummationis, utpote in quibus consummetur ira Dei, Apoc. 15. 1. pertinent ergo ad Tubam septimam. Sed hæc parùm ad rem.

Regnum verò Bestiæ sub sextâ Tuba labefactari cœpisse, nescio unde eruat Synchronista. Finita quidem tunc fuit potestas illa quadraginta duorum mensium; sed illa non fuit simplex potestas dominandi, sed dominandi pro libitu: nec simplex fuit potestas vincendi sanctos, sed persecutionis novissimæ; ut supra à nobis fuit ostensum.

Synchronismum quartum, Mille annorum ligati Draconis, seu Satanæ, cum Tuba septima, seu excidio Bestiæ, non possum non laudare, cùm sit verissimus & certissimus. Argumenta tamen validiora & magis cogentia ad illius confirmationem proferri desiderarem. Certè Draco etiam fuit ligatus toto tempore parturitionis Mulieris, cùm toto illo tempore steterit ante Mulierem, ut, cùm peperisset, filium ejus devoraret, Apoc. 12. 4. neque ligatus fuit post partum ejus; cùm ab illo tempore è cælo fuerit projectus,



*jeſus, & graſſatus fuerit in terra & mari, Apoc. 12. 12. ſic ut Mulierem ſit perſecutus, & ſemen ejus, Muliere latitante in deſerto, Apoc. 12. 16, 17. ac conſpiraverit ad ſanctorum internecionem cum beſtia maris, dando ei omnem ſuam poteſtatem; unde ſimul cum ipſo ſpatio quadraginta duorum menſium & ultra adoratur, Apoc. 12. 18. & 13. 3, 4. Non ita diu poſt finitos illos menſes Draco cum Beſtia & Pſeudopropheta ac Regibus totius terræ congregatur in prælium, Apoc. 16. 14. tandem in illo prælio Beſtia & Pſeudopropheta viſi mittuntur in ſtagnum ignis, Apoc. 19. 20. & Draco ligatur in Abyſſo mille annis, Apoc. 20. 2, 3. Mille itaque anni ligationis Satane inchoandi ſunt ab excidio Beſtiæ.*

*Ligatur Satanas, nè ſeduceret ampliùs gentes, Apoc. 20. 3. Nempe eà ſeductione cujus ſtatim facta erat mentio, quam proximè ſecutum eſt Beſtiæ excidium, Apoc. 19. 20. Ergò Ligatio inchoanda eſt à Beſtiæ excidio. Ligatur Satanas, ut per mille annos regnent illi qui Beſtiam adorare noluerint, Apoc. 20. 4. Inchoanda itaque Ligatio ab excidio Beſtiæ: nam uſque ad excidium ipſius ſemper fuerunt aliqui qui Beſtiam noluerint adorare & ideo fuerunt occiſi. Ligatur denique Satanas, ut poſt mille annos illos ſolvatur, & conjiciatur in ſtagnum ignis, in quem jam antea conjeſti erant Beſtia & Pſeudopropheta, Apoc. 20. 10. Sic enim legendum eſſe patet, non tantum ex Græcis exemplaribus, ſed etiam ex interpretibus Hebræo & Syro. Ergò ligatus fuit poſt illorum excidium, quod incidit in Tubam noviffimam.*

*Sequitur Synchroniſmus quintus, Mille annorum regni Chriſti auguſti & ſeptimæ Tubæ ſeu intervalli ab excidio Beſtiæ: quem non ſolum laudo, ſed ſimul etiam approbo ſerè omnia & ſingula quæ ad illius confirmationem dicuntur: nullus enim dubito quin ad ſingulare illud & auguſtum Chriſti regnum pertinent quæ dicuntur Apoc. 11. 15, 16, 17. & Apoc. 19. 6, 16. & in illo regno proculdubio eſt conſummatio myſterii Dei per prophetas evangelizati, quam ſub ſeptimæ tubæ clangorem Angelus Apoc. 10. futuram prædixerat; quando nec Beſtiæ menſes, nec Teſtium lugentium dies, neque omnino aliquid de periodo temporis, temporum & dimidii temporis ſupererit ampliùs, planè juxta quod Danieli prædictum fuit c. 7. v. 25, 26, 27. & c. 12. v. 7.*

*Sextus Synchroniſmus eſt Novæ Hieruſalem Agni ſponſæ cum ſeptima Tuba ſeu intervallo ab excidio Beſtiæ: cui non poſſum non ſuffragari: hæc tamen lege, ut nova illa Hieruſolyma ſponſa Agni, de qua Apoc. 21. verſ. 2, 3, 4, 5, 6, 7, 8. diſtinguatur à nova illa Hieruſolyma Agni uxore, cujus deſcriptio ſequitur eodem capite, Apoc. 21. verſ. 9, 10, &c. uſque ad finem libri. Rationes hujus diſtinctionis dedi in notationibus meis præmialibus ad Viſionem ultimam. Prior illa nova Hieruſolyma eſt uxor ſponſi, quæ ſe præparavit Apoc. 19. 6, 7. item civitas illa dilecta, Apoc. 20. 9. non autem poſterior.*

*Tandem dilabor ad Synchroniſmum ultimum, qui eſt Turbæ palmiferæ innumerabilium ovantium (Apoc. 7.) cum Tuba ſeptima ſeu intervallo ab excidio Beſtiæ: in cujus confirmationem illud in primis probo, quod Turba illa palmifera ſtatuatur eſſe cives novæ Jeruſalem. De ambobus enim dicitur, quod non eſurient neque ſitient ampliùs, &c. quia Agnus paſcit eos, & ducit ad vivos fontes aquarum; quodque abſterſurus ſit Deus omnem lacrymam ab oculis eorum.*

*Itaque de quatuor poſtremis Synchroniſmīs Deo meo gratias ago, quod virum hunc doctiſſimum mihi habeo in illis aſſentientem; qui oculos mentis utriuſque noſtrum magis & magis velit reſegere, ut propius intueamur mirabilia ejus.*

## EPŌCHA APOCALYPSE Ō S.

**Q**Uam nobis exhibet Synchroniſta Epocham Apocalypſeos, prorsus incerta eſt & vana; ut quæ vanis & incertis Synchroniſmorum fundamentis innititur, quæ ſerè omnia ſuo loco ſunt protrita. Vult duas eſſe totius Apocalypſeos partes principales: quarum prior ſit Sigillorum, in iſſque Tubarum; altera poſterior ꝑ Βιβλαειδιω, à verſu octavo capitis decimi uſque ad finem libri; quam partitionem in primis perſtrinxi ad partis ſecundæ præloquium. Vult Tubas prodire ex ſinu ſeptimi Sigilli: quod falſum eſſe docuimus in ſtriſturis ad Præcognita partis primæ. Vult Turbam palmiferam ovantium capitis ſeptimi, quæ narratur ante clangorem Tubæ primæ, incidere in Tubam noviffimam, quæ demum ſequitur cap. 11. Quæ Synchroniſta non poteſt non eſſe horrenda præditionum confuſio. Vult prophetiam Libri aperti, quæ pertinet ad clangorem Tubæ ſextæ, & cujus initium eſt à commenſuratione Templi, Apoc. 10. & 11. eſſe novum exordium totius Apocalypſeos: quod nemini unquam veniſſe mentem; quodque ſuprà

*suprà à nobis abunde refutatum. Vult novum etiam exordium esse totius Apocalypseos in Praelio Draconis cap. 12. Quin ergò nobis faciat partes tres totius Apocalypseos principales, & non duas tantum. Vult Praelium illud Draconis contemporare sex prioribus sigillis: quod demonstravimus in unico temporis momento, in istu oculi, absolutum fuisse. Vult quadraginta duos illos menses esse totum tempus sex Tubarum: cum tempora sint finis Tubæ sextæ, aut nulla sunt illius tempora. Ità nihil est certi in hac Epocha Apocalypseos, nisi quod fere in finem Apocalypseos rejiciat Turbam palmiferam ovantium capitis septimi, Mysterium consummandum Tubæ novissimæ, Mille annos ligationis Satanae & regni Sanctorum, Novam Hierosolymam Agni sponfam: quæ ego non dubito ad amissum contemporare. Hic itaq; pedem figam, & finem faciam Striçarum mearum.*

Quæstio nobilissima, & ad intelligentiam superiorum Prophetarum atque ipsius Apocalypseos apprimè necessaria,

De

*Temporibus ac momentis Secundi Adventus.*



*N* secundo Christi Adventu videtur considerandus esse longissimus quidem temporis tractus, quemadmodum in Adventu ejus primo: ut probari posse videtur ex sequentibus Sacrae Scripturae testimoniis.

*Primò, ex Esaïæ 34. 8. & 63. 4. ubi tempus secundi adventus appellatur dies ultionis Domini, annus retributionum judicii Sion. Et certum est in eo respectum haberi ad veteris Testamenti Jubilæum. Tempus itaque erit ad minimum unius anni: alioqui Synecdoche partis esset de nihilo. Idem Propheta, Esa. 65. 17. meminit novi cæli & novæ terræ, quæ in secundum Domini adventum rejiciuntur, 2 Pet. 3. 13. & in illis necessario considerandus est longissimus quidem temporis tractus, propter illud quod apud Prophetam sequitur, Non erit ibi puer infans aut senex qui non impleat dies suos: nam puer infans centum annorum morietur, & peccator centum annorum maledictus erit.*

*Secundò, ex Luc. 17. 22. Venient dies quando desideretis videre unum dierum, sive unum ex diebus, Filii hominis, & non videbitis. Quod intelligendum esse de diebus secundi adventus rectè statuit glossa ordinaria ex Beda. Idem apparet ex duobus. Primò, quia dies illi intelliguntur quos conabuntur ostendere Pseudoprophetae dicendo, Ecce hic, Ecce illic. vers. 23. Secundò, quia dies illi intelliguntur qui gloriosi futuri sunt & illustres, sicut fulgur cornescans de sub cælo, v. 24. qui dies sunt, non præteriti adventus primi, sed futuri adventus secundi. Profecò frustra discipuli desiderarent dies præteritos, qui certi erant de futuris, quos præ foribus semper adesse putabant, & cervicibus suis imminere.*

*Tertiò, ex Act. 3. 20, 21. ubi tempus secundi adventus appellatur in plurali tempora refrigerii, & tempora restitutionis omnium, de quibus locuti sunt omnes prophetae. Velle autem id accipere de temporibus æternis, est cum ratione velle insanire; cum de talibus temporibus Prophetae non sint locuti, ut constat liquidò ex vers. 22, 23. Ipsum audietis juxta omnia quæcunque locutus fuerit vobis: Et omnis anima quæ non audiverit illum, exterminabitur de plebe: quæ prophetia est de finali Judeorum conversione.*

*Quartò, ex Act. 15. 16, 17. ubi docetur, Tabernaculum David, sive regnum Israël, restituendum esse in Domini reditu, & omnes Gentes esse ad illud aggregandas; quod certè brevi temporis spatio non perficietur: esse enim ibi sermonem de secundo Domini reditu apparet potissimum ex duobus argumentis. Primò, quia reditus ille futurus dicitur post primam vocationem Gentium: Visitavit primum sumere populum ex Gentibus; sicut scriptum est, Postea revertar. Item, Ut requirant eum cætera Gentes, super quas invocatum est nomen meum; nempe jam antea in prima Gentium vocatione, quam secutura est vocatio universalis. Secundò, quia ipse Dominus promissam regni Israël*

*restitutio-*



restitutionem passim rejicit in tempora secundi adventus, ut videre est, Matt. 10. 23. & 23, 37, 38. Lucæ 21. 28, 31. Act. 1. 6, 7.

Quintò, ex Rom. 11. 26, 27. Omnis Israel salvus fiet, sicut scriptum est, Veniet Redemptor ex Sion : quibus verbis docetur novissimam Judæorum salutem, sive redemptionem, incidere in secundum Domini adventum. Atqui eadem illa Scriptura in eodem illo Domini adventu, versu statim sequenti, mentionem facit pangendi novi fœderis cum illis quod ad minimum duraturum est per tres generationes. Esa. 59. 21. Hoc fœdus meum cum eis ; Verbum & Spiritus non recedat de ore tuo, & de ore seminis tui, & de ore seminis seminis tui, à modò usque in sempiternum.

Sextò, ex Matt. 12. 32. ubi docetur Messia seculum esse duplex, unum præsens, alterum futurum ; & in utrumque incidere remissionem peccatorum propriè dictam. Non remittetur ei neque in hoc seculo, neque in futuro. Neque enim, ut rectè Augustinus, lib. 21. De civ. Dei, cap. 24. de quibusdam veraciter diceretur, quòd non iis remittatur neque in hoc seculo, neque in futuro, nisi essent quibus, etsi non in isto, tamen remittetur in futuro : ubi vim faciunt verba ista, etsi non in isto, nè quis id de sola remissionis patefactione interpretetur.

Septimò, ex 2 Pet. 3. 8. ubi de die Judicii loquens & perditione impiorum hominum, ait, quòd unus Dies apud Dominum sicut mille anni : nè quis putaret tempus secundi adventus nimis breve esse ad judicandum & perdendum impios, eò quòd in Scripturis vocetur unus dies. Et sic verba interpretatus est Augustinus, vel quisquis ille author est Sermonum de Sanctis, qui Augustino attribuuntur. Nec immeritò. Stultum enim est cogitare velle unum diem naturalem, vel artificialem, esse apud Deum sicut mille annos. Ad tempus verò quod antecessurum est Judicium pertinent verba sequentia, Et mille anni sicut dies unus : nè quis putaret tempus Judicii nimis diu tardari, si per mille annos & plures differatur : Deus enim tempus mille annorum unum diem vocat in Scripturis. His postremis verbis Propheta quoque usus est, Psal. 90. 4. de toto vitæ nostræ tempore : quæ licet per mille annos duraret, attamen apud Deum esset brevissima, qui tempus mille annorum vocat unum diem.

Octavò, ex Heb. 3. 7, 8, 9. ubi docet, Diem terminatum esse apud Davidem in voce Hodie, qui futurus sit populo Dei novus sabbatismus ; non quidem æternus, sed temporalis ; utpote in quem solum quadret illa commonefactio Davidis, Hodie si vocem ejus audieritis, nolite obdurare corda vestra.

Nonò, ex fine Apoc. 19. collato cum principio Apoc. 20. Nam in fine Apoc. 19. describitur secundus Domini adventus, ut manifestum est ex tribus. Primò, ex illis, Reget eas in virga ferrea : quod Joannes futurum prædixit in secundo adventu, Apoc. 2. 27. Secundo, ex istis, Reges terræ & exercitus eorum congregatos ad faciendum prælium : quod prælium est faciendum in secundo Domini adventu ; utpote futurum in die illo magno omnipotentis Dei, ad quem venturus est Dominus sicut fur, Apoc. 16. 14, 15. Denique ex ultimis illis verbis, Vivi missi sunt hi duo in stagnum ignis : quibus indicatur Bestia Romana, id est, ipsius Antichristi, interitus ; quem ipse Paulus rejicit in secundum Domini adventum, 2 Thess. 2. 8. ubi illud quoque notandum, Et spiritu oris sui interficiet impium : quod prorsus idem est cum isto, & cæteri occisi sunt in gladio oris sui, Apoc. 19. 21. Atqui certissimum est in illo adventu numerandos esse mille istos annos pacis & regni sanctorum qui sequuntur, Apoc. 20. 4.

Denique, ex Apoc. 20. 8, 9. collato cum Ezech. 39. 9, 13. ubi rejicit Joannes in secundum Domini adventum Gogi & Magogi interitum ; post quem tamen Ezechiel docet numerandos esse ad minimum septem annos, & totidem menses certissimè finiendos. Ergò secundus Domini adventus complectitur longissimum aliquem temporis tractum. Tale quid \* Beza suspicatus est de secundo Domini adventu, qui eundem putat inchoatum fuisse à promulgato inter Gentes Evangelio : at nos enim rectius putamus inchoandum ab interitu Antichristi, sive excidio Bestie.

\* Notat. in  
Luc. 17.

JOSEPHI MEDI  
Responsio ad  
DANIELIS LAWENI  
STRICTURAS  
IN  
CLAVEM APOCALYPTICAM.



ON videtur, Clarissime Domine, A. Lawenus vester aut meum in *Clave Apocalyptica* propositum, aut quibus eam subnixam esse volui fundamentis, satis attendisse: alioquin non putasset argumentis ex interpretationum pharetra depromptis me cessurum. Quorsum enim, obsecro, me istiusmodi telis oppugnare satageret, qui ipse interpretationem nullam præsuppono? imò nec istiusmodi sive præjudiciis sive hypothesebus ullis in hoc negotio locum esse debere contendo. Sed hæc ejus *παραφραση* nimis in præsentia omisâ, (qua de aliâs passim erit monendi occasio) accedo ad Censuram ipsam, & primò Generalem.

*Ad Censuram Generalem.*

Quatuor enim ait in toto meo Discursu præsupponi quæ censuram merentur.

Primò, quòd *Liber ille clausus & obsignatus sit ipse Liber Apocalypseus*. Miror unde hoc colligat. Num ex istis precatiunculæ meæ verbis, *Qui solus dignus eras Librum hunc accipere & aperire?* At allusio esse potuit, non sententiæ argumentum: Certè hypothesis non fuit. Rem ipsam quod attinet, ego Librum illum obsignatum, sigillorum librum esse puto, Apocalypseus non puto. Sed esto me putasse; non tamen huic fundamento quidquam Synchronismorum meorum superstruxi. Nec certè si Apocalypsis nihil aliud sit quàm compendium quoddam & comportatio veterum prophetiarum quæ adhuc implendæ post Christi adventum supererant, (quæ ipsius Laweni sententia est) adeò multum intererit an quis Librum obsignatum, cum eo, Librum veterum Prophetarum esse dicat, an, cum aliis, Librum Apocalypseus. Sed hanc opinionem in notationibus suis procæmialibus in Apocalypsin ut erroneam validissimis argumentis se confodisse refert: mihi verò, qui legerim, nè verisimilibus quidem id fecisse videtur. Judicet alius.

Secundò, ait à me præsupponi, *nullas fieri futurorum prædictiones ante reversionem Sigilli primi*. Ego verò hoc nusquam præsuppono, imò contrarium potius præ se ferunt verba mea in \* præloquio Partis secundæ, lin. 8. Quid, quòd ibidem nè septem quidem Ecclesiarum Visionem negavi futurorum prophetiam esse, sed in medio reliqui, nec quid de eo me interponere velle dixi?

Sed (ut sententiam meam aperiam) ita quidem sentio; Saltem nihil esse prophetiæ, in capitibus istis quarto & quinto Sigillorum reversione antiquius, quòdve altiùs ratione rei gerendæ ascendat: & hoc quidem ad institutum meum satis erat; nec id puto Dominum Lawenum negaturum. Addo ampliùs, Nec esse Visionem ibidem exhibitam rei futuræ prophetiam, sed prophetiæ exhibendæ apparatus. Utut enim in Cantico Presbyterorum & Animalium inseratur aliquid de re futura; Visionem tamen ipsam Prophetiam esse de futuris, id verò non magis indè sequi, quàm eandem esse historiam de præteritis, ex eo quòd in eodem Cantico verba illa, *Occisus es & redemisti nos Deo per sanguinem tuum*, de præterito loquantur: non enim si quid in visione

[\* Hujus editionis pag. 424.]



visione aliqua incidenter dicatur aut cantetur, statim illud τὸ πρᾶγμα visionis est. Sed in quarto capite ( inquit ) futura prædicuntur, quia verba illa, *Dederint, proci-*  
*dent, & adorabunt,* &c. sint futuri temporis, Græcè δώσουσι, προσήνται, προσκυνήσουσι. Respondeo, *Futurum* in Hebraismo ( ejus autem notione passim utitur Apostolus ) significare *actum solitum vel debitum*; ita ut hoc loco Joannes referat non quidem quid tum factum sit, ( ut à nonnullis exponitur ) sed quid Animalibus & Presbyteris istis ex officio pro re nata faciendum esset, quodque ipse postmodum in sequela Visionum semel atque iterum ab iisdem factum vidit.

Tertiò, ait me præsupponere *Septem Tubas esse Visum Sigilli septimi*: hoc enim vult, cum ait me præsupponere *Tubas necessariam habere connexionem cum Sigillo septimo*. Et hoc quidem verissimè dixit, me præsupponere. Præsuppono autem, & quidni præsupponerem? Annon Grammaticum contextus sensum, quo vix alius est in Apocalypsi de rerum narratarum serie clarior & luculentior, necesse fuit præsupponi? Ad præcedentium Sigillorum omnium apertionem Visum aliquod subjicitur rem sigillo significatam exhibens. Ad apertionem primi, *Aspexi,* inquit, & ecce equus albus, &c. Ad apertionem secundi, *Prodiit Equus rufus,* &c. Ad apertionem tertii, *Aspexi,* inquit, & ecce Equus niger, &c. & sic in quarto, quinto, & sexto. Quis igitur pari ratione non credat, quod Septimi sigilli resignationi subjicitur, esse ejus Sigilli Visum? Quomodo absurdum non est affirmare, solius Sigilli septimi aut Visum nullum esse, aut ejus descriptionem Sigilli apertioni præmitti, præter omnium Sigillorum, imò Tubarum & Phialarum, morem? Cum aperuisset, inquit, *Sigillum septimum, factum est silentium in cælo quasi per semihoram: & vidi septem Angelos stantes in conspectu Dei, & data sunt illis septem Tubæ.* Aut hic clarum est Rem Sigilli septimi describi; aut omnino fatendum nihil esse in hoc Libro de ordine certi, sed quidvis cuivis pro libitu præponendum & postponendum, nullâ sensus Grammatici ratione habitâ. Hoc viderunt ex veteribus Andreas & Aretas; ex Pontificiis Lyranus, Aureolus, Ribera, Alcazar, Viega, Cornelius à Lapide; ex nostris Junius, Graferus, Brightmannus, Napierus, Reverendissimus Episcopus Aberdonensis, Clarissimus Alstedius: Qui omnes pro concessio habent, Rem seu Visum Sigilli septimi esse mysterium Tubarum. Nec crediderim quemquam interpretum id unquam negaturum fuisse, nisi in Visionum dispositione magis ad apparentem nescio quam interpretationis concinnitatem, quàm ad naturalem & simplicem Textus sacri mentem, respexissent.

At hæc dispositio, inquit, absurda est, ex ipsius Synchronistæ hypothese; utpote cui Turba Palmifera ( cap. 7. ) incidat in Tubam novissimam; quomodo ergo cum ea connectuntur sex Tubæ priores? quod tamen necesse est fieri, si, &c. At verò Synchronista nusquam connectit Turbam palmiferam cum prioribus sex Tubis. Fallitur Lawenus si me Cætum centum & quadraginta quatuor mille obsignatorum, & Turbam palmiferam innumerabilium gaudentium, pro iisdem habere putat. Diverfa sunt & diversorum temporum. Quæ quidem junctim totum Sigilli septimi, id est Tubarum, intervallum pervadunt: seorsim verò Cætus obsignatorum cum sex primis Tubis, Turba palmifera cum Tuba septima συνεχρονίζει. Inspice sodes Schematismum meum.

At impossibilis est. Quid ita verò? Quia Sigillum sextum Tempus est secundi adventus. At Tubæ saltem sex priores præcedunt adventum Christi. Hoc scilicet est ( quod dixi ) Visionum ordinationem ex privata interpretatione suspendere: Ego verò pernego Sigillum sextum esse Tempus secundi adventus. Neque hujusmodi interpretamentum ex verbis illis \* ὅτι ἡλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, aut ex prognosticis \* Apocal. 6. 17. illis Matth. 24. 29. exculpi potest: non ex appellatione *Diei magnæ*; eam enim integram habes Zeph. 1. 14. de clade Judææ usurpatam, ἡ ἡμέρα Κυρίου ἡ μεγάλη, & vers. 15. ἡμέρα ὀργῆς ἡ ἡμέρα ἐκείνη. Alibi quoque similis est apud Prophetas de Judicii particularibus *diei Domini* usurpatio: ut Isa. 13. 13. *Dies iræ furoris Domini,* de onere Babylonis; Jer. 46. 10. de clade Egyptiorum, *Dies ille Domini Dei exercituum, dies ultionis.* Quod verò hic urget de geminato articulo ἡ ἡμέρα ἡ μεγάλη, nullius est ponderis; fit enim ex consuetudine linguæ cum adjectivum postponitur: Diem humanum dixit pro Judicium humanum. 1 Cor. 4. 3. *quod Græci respuunt.* Nec incertâ hujus Sigilli descriptione omnino quicquam est quod non aliis, citra magnum illum Universalis Judicii diem, rerum conversionibus & ruinis describendis à Prophetis jamdudum adhibitum fuerit. Communes sunt hæ magnarum calamitatum & horridiorum cladum imagines Orienti usitatæ, ut nostris quoque Poetis sua sunt schemata, suæ picturæ. Videamus de singulis.

Drusian ad cap.  
1. Forlū. Dies  
Domini: ge-  
nus loquendi  
forense; ut si  
dicat, Judicium  
Domini: quo-  
modo Apoc.  
Diem huma-  
num dixit pro  
Judicium hu-  
manum. 1 Cor.

Ecce, (inquit c. 6. v. 12.) *Terræ motus magnus factus est*, Græcè σεισμός, id est, *Cæli terræque motus*. Terræ motus autem hujusmodi (teste Apostolo Heb. 12. de loco Haggæi, c. 2. v. 6, 7. *Adhuc semel, & ego commovebo cælum & terram*) denotat τῶν σαλευομένων τῶν μετάδεσιν, *mutationem eorum quæ commoventur*. Idem nos de hoc *Cæli terræque motu* in Apocalypsi putemus. Sequitur, *Et Sol factus est niger ut saccus cilicinus, & Luna facta est ut sanguis*, id est, per ellipsin adjectivi, *rubicunda ut sanguis*. Periphrasis autem est deliquii Luminarium, ubi Sol ater apparere soleat, Luna verò rubicunda: cui planè geminum est illud Isa. c. 13. v. 10. de vindicta Babylonis, *Obscurabitur sol in exortu suo, & Luna non splendere faciet Lumen suum*; LXX. καὶ ἡ σελήνη ἐδώσει φῶς αὐτῆς, ut Matth. 24. 29. Adde Ezech. 32. 7. de clade Pharaonis, *Et operiam cælos, & nigrescere faciam stellas ejus; Solem nube tegam, & Luna non dabit lumen suum*, &c. Item Joel. 2. 10. de horrenda Judææ vastatione ab exercitu locustarum Aquilonarium, *A facie ejus, inquit, contremuit terra, moti sunt cæli: Sol & Luna obtenebrati sunt, & stellæ retraxerunt splendorem suum*. Sed ohe! jam sat est. Vide tamen Jer. 4. 23, 24, &c. de excidio Judææ; ubi omnia in antiquum Chaos rediisse putares.

Verf. 13, 14. *Et stellæ cæli ceciderunt in terram, sicut ficus abjicit grossos suos cum vento magno concutitur. Et cælum abscessit sicut liber convolutus; vel Cælum evanuit*, &c. id est, Stellæ cæli disparuere, quemadmodum literæ evanescunt libro (veterum more) convuluto. Ellipsis enim est utrobique prioris substantivi Hebraismo familiaris, ut Deut. 20. 19. 2 Reg. 18. 31. & alibi passim: ita ut hoc de cæli disparitione, & illud de stellarum casu, mutuò sese explicent. Integer autem locus desumptus est ex Is. 34. 4. ubi eadem planè imagine, sed inverso ordine, depingit Spiritus sanctus cladem Idumææ: *Convolutentur, inquit, sicut liber, cæli, & totus exercitus eorum* (id est, stellæ) *decidet ut folium è vite, & ut deciduus grossulus è ficu*. Cujus sententiam aliquantò clariorem reddere voluit Spiritus Apocalypticus duplici verborum additamento; illinc τὰ ἀπεχωρίσθη, hinc ἀπὸ μεγάλου αἰέμου σειομένη. Porro de eadem clade Edomitica haud mitioribus quàm Isaias circumstantiis agunt Obadias; Jer. c. 49. à verf. 7. ad 22; Ezech. c. 35. per tot. & 25. verf. 12. Quod idcirco moneo, nè quis hunc quoque locum, cum mysticorum sensuum admiratoribus, ad magnum illum Universalis Judicii diem detorqueat.

*Omnes montes & insulæ è suis locis emotæ sunt*; scilicet, ut in terræ motibus fieri nonnunquam contigit. De montibus autem similem imaginem vide Jer. 4. 24. Ezek. 38. 20.

Restant verf. 15, & 16. *Reges terræ & magnates, &c. absconderunt se in speluncis & petris montium; dixeruntque montibus & petris, Cadite super nos, & abscondite nos à facie sedentis super thronum, & ab ira Agni*. Foeda imago est quâ fugientium & latitantium, quâ præ rerum suarum desperatione vitæ tadentium: cui similem habes de clade Hierosolymorum Luc. 23. 30. item Hof. 10. 8. de clade Samariæ ejusque idolorum; sed integram Isa. 2. 18, 19. Hæc autem paulò fusiùs ostendere visum fuit, nè Dominus Lawenus me absq; ratione negasse putaret Sigillum sextum esse Tempus secundi adventûs: cujus verò temporis, & cujusmodi rerum conversionibus & ruinis applicandum sit, non est hîc dicendi locus. Pergo ad cætera.

Quartò, Hypothesibus meis annumerat, quòd *Quadraginta duo illi menses sint tota duratio sex Tubarum*. At hæc Hypothesis non est, sed conclusio ex præmissis Synchronismis necessariò sequens. At (inquit) *menses isti rejiciuntur in finem sextæ Tubæ*, Apoc. 11. 2. Nego: non est caput undecimum pars visionis Tubæ sextæ, sed nova prophetia, ut postea videbitur. *Sed certum est* (inquit) *Menses illos propriè & secundum literam accipiendos esse de mensibus dierum, non annorum; proindeque istis temporum angustiis sex Tubarum intervallum includi non posse*. Magnum verò postulatum: miror illud doctissimo viro certum esse, quod à plerisque nostrorum non modò negari, sed & magno studio impugnari noverit. Hoccine autem pro concessio sumendum fuit? Mihi contrà inter alia illud argumento est, Menses istos secundum literam accipi non posse, quòd Bestia, cujus duratio sint, Cœtui centum quadraginta quatuor mille obsignatorum, Cœtus autem obsignatorum sex primis Tubis contemporet; Tubarum verò res tantillo tempore decurri non posse. Adhæc, si *tres isti dies & dimidium* mortis Testium, quæ pars sunt dierum 1260, seu mensium 42, literaliter accipi nequeant; tum neq; dies 1260, seu menses 42, sic accipi debent. At *tres istos dies & dimidium diei* literaliter accipi non posse, patet ex iis quæ tunc gerenda prædicuntur. Quis enim credat *tridui & dimidii diei spatium*, aut famæ necis Testium per orbem disseminandæ, aut legatis cum muneribus ultro citroque inter gentes mittendis, sufficere? imò nè parandis quidem muneribus sufficeret. Adde quòd *dimidium diei*, seu *horæ duodecim*, si literaliter accipias, actionibus hujusmodi determinandis prorsus ineptum sit: non enim ad horas istiusmodi res observari solent, quinimo ad menses, saltem ad dies integros.



## Responsio ad Censuram specialem, &amp; primò,

## Ad Censuram Synchronismi I.

**A**D primum Synchronismum, *Mulieris in Eremita agentis, Bestiæ Septicipitis instaurata, Atrii calcati, & Testium Prophetarum in sacco*, primum illud notat, *Bestiam diu fuisse Septicipitem antequam fuit instaurata*, ac proinde non bene hic conjungi tanquam Synchrona. Putat scilicet me nomine *Bestiæ Septicipitis* Bestiam sub novissimo tantum seu septimo capite agentem intellexisse. In quo fallitur. Ego enim *Bestiam Septicipitem* vocavi *διαχρονικῶς* Bestiam illam primò descriptam, quocunque statu; quia cum tot capitibus eam Spiritus ubique, etiam sub sexto capite, videndam exhibuerit. Quamvis enim non simul, sed ordine & deinceps, Capita vices suas egissent, tamen Bestia ipsa una eademque censetur omni statu. Addidi autem [*instauratam*], ut novissimum ejus statum designem; nè quis me cum Bestia simpliciter, & omni statu, Synchronismum hic astruere velle existimet, sed tantum novissimo. Sed nè sic quidem in tuto res est. Nam inquit *Bestiam etiam aliquandiu sub septimo illo & novissimo capite grassatam esse antequam plagam gladii accepit, ex eaque denuo revixit*, Ad hæc, *Menses quadraginta duos nec esse totam durationem regni Bestiæ instaurata, sed severissimæ & novissimæ persecutionis*. Et hic quidem sibi nudè affirmanti credi postulat; argumentum enim nullum affert.

Ego verò contrà assero nullum alium *Bestiæ Septicipitis statum* cap. 13. describi quàm *instauratæ*; esseque eum statum integrum *Bestiæ* capitis novissimi. Quicquid enim mali *Bestia* fecisse dicitur, quicquid cultus & adorationis eidem ab incolis terræ delatum est, id omne post *instauratæ* ipsius seu plagæ curationem factum legitur: *Et vidi*, inquit, *unum ex capitibus ejus* *ὡς ἐσφαγμένον ἐν δάματι*, quasi lethali occisum fuisset; (nempe non nunc vidente Joanne, sed ante hunc exortum suum) sed *plaga ejus sanata fuit*: (nimirum statim ab exortu suo, aut in ipso) & *admirans universa terra secuta est Bestiam*, (nempe jam sanatam) & *adorarunt Draconem*, &c. Tuncque datum est ei *os loquens grandia, & blasphemias*, &c. & *aperuit os suum adversus Deum*, &c. Omnia hæc post sanationem facta sunt; sed ante sanationem nihil est quod fecisse legitur, nec ei quicquam honoris à Gentibus delatum. Fuit igitur *instauratio* ista *Bestiæ* novissimi capitis (quo eam statu Joannes è mari emergentem vidit) non fatum aliquod posterius, sed ipsa nativitas. A reliquorum enim capitum singulis ad caput sequens sine plaga transitum est. Atqui in transitu à sexto ad novissimum, lethali vulnere decubuit Bestia; quo eam vulnere fauciam (id est, sexto capite vulneratam) Joannes è mari emergentem vidit: non vidit eam cum vulneraretur; siquidem τὸ ὡς ἐσφαγμένον sensu plusquam perfecti accipiendum est, quemadmodum suprà c. 5. v. 6. *Vidit in medio Presbyterorum & Animalium Agnum stantem* *ὡς ἐσφαγμένον*, quasi *maçtatus* fuisset, non eo tunc vidente *maçtatum*. Hic sensus simplicissimus est, quem litera & ordo contextus ultro suppeditat; à quo temerè recedendum non est, ubi nec ratio nec necessitas ulla ad id compellit. Frustrà igitur est Dominus Lawenus, dum *Bestiæ* *instauratæ* unaq; menses illos quadraginta duos ad supremam & novissimam *Bestiæ* persecutionem rejiciat; nisi eodem quoq; rejicere velit *Bestiæ* adorationem, grandiloquentiam, blasphemiam, & (ut verbo dicam) omnia in universum *Bestiæ* facinora; sicque *Bestiam* nobis cudet Antichristianam, cujus per tot secula nulla prædicantur facta, nulla persecutio. Sed nihil agens nè cogitari quidem potest quod sit. Sed, quod ferè prætermiseram, De Mensibus *Bestiæ* in novissimam ejus persecutionem rejiciendis, lectionem Complutensem sibi favere putat; quia scilicet, pro *potestatem faciendi menses quadraginta duos*, legit *potestatem bellum faciendi*. Hoc verò ut neutiquam ei patrocinatur, (cum totum *Bestiæ* dominium non aliud sit quàm quoddam contra Sanctos bellum;) ita cum neque interpres Latinus neque Syrus eam vocem agnoscant; ad hæc, cum ex quindecim Stephani exemplaribus duo tantum eam haberint, omnino in eam sententiam devenio, à Sciolo aliquo additam esse, qui vim verbi ποιῆν *vivendi & durandi* significatione cum nominibus temporis ignoraverit. De qua vide Act. 15. 33. 2 Cor. 11. 25. Jac. 4. 13.

## De Bestia &amp; Muliere.

**H**uic Synchronismo speciatim opponit, *Instaurationem Bestiæ initium quidem sumere cum initio peregrinationis Mulieris in deserto, ipsam tamen longius perdurare.* Sed si eadem sint & æqualia tempora Mulieris & tempora Bestiæ, ut ipse quidem fatetur; quæ fieri possit ut quæ eodem tempore incipiant, non etiam simul desinant, fateor me non capere. Sanè apud Mathematicos magnitudines æquales sunt etiam congruæ, id est, prima primis, media mediis, extrema extremis respondent.

## De Atrio Exteriori à Gentibus calcato.

**A**trium à Gentibus calcatum esse se nescire, ait, unde hauserit Synchronista, cum Apoc. II. tantum dicatur illud Gentibus datum esse. Dicam unde hauserim. Putabam Atrium exterius & Civitatem sanctam sese mutuò in hac Visione explicare: quia nimirum Atrium exterius locus fuit ubi Civitas sancta conveniret, proindeque dictum Atrium Israelis. Imò in deserto, unicum tantum Atrium habente Tabernaculo, (quod non nisi Sacerdotibus & Levitis ordinariè ingredi fas erat) Atrium exterius nullum erat præter castra Israelis ceu Civitatem sanctam. Accepi igitur acsi scriptum fuisset, *Atrium quod extra Templum est nè metiaris; nam datum est Gentibus, & calcabunt illud mensibus quadraginta duobus.* Nam Enallage Substantivi pro Relativo non infrequens est, tum in hoc libro, tum alibi; nempe aut Substantivum quod præcessit repetendo, aut ejus Synonymum loco Relativi substituendo: cujus exemplum vide Act. 25. 21. Et sanè quid aliud esse dicemus *Gentibus dari*, hoc est, occupandi potestatem fieri, quàm *calcare*? & quid tandem calcarent Gentes nisi id quod datum fuerat? Adeò ut hæ quoque voces non minùs quàm *Atrii & Civitatis sanctæ* mutuò sese explicare videantur.

Sed ut adhuc magis vapulem, addit præterea, *Atrium hoc exterius apud Joannem non esse*, quod ego sentio, *Atrium Israelis, sed Atrium Gentium; Atrium verò Israelis sub illis verbis intelligi, ET ADORANTES IN EO.* Sed hîc mirum est quàm fallitur. Nusquam enim in tota Scriptura Atrium illud Gentium (quod prophanum erat, non sacrum) Atrii exterioris nomine intelligitur; sed Atrium Israelis, id est, populi Israelitici. Neque populus in eo Atrio adoratum veniebat ubi altare situm erat, sed Sacerdotes & Levitæ: quod eum Drusius docere potuit ad hunc locum. Res sic se habet.

Τὸ Ἱερόν (quo nomine universum Templi ædificium complector) gemino discriminabatur Atrio. &c.

[Vide reliqua in Comment. Apocal. ad cap. II. I, 2. pag. 479, 480.]

## De Bestia &amp; duobus Testibus.

**P**rophetia Testium, inquit, licet initium sumat cum instauratione Bestiæ, non tamen cum eadem terminatur. Hoc ego tantundem intelligo, quantum illud de Bestia & Muliere. Nam si dies 1260 initium sumant cum mensibus 42, quæ fieri potest ut non simul terminentur? si simul, ergò cum exitu Tubæ sextæ aut ineunte septima; nec enim ulterius prorogari potest Testium prophetia.

## Ad Censuram Synchronismi II.

**B**estiæ Bicornis, inquit, ortu posterior est Bestiæ septicipite. Fateor, quæ septiceps est; non quæ Decemcornupeta. Neque ego hîc Bestiam Bicornem cum Septicipite compono alio quàm instaurationis seu capitis novissimi statu. In transitu à sexto capite ad novissimum lethali vulnere decubuit Bestia, ut jam antea dixi; quo vulnere omnino periisset, nisi medicam ei manum commodè adhibuisset Pseudopropheta. Hoc



Hoc autem statu (*Instaurationis* nimirum) fatetur Lawenus Bestiam Bicornem Septicipiti coævam esse. Aitenim, *Nata demum videtur circa instaurationem Bestiæ prioris, utpote quæ fecerit adorari Bestiam primam, cujus curata est plaga.* Hoc cum ipse dixerit, non video cur me reprehendat quod Bestiam Bicornem Septicipitis (*instaurata* nimirum) conditorem seu *instauratorem* vocaverim. Annon qui de novo adorari fecit, post potestatem ex lethali plaga intercisam aut collapsam, *instaurare* censendus est? At, inquit, Bestia illa *prior* dicitur. Scilicet, non *temporis*, sed *narrationis* ordine. Nullum enim hinc Bestiæ Septicipitis statum agnosco à Joanne visum, præterquam instaurationis. *At opus illud instaurationis, inquit, Draconi tribuitur, non Pseudoprophetæ.* Respondeo; Cessit quidem Draco potestatem suam Bestiæ; sed eandem Bestiæ conciliavit Pseudoprophetæ, tum cum orbis incolis persuaserit ut facerent Imaginem Bestiæ vulneratæ, Imaginem (ut videtur) ejus statûs quo plagam acceperat; quâ imagine factâ, Bestia illa pridem sauciata *revixit*. Sic enim referri & exponi possunt verba [ *ἐξ ἧστε* ] v. 14. quamvis etiam non incommodè referri possunt ad descriptionem Bestiæ prius factam, eo sensu acsi diceretur Joannis personâ, *ut facerent imaginem Bestiæ*, Bestiæ nimirum illi quâ ego sauciata denuoque sanata me vidisse dixi.

Ita enim sentio, Joannem utramque Bestiam simul emergentem vidisse; hanc ex mari, illam ex terra: prius autem ejus quæ ex mari capite sauciato ascenderat historiam describere, deinde ejus quæ ex terra. Nam quæ simul gesta sunt, simul tamen narrari non potuerint, sed seorsim & deinceps. Primò igitur Septicipitis sanatæ tyrannidem & blasphemias recensere; postea ut ei vulneratæ Bicornis medicam manum adhibuerit, populos in obsequium ejus flexit, eique potestatem conciliavit cujus ipsa præfecturam gereret, cæteraque quæ fecit in conspectu ejus.

### *Ad Censuram Appendicis de alternatione nominum Bestiæ, Imaginis Bestiæ, & Pseudoprophetæ.*

JAM Appendix illa de *alternatione nominum* non somnium fuit, sed conjectura probabilibus argumentis subnixâ. Ejus duæ quasi partes. Una, *Imaginem quæ dicitur Bestia, esse ipsam Bestiam septicipitem sub instaurationis statu.* Altera, *Ubiunque Bestia cum Imagine Bestiæ conjunctim legitur, ibi Bestiæ nomine non Decemcornueta, sed Bicornem intelligi.* De primo, Quod dixi, *Imaginem Bestiæ esse ipsam Bestiam septicipitem sub instaurationis statu*; eo sensu dixi quo dici solet *Anima cujusque est quisque.* Ità enim etiamnum vigilans sentio, Imaginem illam esse (non, quod Lawenus vult, Idolum magicum, sed) Bestiæ instauratæ formam, juxta quam instaurari dicitur. Bestia scilicet novissimi capitis, Pseudoprophetâ auspice, facta est Imago Bestiæ sexto capite mactatæ, id est, Draconis septicipitis, qui idcirco quasi *revixisse* dicitur. Esse enim Draconem septicipitem (*septicipitem* dico, non *simplicem*) sexti capitis Bestiam, ex eo liquere potest, quod eidem novissimi seu septimi capitis Bestia in eodem throno proximè successerit. Sic enim colligo; Draco thronum suum cessit Bestiæ capitis novissimi; ergò decessor ejus fuit, seu penultimi capitis Bestia. Hujus imaginem (*Draconismum*, si libet, voca; aut quid si *Dæmonolatram*?) novissimi quoque capitis Bestiæ, Bicornis iste Draconiloquus adeò insculpi curavit, ut qui eam adoraverit, Draconem pridem debellatum quasi de novo adorâsse dicatur.

Sanè citra Imaginem istam (juxta quam Bestiam adorabant ii quorum nomina non sunt scripta in libro vitæ Agni) *Bestiam adorare* (quo sensu hic dicitur) non magis impium fuisset, quàm cuivis alii potestati mundanæ morem gerere. Hoc autem ostendo; quia *Bestiam adorare* ex Hebraismi & Orientis usu nihil aliud est quàm *eidem subijci*: id quod ex eo apparet, quod verbo *Adorandi* ἑξουσιαστικῶς subjungitur vers. 4. *Et adorârunt Bestiam, dicentes, Quis similis Bestiæ? & quis potis est belligerare cum ea?* Bestiam igitur adorare est Bestiæ se dedere tanquam potentiori, & cui nemo sit resistendo & belligerando. Quo eodem sensu terra ipsa, non modò incolæ ejus, Bestiam adorare dicitur vers. 12. id est, *ei subijci*: Καὶ ἐποίησεν (inquit) τὴν γῆν καὶ τὴν ὕδρα τὴν ἐν αὐτῇ κατοικῆντα; ἵνα προσκυνήσωσι, &c. De hac notione verbi προσκυνεῖν, vide Gen. 27. 29. & cap. 37. 7. & cap. 49. 8. item Isa. 45. 14. At Bestiæ juxta imaginem suam subijci, quâ Draconem septicipitem referat, id verò in Deum blasphemum est & impium. Unde qui sic Bestiam adorant, in Bestiam adorando *Draconem adorare* dicuntur, vers. 3. 4.

Ad alteram Appendicis partem venio. Dixi, *Ubiunque Bestia & Imago ejus tanquam jugales audinntur, ibi Bestiæ nomine Bicornem intelligi.* De hoc fatebor ingenuè me ipsum

*Bestia septimi capitis est imago Bestiæ sexto capite mactatæ, vel imaginem gerit, &c.*

meipsum jamdudum dubitare cœpisse, ex quo observaverim copulationem istam, *Bestiam & Imaginem ejus*, per figuram *Ἐν δὲ αὐτῇ* exponi posse, quasi *Bestiam in imagine*, vel *juxta imaginem ejus*, vel quid simile: quod tamen alium forsitan non movisset.

Utut sit, in neutro videtur Lawenus argumentis meis satisfacisse. Ad id quod de *Imaginem Bestia* adduxi, Dici *eam facere ut quicumque non adorârint Imaginem Bestia* (id est, seipsam,) *occidantur*, id verò alterutrius Bestiæ opus videri; respondit, *Imagini Bestia* adscribi quod *Pseudopropheta* fecit *Imaginis illius author*, *Metonymiâ effectus*. Mira verò Metonymia! quâ actio agentis circa objectum tribuatur objecto in seipsum; cujusmodi credo Metonymiæ exemplum nullum dari posse. Scio quidem effecto nonnunquam tribui actionem causæ principalis in objectum ab utroque diversum; sed non cum effectum ipsum actionis objectum fuerit. Porro huic responso præsidium quærit in Editione Complutensi, quæ unâ cum Andrea (diceret Areta) legit *καὶ ποιεῖ, & facit*, nempe Bestia Bicornis. Sed dixerim lectionem hanc corruptam videri, & fortasse Aretæ ævo natales suos debere. R. Stephanus non annotavit, quia, ut conjicere est, in nullo suorum codicum reperit, aut conjunctionem *καὶ* ante verbum *ποιεῖ* pro depravatæ lectionis argumento habuit, ut quæ in sequenti membro postulare videatur *καὶ ποιεῖ*.

Quod dixi, *Ubi Bestia cum Pseudopropheta simul adsit, ibi Imaginem Bestia non comparere*; opponit Apoc. 19. 20. ubi simul comparent *Bestia*, *Imago Bestia*, atque *Pseudopropheta*; ut ibi *Bestia* nomine *Pseudopropheta* intelligi nequeat. Respondeo, In eodem quidem versu comparere, sed combinatione & sententiis diversis. Prima combinatio est *Bestia* & *Pseudopropheta* illis verbis, *Et comprehensa est Bestia & cum ea Pseudopropheta*. Secunda est *Bestia* & *Imaginis ejus*, ubi dicitur, *Seduxit eos qui acceperant characterem Bestia, & adoraverant Imaginem ejus*. Possum igitur affirmare primâ combinatione *Bestiam* dici *septicipitem Bestiam*, secundâ verò *Bicornem*. Quod verò paulò post obtendat, *Adorationem* soli *Bestiæ septicipiti*, non *Bicorni* competere, utpote de qua illud solummodo dicatur, quod *fecit adorari Bestiam septicipitem*; respondeo, De *Bicorni* *Bestia* & illud quoque dici, quod *exerceat omnem ἐξουσίαν Bestia septicipitis in conspectu ejus*; hujus autem ἐξουσία: partem, vel præcipuam, esse *adorationem* accipere, ut apparet v. 7, 8. Præterea, cum *Bestiam* adorare nihil aliud sit quàm homines sese imperio ejus subicere; constat *Bestiam* absque *adoratione* *Bestiam* esse non posse.

Quod porro ait ad tertium meum argumentum, *Nomen numerumque Bestia, Bestia septicipitis esse, non Bicornis*; novit doctissimus Vir, illis contrarium videri qui solam *Bestiam Bicornem* pro Antichristo habent, *Bestiam* autem primam pro Imperio Romano Ethnico: quibuscum tamen ego de interpretatione non sentio.

Denique falsum esse ait (quod mihi etiam in hac dissertatione excidit) *Bestiam septicipitem restitutam totam se arbitrio Pseudoprophetae tanquam supremi Domini regendam permittere*. Ego verò id ipsum verbis illis innui puto quibus dicitur, *eam omnem potestatem Bestia prioris exercere in conspectu ejus*. Sed hæc omnia interpretatione multò magis clarescerent, nisi quod ab ea, juxta instituti mei legem, hîc prorsus abstinendum sit.

### Ad Censuram Synchronismi III.

**T**ertius Synchronismus, inquit, *MERETRICIS ET BESTIÆ SEPTICIPITIS DECMECORNUPETÆ*, castigatione indiget; quia *Mulier meretrix*, id est, *Urbs Roma*, jam tempore Joannis extabat, quando *Bestia Septiceps capitis novissimi* adhuc futura erat.

Respondeo; *Mulier* quidem Joannis ævo fuit, & ante Joannis ævum, eadēque toto illo tempore *Bestiæ* regina; sed *Meretrix* non fuit *Mulier* nisi *Bestiā* demum novissimi capitis agente vicem. Siquidem *Meretricis* nomine Scriptura *Mecha* intelligit; jam *Mecha* non est nisi quæ fidem conjugalem violaverit. At Civitas illa magna nondum Joannis ævo Christo in manum convenerat, ut *Mecha* dici potuerit. Dixi ergo *Meretricem*, non *Mulierem*, *Bestiæ* non *septicipiti* simpliciter, sed ei jam *Decemcornupetæ* contemporare.

Sed suspecta est mihi, inquit, lacinia ista, *DECMECORNUPETÆ*; quasi *Bestia* demum facta esset *Decemcornupeta* sub septimo, id est, novissimo, ejus capite. Itā est omnino. *Pictores* quidem hîc pro libitu decem cornua in septem capita distribuunt, aliis singula, aliis



aliis pro liberalitate sua bina largientes. At hoc non tantum inconcinnum est, sed etiam falsum. Joanni enim solum caput septimum, in illa capitum sese invicem scandentium scala situ summum, vice novissimum, cornuum gestamine superbit : id quod sic probatum dabo. Florente capite florescunt cornua; quo occidente, etiam cornua inde enascentia occidere necesse est. In primis igitur quinque capitibus hæc cornua inesse non poterant; quia quinque illa capita jam abierant, & una cum capitum vicibus cornuum quoque vices abiissent; neque in sexto; quoniam eo Joannis awo regnante, cornuum tamen tempus nondum advenerat. Relinquuntur igitur capiti novissimo.

At, inquit Lawenus, *Verba Apocalypsed's clarè & disertè docent, decem illa cornua ipsius temporibus Joannis extitisse.* Imò contrarium docent clarissimè & disertissimè. *Decem cornua,* inquit Angelus, *sunt decem reges qui regnum nondum acceperunt.* [SUNT] autem in hujusmodi sententiis copulativè sumitur, non *ὑπαρκτικῶς*, quod Logici nōrunt. Alioquin concludendum quoque esset, Omnes septem reges Joannis temporibus extitisse, quia de septem quoque capitibus dicitur, *Septem capita sunt septem reges,* *Βασιλεῖς ἐπ' αὐτῶν.*

Sed & ab eventu sententiæ adversanti præsidium quærit: *Certum enim est,* inquit, *ex historiis imperium Romanum, dum hæc scriberet Joannes, ex decem regnis sive regalibus provinciis tanquam partibus constituisse.* Imò certum est, si Straboni fides, (qui solus hic laudari solet, quémque Lawenus hujus rei authorem laudat) Imperium Romanum eo seculo non in decem tantum, sed in viginti provincias divisum fuisse; quarum nempe decem Imperator sumebat sibi, alteras decem populo Rom. tribuebat. Inspiciat Strabonem ipsum, & de numero provinciarum, & quæ fuerint; ut videat quàm non nimis tutum sit alienis oculis fidere.

#### Ad Censuram Synchronismi IV.

**S**ynchronismum **CENTUM QUADRAGINTA QUATUOR MILLE VIRGINUM SCUM MERETRICE BABYLONICA ET BESTIA** eodem vitio laborare ait: *Quia Cætus CXLIV M virginum in solidum non contemporat Meretrici & Bestiæ, sed temporibus earum postremis.* Respondeo; *Cætus Virgineus* in solidum contemporat *Meretrici*, non *Mulieri*. Neque, quod vult Lawenus, exsuperat *Bestiæ* regnum, sed ut cum eo cœpit, ita quoque (quod statum illum obsignationis attinet) cum eodem desinit, migratque postmodum in statum novum *Turbæ Palmiferæ*. Quæ nimirum est massa illa numerosa Agni post devictam Bestiam sequacium; cujus respectu *Cætus* ille **CXLIV M Virginum** sub *Bestiæ* adhuc blasphemantis tyrannide Agno adhærentium, \* *Primitiæ* tantum dicebantur. Sed video Dominum Lawenum duas istas Visiones hic \* Apoc. 14.4 & ubique confundere; quas tamen diversas esse constat & diversorum temporum. Cætus enim Virginum numeratus est; Turba Palmifera innumerabilis: Ille sub *Bestia* rerum potiunte gemit; hæc post *Bestiam* occisam ovat; \* *Hi sunt,* inquit, *qui venerunt de tribulatione magna,* id est, de tyrannide *Bestiæ* Sanctos tribulantis. Unde illis sigillo prospectum fuit nè læderentur; istis obsignatione istiusmodi nihil opus erat. Nec si fortè personæ ipsæ in utroque statu aliquatenus eadem sint, proinde diversi rerum status confundendi sunt. Ecclesia semper una est, sed fortunâ & conditione pro temporum statu dissimilis. Quæ diversæ Ecclesiæ, ut ita dicam, facies diversis visionibus exhibentur. \* Cap. 7. 14.

#### Ad Censuram Synchronismi V.

**Q**uintus Synchronismus, inquit, **DE GENERALI ANTEDICTORUM SYNCHRONISMO**, potuisset omitti. Fateor. Sed potest etiam retineri, & suum usum mihi habere visum, ut tot Synchronizantium vaticiniorum systema uno intuitu exhibeatur. Prætereanon est, quod ait, nuda præcedentium Synchronismorum repetitio. Nihil enim adhuc de Meretricis cum Muliere Eremitica & Testibus, aut de Cætu Virgineo cum iisdem, Synchronismo dictum fuit. Nec pari ratione duo sequentes Synchronismi repeti potuissent, cum illi nequaquam contemporent; ut proinde quod scitè à se dictum putat de octavo Synchronismo, ut non urbanè admodum, ita nec verè dixerit.

## Ad Censuram Synchronismi VI. -

**P**eccat, inquit, ἀκυελογία verborum, quia Apocalypsis expresse non meminerit Atrii mensurabilis. Quid si expresse non meminerit? num ideo est ἀκυελογία? sed maluit retineri nomen expressum **TEMPLI MENSURABILIS**. At hoc non suffecisset; namque etiam metiri jubetur *δοσιαστήριον καὶ τὰς περικυκλῶντας ἐν αὐτῷ*. Hæc ego omnia uno illo Atrii interioris nomine complecti volui, cum illud ista verborum periphrasi designari non dubitarem. At atrium interius, inquit, est Atrium Israelis. Fallitur, ut jam antè ostendi.

[\* Hujus edit.  
p. 423.]

Porro, ait peccare hunc Synchronismum confusione temporum. Licet enim ex eo quod ambo sint antedanea contemporaneorum, illud sequatur, Prælium Draconis incidere in tempus Templi mensurabilis; Templum tamen non prius & citius mensuratum fuisse quam Prælium illud commissum fuerit, eo argumento probari nequit. Fateor. Neque id in Clave mea celavi. Inspice sodes p. \* 10. l. 20. At ex eo quod sint proxima antecedentia contemporaneorum, sequitur ea communem exitus sui terminum fortiri. Quod verò ut in fine, sic etiam initio concurrant, alio argumento, eoque mihi sat verisimili, astruere conatus sum. Cujus quidem fundamentum de initio Prophetiæ repetitæ hic insanix deputat Censor, & paulò post se refutaturum pollicetur. Ibi igitur responsum habebit.

Quinimo, inquit, Prælium illud Draconis commissum & absolutum fuit in ictu oculi; ideòque cum Templi dimensionatione, utpote continui temporis prophetiâ, contemporare nequit. Respondeo; Etsi in toto hoc negotio ab interpretatione Vaticiniorum abstinuerim; tamen necesse fuit sensum aliquem Grammaticum præsupponi, & pro fundamento rebus demonstrandis subterni. Ex hac autem Objectione demum perspicio me non satis cautè locutum esse. Draconis insidias & dimicationem pro iisdem habui; Dominus Lawenus distinguit. Utut sit, ad rem ipsam parùm interest. Intellego enim Draconis molitionem (ita posthac vocabo) durante Puerperio, quicquid tandem fuerit, sive Prælium, sive aliud. Hanc, puto, non est dicturus in ictu oculi peractam: Non enim potest, nisi etiam Puerperium momentaneum dicat. Denique, si saltem Puerperii cum Atrio mensurabili Synchronismum mihi concesserit, de Dracone non pugnabo. Neque certè eum hic alio argumento impugnat (dum dimensionationis initium puerperii multò recentius asserit) quàm ex privata interpretationis hypothese; cui ut respondeam non est opus.

De Septimo Synchronismo mihi assentitur. Pergo igitur ad Striaturas ejus in Partem Secundam.

## Responsio ad Striaturas in Partem Secundam.



**H**IC à Præloquio meo incipit; quod miror admodum cur tantopere exagitet, innocuum certè & nihil mali meritum. Neque enim mihi animus fuit in eo demonstrare quicquam, imò nec fundamentum subternere Synchronismis mox demonstrandis: sed tantummodo Lectorem præmonere quid, singulis Visionibus juxta mox futuras Synchronismorum ἀποδείξει ritè dispositis, tum ipse observaverim, tum ille observare poterit; nimirum Intervallum seu periodum Apocalypticam bis tantum integrè percurri; primùm Prophetiâ sigillorum, secundò eâ quæ à Libro aperto incipit; atque eâ ratione Apocalypsin indè à capite quarto ad finem in duas Prophetias principales dispertiri. Dixi Prophetias, non Visiones. Sciebam Visiones esse plures, sed ex iis non nisi duo Prophetiarum syntagmata confieri, quibus periodus Apocalyptica integrè percurratur. Id verò est quod affirmavi, atque etiamnum affirmo. Quid peccavi? numquid affirmabit Lawenus, pluries, id est, septies, periodum Apocalypticam percurri? Haud facilè credo. An negabit Partitionem istiusmodi ex Synchronismis meis secuturam? Non potest. At ego hoc solum in Præloquio meo volui. Ergò cum larvis hic pugnat, & potuit omni labori isti pepercisse. Nam si Synchronismos meos refutasset, Partitio hæc bimembris Visionum Apocalypticarum per se concidisset; utpote quæ ex Synchronismis istis exstructa



structa est, non verò iis pro fundamento subtrata. Sed voluit fortè hanc Præloquii mei flagellationem vice præloquii esse ad *stricturas* sequentes.

Videamus igitur quomodo Partitionem meam destruat. *Primò*, (inquit) *confundit finem unius Prophetiæ cum principio alterius*. Intelligit, ni fallor, finem *Prophetiæ consummantis*. Alioquin enim vitiosum non est, fini unius Prophetiæ continuari principium alterius. Ità Visioni Draconis rufi-Septicipitis finienti continuatur Visio Bestiæ marinæ redintegratæ: Visionem Phialarum vult Lawenus concatenari fini Tubæ sextæ. Sed *visioni consummantis* (ità voco quæ finem periodi Apocalyptica attingit) fateor non posse aliam Visionem continuari. *Sed* inquit, *Partitione meâ continuari initium prophetiæ Tubarum cum fine prophetiæ Sigillorum, prophetiæ consummantis, nempe cum fine Sigilli septimi*. Ego verò illud nego, & aio prophetiam Tubarum esse ipsummet Sigillum septimum, ideòque à me nec confundi nec continuari cum fine Sigilli septimi, sed, ut æquum erat, conjungi cum fine sexti. At, inquit, *Finis prophetiæ Sigillorum est in Turba Palmifera, idque fatente meipso*. Respondeo; Aliud est, esse finem prophetiæ Sigillorum *contemporando*, aliud, (ut ità loquar) *exhibendo*. Fateor prophetiâ *Obsignatorum* & succedaneâ prophetiâ *Palmiferorum* (quas Lawenus mihi confundit) totum Sigilli septimi intervallum percurri *contemporando*: sed in illis *exhiberi* visionem Sigilli septimi, id verò pernego. Visio Sigilli septimi ea demum est quam exhibet apertio Sigilli septimi; Visio, inquam, Tubarum, ut suprà ostendi. Visio autem gemina illa *Obsignatorum* & *Palmiferorum* est Visio interposita in uum characteris; quò scilicet sciremus secuturus post Βιβλαειδ'is comestionem Visiones reliquas cum Sigillorum prophetia aptè connectere; ut monui *Synchron. I. Part. II.*

Quod porro ait de \* *Silentio illo semihoræ ad initium prophetiæ Tubarum, seu apertionem Sigilli septimi, esse illud novæ prophetiæ indicium*; gratis dicit, nec ad rem quicquam facit. Neque enim ego negârim visionem Tubarum esse novam prophetiam, & à præcedentibus Sigillis diversam; sed esse Prophetiam de novo repetitam, illud verò est quod inficias eo: ideòque novitate suâ non obstante, aio præcedentibus Sigillis ratione rei gerendæ continuandam esse. Id quod Alstedius mihi dubitavit, qui tamen de numero Visionum Apocalypticarum juxtà cum Laweno sentit. Sed unum est quod non capio. *Silentio semihoræ* ait nihil aliud significari quàm Joannem à visionibus præcedentis prophetiæ ad medium horæ quievisse. Quid hoc est? an igitur Joannes videndo aut audiendo sonitum fecit? Hoc aio me non capere.

Sed quoniam tantum causæ suæ præsidium in hoc *Silentio* Lawenus ponit; videamus annon ea sit *Silentii* hujus mens, quæ commentum illud de Tubarum prophetia à Sigillis abjungenda nedum juvet, sed penitus destruet, cui ille astruendo servire putet. Notum est in sacris ubivis ferè Gentium, *Silentium* de religione fuisse. *Favere linguis* dicebant. Id à populo Dei observatum tum cum Incensum fieret. Dum enim sacrificia offerrentur, Templum canticis, tubis aliisque instrumentis musicis personabat, 2 Chron. 29. 25, &c. At tempore Incensi omnia filebant, & populus tacitè tecum precabatur, Luc. 1. 10. Huc igitur allusum esse videtur, dum, Angelo ad Altare aureum sacra facturo, *factum esse* dicitur *in cælo Silentium ad semihoram*, id est, toto tempore Incensi. Ità quoque apud veteres mos erat, teste Servio, ut *lumine incenso Silentium* praberetur.

Quod denique addit Lawenus de Igne è cælo in terram missio, eundem esse de quo Salvator dixerat Luc. 12. 49. interpretamentum est, ideòque ab hac dissertatione alienum. Atque ità ab hoc ariete Partitio mea firma manet & inconcussa. Videamus an non eadem quoque facilitate eorum qui supersunt impetum sustinere possit.

Secundò, inquit, *Partitio hæc discerpit membra unius ejusdemque Prophetiæ arctissime inter se coherentia; nempe finem Tubæ sextæ divellit ab ipsius principio*. Respondeo, Peti principium. Tantum enim abest ut aut Libri comestio aut Templi mensuratio sit pars Tubæ sextæ, ut ad eam nullo prorsus modo pertineant. Quid enim? an quicquid narrandi ordine sequitur, statim pars est ejus quod præcessit? Cur non igitur septem tonitruum voces etiam pars essent Tubæ sextæ? quod tamen negat. Quod propius illius Tubæ clangorem excepit, eò non pertinebit; & pertinebit, imò pars erit, quod remotius est? Quis hic discerpit membra unius ejusdemque Prophetiæ? Egone, an Lawenus?

Tertio, inquit, *Commiscet hæc Partitio duas ad minimum integras prophetias toto cælo à se invicem distinctas: Nempe prophetiam Libri aperti, & de Muliere parturiente; quoniam hanc illius partem facit*. Hæc enim, ni fallor, est quam intelligit commistio prophetiarum; cum me prophetiam de Muliere parturiente eandem facere dicit cum prophetia Libri aperti. Ego verò, ut jam antè monui, prophetiam Libri aperti voco, non unicam aliquam Visionem, sed totum illud Visionum Syntagma quas Joannes vidit, post-

postquam ei, libro devorato, dictum fuerit, *Oportet te iterum prophetare*, &c. Annon autem hujus Syntagmatis seu Prophetiæ iteratæ pars est Visio *Mulieris parturientis*? Ipsum *Lawenum* appello in notationibus suis proœmialibus in Visionem quartam Apocalyp. *Certum est*, inquit, *hanc Visionem* ( *de Muliere parturiente, Bestia marina, &c. XL IV Mille obsignatorum* ) partem quoque esse illius prophetiæ de qua Joanni dictum fuit, *Oportet te iterum prophetare gentibus, populis, ac linguis, & Regibus multis*. Hæc sunt ipsissima *Laweni* verba; si modò is sit ( quod audio ) qui se *Theocritum Justum* appellat. Quomodo tunc certum erat, quod nunc pro errore manifestario traducit? Adeone cum duo affirmant idem, non est idem? Aut valde fallor, aut hic vir doctus præ nimio stringendi calore sui oblitus est. At, inquit, *certum est, prophetiam Libri aperti terminari cum fine Tubæ septimæ; prophetiam verò de Muliere parturiente, quæ hanc sequitur, prophetiam planè novam esse, quæ nihil antiquius habet Apocalypsis*. Quomodo igitur hæc pars erit *Libri aperti*? Hoc scil. argumento suam meamque sententiam labefactatum it. Sed respondeo pro meipso & pro Theocrito Justo; omnino facillimè. *Prophetia enim Libri aperti* non est una aliqua prophetia continua, sed multarum, ut dixi, Visionum, partim continuantium, partim contemporantium, Systema; quarum una sola, id est, prima, totum intervallum Apocalypticum pervadit, reliquæ huic tanquam partes contemporantes annectuntur. Ità Visio de *Muliere parturiente* pars est *prophetiæ Libri aperti*, non continua, sed primæ Visioni ( quæ in communem illam Tubæ novissimæ catastrophæ definit ) contemporanea & parallela.

Quæ porro subjungit de interpretatione Visionis de Puerperio, *Mulierem parturientem esse Synagogam Judaicam, quæ patrem habuit Jacobum, qui assimilatur soli; matrem Rachaelem, quæ comparatur Lunæ*, &c. ut nimirum demonstret Visionem istam provehi ad caput & originem periodi Apocalypticæ, ac proinde in ea novam prophetiam inchoari: hæc ( inquam ) & similia sicco pede pertranseo; cum, ut sæpe jam monui, nullus sit in hoc examîne id genus interpretamentis locus concedendus.

Absolutâ interpretatione *Puerperii*, redit ad rem ipsam; & solito commotior, quasi stimulum alicunde sensisset, acerrimè invehitur in id quod bimembri meæ Partitioni subjunxerim, nempe *posteriorem Apocalypseos partem, quæ est τὸ Βίβλας ἐξ ἑσθλῆς, ab eodem temporis seu periodi Apocalypticæ principio exordiri unde prior illa quæ est Sigillorum*. Hic qui Visionem Tubarum, ad septimi Sigilli apertionem exhibitam, ad primi Sigilli initium retraxit, & Sigillorum tramitem relegere fecit, mihi tamen pro immani crimine impingit, quod post finitam sextæ Tubæ descriptionem, ( nam uniuscujusque Tubæ, ut dixi, visum tantum unicum est ) postque septimæ Tubæ præconium disertè exhibitum de consummatione mysteriorum Dei tum futura, postquam etiam septem tonitrua voces suas edidissent, quas ipse ad septimam Tubam pertinere affirmat; voluerim tamen ex sequentibus Novæ prophetiæ initium facere; cum illud non modò ex Synchronismorum meorum syntaxi necessariò secuturum advertissem, verùm eodem etiam præter opinionem facere viderem verba illa longè disertissima, *Oportet te iterum prophetare populis & gentibus & linguis & regibus multis*. Ille sibi *silentium semihoræ* sine ratione aut exemplo interpretanti credi postulat, quod sit novæ & repetitæ prophetiæ indicium; mihi Spiritui Sancto id disertis & perspicuis verbis affirmanti credere non licet. Sed plus ego, *Lawene*, hujusmodi *verborum aucupii* ( sic enim vocas ) fido, quàm cujusvis hominum interpretamentis, nisi ea quoque verba perspicuè consentientia habuerint: Ut omnino frustrà sis, qui mihi hîc pro verbis clarissimis, *Δὲ σε πάλιν πρὸς φητεῖσαι*, interpretationem maximè dubiam & incertam ( alius violentam dixerit ) obtruseris.

Ad objectum de currente adhuc, nec dum absolutâ, sextæ Tubæ descriptione, respondeo, Finem Tubæ sextæ esse ad finem capitis noni, nec ultrâ protendi visionem ejus: nam unicum esse cuique Tubæ visum, sicut & Sigillis & Phialis; non duo vel plura. Deinde primam partem capitis decimi ad septimam Tubam pertinere; quod ipse, quod ad septem tonitrua, non diffitetur, & Angeli verba manifesta sunt. Quod reliquum est hujus capitis cum capite sequente ad novam prophetiam pertinere, monente id ipsum Spiritu Sancto. Ità prophetiam Sigillorum & Tubarum propriè & reapse claudi magno illo Angeli tonitruum, de tempore ad clangorem Tubæ septimæ finiando, & mysterio Dei consummando, præconio. Sed quoniam Mysterium illud communis foret tum hujus tum alterius Prophetiæ catastrophe, tum maximè ut sciretur quâ demum ratione sequens Prophetia cum hac Tubarum connectenda esset; ideo clangoris ipsiusmet de præsentis exhibitionem & evolutionem plenior ab Angelo eoque suspensam, donec & altera Prophætia, primâ suâ visione ad idem temporis Apocalypticum momentum provectâ, tanquam limes Synchronisticus & communis utriusque prophetiæ exitus interfereretur. Dicam ( si possim ) planiùs, quoniam video me



me à Domino Laweno non intelligi. Utraque Prophetia tam *Sigillorum* quam *Βιβλια-  
ειδὶς* uno eodémque rerum exitu clauditur, quem exhibet Tuba novissima. Cui indi-  
cando, Spiritus Sanctus, Tubæ septimæ mysterio suo loco in Tubarum serie, quantum  
tunc satis erat, designato, clangorem ipsum distulit, donec ad novam *Βιβλιαειδὶς* pro-  
phetiam transi-  
tione facta, primam ipsius Visionem ( studio Apocalypticum similiter  
emenso ) ad eundem rerum exitum provexisset. Tuncque Mysterium illud Tubæ  
septimæ, utriusque Prophetiæ clausula communis, in priori Prophetia de genere tan-  
tū promulgatum, hīc, clangore edito, plenius evolvitur: idque commodissimè;  
cū alioquin, absque utriusque Prophetiæ præcognitione; quod ab utraque penderet  
intelligi non potuisset.

Et profectò ni hæc Spiritus Sancti mens fuisset, nec juramentum de septimæ Tubæ  
clangore & mysterio eò loci inferuisset, nec verba statim Joanni de prophetia repeten-  
da fecisset. Quorsum enim hæc, nisi ut duplici isto indicio certos nos faceret de fine  
prophetiæ Tubarum illic indubiè statuendo; non obstante quod postmodum de clan-  
gore Tubæ septimæ novæ isti prophetiæ interferendum esset? Ego tamen ( ut quod  
initio dixi iterum repetam ) nihilominus huiusmodi discursibus bimembrem meam Par-  
titionem non superstruxi, neque in Præloquio meo tanquam fundamentum proposui;  
sed solummodo monui eam confectarium fore Synchronismorum mox demonstrando-  
rum, eique apprimè convenire Angeli verba, & Visionem cap. 10. exhibitam. Nisi  
igitur quos demonstravi Synchronismos istiusmodi Partitionem conficiant, causam non  
dico quin prorsus eliminetur.

Postremū addidi & illud Lectoris animadversione non indignum fore; Ad utriusque  
istarum, perinde atque primæ omnium Visionis de septem Ecclesiis, quasi trium inte-  
grarum Prophetiarum, initia singula voce tanquam Tubæ de cælo loquentis proclama-  
ri, &c. Hīc mihi opponit Lawenus *multò certiora novæ prophetiæ indicia, ut quod sin-  
gula aut incipiuntur novæ visionē, aut terminentur mentione secundi adventūs.* Sed annon  
quæ ego attuli sunt novarum Visionum initia? aut dicat quo tandem signo internosca-  
tur novæ Visionis exordium; præsertim si illud [ *Δὲ σε πάλιν προφητεύσαι* ] pro hu-  
iusmodi signo non habendum sit. Sed vult, ni fallor, eam Visionem pro nova habend-  
am esse quam proximè præcessit mentio secundi adventūs. Neque huius notæ tribu-  
nal Partitio mea recusabit. Quid enim? annon Angeli septem tonitruum præconium  
de consummatione Mysterii Dei ( quod Libri comestionem præcessit ) ad secundum  
adventum pertingit? Sed quorsum hæc omnia? non enim hīc de novæ Visionis aut pro-  
phetiæ cujuscumque initio quæritur; sed de initio prophetiæ repetitæ. Num ubicumque  
mentio secundi adventūs præcessit, ibi initium est prophetiæ repetitæ, id est, quæ eun-  
dem tramitem propheticum à capite remeat? Non credo. At de ejusmodi initio inter  
nos agitur. Interim ut non diffiteor secundum adventum, si dextrè accipiat, esse  
certissimum indicium prophetiæ consummantis; eoque visionem quæ sequitur ejusmodi  
esse, quæ priori continuari non possit? ita nego hunc adventum pro unico visionis no-  
væ secuturæ indicio habendum esse. Nego item cujusvis interpretamentum pro secun-  
di adventūs argumento admittendum. Mihi quidem persuasissimum est Sigillum sex-  
tum non esse de secundo adventu; & novit Dominus Lawenus me non paucos suffra-  
gatores habere, & in eorum numero esse Andreā Cæsariensem: nihil tamen ei super-  
struo, quia interpretamentum est; ideoque negari possit nisi aliunde firmetur. Et  
*Messē* illam c. 14. v. 15. esse secundum Christi adventum, quo argumento negantem  
convinceret? Nam alia quoque est Salvatoris Messis præter consummationem seculi:  
*Messis*, inquit, *multa, operarii verò pauci.* Imò si *Messis* c. 14. sit consummatio seculi;  
quid tandem erit *Vindemia*, quæ *Messē* sequitur? Eadem quoque de *Cæna* dici pos-  
sunt c. 3. 20. nec ignorat Dominus Lawenus hæc ab aliis aliter interpretata esse. Uni-  
cum illud de *Universali Resurrectione & Judicio* c. 20. clarum & disertum est, ideoque  
indubium. Videt igitur Dominus Lawenus quàm huiusmodi argumenta imbellia sint.  
Interim ego non nego Septem esse in Apocalypsi Visiones insigniores, fortè etiam plu-  
res: neque hoc bimembrem meam divisionem quatit, ut quæ aliò spectavit; neque  
Visiones distinxit, sed syntagmata Visionum.

## Ad Cenſuram Synchroniſmi I.

*Sigilli ſeptimi, quod ad priores ſex Tubas, cum Beſtia ſepticipite, Bicorni, ceteriſque contemporantibus.*

**I**N huius demonſtratione Lawenus totus interpretationum præjudiciis occæcatus nihil omnino veri cernere potuit. Adjuvabo igitur, ſi poſſum, admoto lumine. Summa demonſtrationis hæc fuit, quæ de initio, quæ de fine.

De initio ſic. Cum Cœtus obſignatorum, tanquam Beſtiæ regnantis ἀντιſτοιχον, Beſtiæ contemporet; idẽmque Cœtus obſignatorum contemporet initio Sigilli ſeptimi ſeu Tubarum; ſequitur Beſtiam quoque contemporare initio Sigilli ſeptimi ſeu Tubarum.

De fine autem ſic. Cum Teſtium in ſacco lugentium dies 1260 finiantur ad exitum Tubæ 6, ſeu ineunte ſeptimâ; ibidem quoque Beſtiæ menſes 42 finiſſe neceſſe eſt; & per conſequens illam Beſtiæ tyrannidem intra ſex primarum Tubarum ambitum contineri.

Fatetur Lawenus Cœtum obſignatorum contemporare Sigillo ſeptimo; vult enim obſignationem illam eſſe totum Sigilli iſtius myſterium: quod quidem nimium eſt, ſed indẽ ſumo quantum mihi ſatis eſt, nempe Cœtum illum Sigillum ſextum proximẽ ſequi, atque ita inire cum ſeptimo. Hoc autem poſito, nulla ei ampliũ elabendi copia ſuperẽſt, niſi aut negando ſeptem Tubas Rem eſſe Sigilli ſeptimi, aut Cœtum Virgineum cum Beſtia (ſemper Beſtiam noviffimi capitis intelligo) in ſolidum contemporare. Illud jam oſtenſum eſt in Textu diſertiffimẽ haberi, neque in re tam manifeſta ut cedam, ullis unquam fidiculis extorquebit. Alterum de Cœtus Virginei & Beſtiæ in ſolidum contemporatione, quoniam eam in Clave mea non ſatis ab omni parte munitam dedi, jam porrò firmiũs demonſtrabo, quæ de initio, quæ de fine. Nam de contemporatione ſimpliciter dubium non eſt.

Initialem igitur contemporationem ſic oſtendo. Cœtus iſte Virgineus (prout nuda ejus deſcriptio cap. 14. attento Lẽctori fidem faciat) copiæ ſunt ſanctorum militum in Agni fide (tum cum ceteri orbis incolæ deſertores & transfugæ Beſtiæ characterem accepiſſent) firmiter permanentium: unde ut olim priſco ritu milites ſtigmatẽ aliquo notati, & Imperatoris ſui nomine inſcribi; ita iſti Agni & Patris nominibus in fronte ſcribuntur; imò cap. 13. v. 8. in Agni quoque codice ceu matriculã exſtare dicuntur. Hi nimirum ſunt Sancti iſti quibuſcum belligerat Beſtia, quique ſoli ex omnibus orbis incolis ipſam adorare abnuerint. Neceſſe eſt igitur eodẽm Beſtianis cœvos eſſe; quandoquidem inceſta Beſticularum coitio, eodẽm tempore illibatum Agniſequorum cœtum neceſſario diſcrimine progenuerit.

Secundò, Si Cœtus Virgineus cum Beſtia initio non contemporet; aut Beſtia antiquior eſt, aut recentior. Utramcunque dixeris, illud abſurdi ſequitur, ut aut Cœtus aut Beſtia nimium diſſimilibus rerum ſtatibus contemporet. Si enim Cœtum dixeris Beſtiã antiquiorem, illud ſequitur, ut Cœtus partim Beſtiæ decemcornupetæ, partim verò Puerperio & Draconi ruſo contemporet. Nam quod ultra Beſtiæ exortum aſcendit, illud neceſſariò in Draconis & Puerperii tempora impingit; ut quæ nempe Beſtiæ exortus continuò ſecutus eſt. At quĩ tam uniformis prophetia tam diſſimilibus rerum ſtatibus aptabitur? quæ ἀντιſτοιχίας ratio tam diſſimili parallelifmo conſtabit?

Sin Cœtum Beſtiã recentiorem dixeris, ſequetur ut Beſtia partim ſex primis Sigillis, (eorum nempe ultimis) partim verò ſeptem Tubarum, Sigillo diſſimilis proculdubio rei, contemporet; ubi eadẽ planè abſurditatis ratio rem omnem circumſpicienti apparebit.

Initialem contemporationem firmavi: reſtat de finali; quæ non modò, ut prior, ex ἀντιſτοιχίας ratione, ſed porrò ex eo oſtenditur, quòd utriuſque, tam Beſtiæ tyrannidis quàm Cœtus virginei, limes ſit Turba Palmifera. Beſtiæ, quia de Palmiferis dicitur, *Hi ſunt qui venerunt ex tribulatione magna*: quæ verò tribulatione, niſi Beſtiæ Sanctos tribulantis? ergò Beſtiæ tyrannidem à tergo relinquunt. Cœtus virginei, quia eum Turba Palmifera continuò ſequitur; ſicut ipſe Cœtus ſecutus eſt Tubam ſextam: id quod ex eadẽ utrobique tranſitione \* Μετὰ ταῦτα εἶδον manifeſtum eſt, vel ipſo Laweno iudice.

Poteſt & hæc finalis contemporatio ſic demonſtrari: Quia utriuſque limes eſt exitus Tubæ ſextæ; Beſtiæ, ut ex cap. undecimo oſtenſum eſt Synchron. I. § 2. part. I. Cœtus, quia cum excipit Turba Palmifera, quæ contemporat Tubæ ſeptimæ.

Atque



Atque hinc, credo, apparet Synchronismum Sigelli septimi, quod ad priores sex Tubas, cum Bestia septicipite novissimi capitis ceterisque contemporantibus non esse (quod acerbiusculè dixit) *cardinem vanitatum*, sed istiusmodi censuram fuisse omnino vanam.

Ad objecta non opus est ut respondeam, cum nihil novi præter interpretamenta asferat; ut de *Antichristo* sub Tuba quinta primum in lucem prodeunte, utpote Angelo illo *Abyssi*, *Apollyone* & *Abaddon*; proindeque minimè, quod ego vellem, cum ipso Tubarum clangore nato. Item de *Cætu obsignatorum* demum post illustrem Domini adventum (Sigillum sextum esse vult) exhibendo. Hæc igitur omnia (utut argutum illud sit de *Abaddon* quafi אבדון Pater Dominus) uno spiritu dissilabo, scilicet negando. Quorum enim aliter refutarem quæ & aliena sunt & solido fundamento carent?

Illud tamen unum præterire non debeo, quod *Obsignationem eam* C XLIV mille (cap. 7.) factam esse dicat ad novas nuptias Agni in illustri Domini adventu celebrandas; idque manifestum esse ex collatione cum 4. Esd. 2. 38. me verò perstringat, eò quod existimârim illam factam esse, nè grassantibus in orbe Tubarum calamitatibus electi Dei servi extinguerentur. Sed inspicere (sodes) textum, Lawene. Annon Angelus illic ab ortu Solis clamavit ad Angelos quibus datum est lædere terram & mare, dicendo, Nè lædite terram, neque mare, neque arbores, quoadusque obsignaverimus servos Dei nostri in frontibus suis? Sintne calamitates illæ Tubarum necne, haud multum laboro. At de calamitatibus, quæcunque tandem sint, orbi superventuris, electis Dei servis (quibus omnia in bonum cedere debèant) omnino hic caveri dico. De nuptiis verò planè nihil audio. Imò qui Tubarum Synchronismum, & quod porò in eandem omnino rem ad Tubam quintam habetur c. 9. v. 4. consideraverit, calamitates quæ à Tubis sunt in hunc censum venire haud gravatè mihi concessurus est.

## Ad Censuram Synchronismi II

*Contemporantium Visionum Atrii interioris & Prælii Draconis & Michaelis de Puerperio cum sex primis Sigillis.*

**N**entrum horum, inquit, neque Templi sive Atrii interioris mensuratio, neque Prælium Draconis cum Michael, cum sex primis Sigillis contemporat. Non dimensuratio Templi, (quomodo loqui malit) quia jubetur Joannes Templum & Altare metiri sub finem Tuba sextæ. Non Prælium Draconis, quia illud in ictu oculi commissum & absolutum fuit.

Ad primum respondeo; Licèt post Tubæ sextæ historiam Joannes jubeatur metiri Templum; hanc tamen dimensurationem ad Tubam sextam non magis pertinere quàm ad septimam; quia illius quoque præconium & septem tonitruum, quæ eodem pertinent, voces eandem dimensurationem aequè præcesserint. Ratio est, quia (ut in superioribus dixi) abrupta post vers. 7. Sigillorum & Tubarum, id est, totius Libri figillati, tractatione, deinceps ad novam prophetiam, Libri nimirum aperti, transitus fiat.

Ad secundum dico, *Prælii Draconis* appellatione intellexisse me totam Draconis molitionem durante Puerperio, quam non credo eum dicturum in ictu oculi peractam fuisse. Putabam enim illà Draconis & Michaelis dimicatione describi insidiarum istarum statum, quomodoque factum sit ut machinatio illa Draconis adversus Mulierem parturientem incassum cederet; quia nempe Michael adversarium toto tempore expertus est. Sanè eodem cum Visione Puerperii pertinere ex eo censebam, quòd utriusque rem gestam continuò secuta est Mulieris fuga in eremum. Ità tunc sensi. Jam objectione istà cautior factus locutionem corrigo, & Draconis non *Prælium*, sed *Molitionem*, vocabo; sed tamen mentem cur mutem nondum video. Si posthac videro, gratias de hoc monitu Laweno debebo. Utut res se habet, sinte *Prælium* illud Draconis ejusdem adversus Mulierem parturientem *Molitio* necne, à qua eam Michael liberavit, certè cum ea molitione contemporabit. Valde enim infirmum est, quia Prælii istius descriptio narrandi ordine sequatur Mulieris partum, fugam verò ejusdem idem tempore antecedit, ex eo cum Laweno concludere velle, illud momento tantum durasse, quasi utrique interjectum. Cur enim non potius cum Puerperio contemporaret, quocum exitum communem sortitur? Pugnat in coelo, dejicitur Draco, cantatur *ἐννίκιον*, Draco dejectus irascitur, persequitur Mulierem, illa in eremum fugit. Omnia hæc in momento fugæ facta sunt? Annon dum adhuc parturiret? nam statim à partu fugit in eremum.

## Ad Censuram Synchronismi III -

Phialarum cum Tuba sexta.

**S**ynchronismum Phialarum cum Tuba sexta non quidem in solidum, sed ex parte tantum, astruxi; idque quia viderim Bestiæ dominatum ante septimæ clangorem haud parum labefactari coepisse. At quo loco Tubarum, initium Phialarum præcisè statuendum sit, id nullo caractere eruere potui. De fine hoc certum mihi visum, Phialam saltem novissimam ad novissimam Tubam pertinere.

Quid ad hæc Dominus Lawenus? *Finitio*, inquit, *mensum XLII ad sexta Tuba exitum non arguit tum labefactatam fuisse dominationem Bestiæ.* Quid ita? quia (inquit) *potestas XLII mensum non est simplex potestas dominandi, (rectius forte dixisset existendi) sed dominandi pro libitu, & novissimæ persecutionis.* Esto. Annon igitur si Bestia ab hac potestate ceciderit, imperium ejus meritò labefactari censebitur? Quod verò ait, *mensæ XLII non esse totius dominationis Bestiæ sub statu novissimo, sed solummodo novissimæ persecutionis*, id à me suprà refutatum est. Neque hîc multum interest sive ita sit, sive aliter. Namque etiam novissimæ, ut dixi, dominationis seu persecutionis finitio non potest non esse magna potestatis Bestianæ labefactatio. Interim omnimodam Bestiæ abolitionem egomet ad ineuntem Tubæ septimæ clangorem tum hîc tum in confirmatione Synchronismi primi hujus Partis expressè retuli.

## Ad Censuram quatuor postremorum Synchronismorum.

1.

*Mille annorum ligati Draconis, seu Satana, cum Tuba septima, seu intervallo ab excidio Bestiæ.*

2.

*Mille Annorum Regni Christi Augusti & septima Tuba, seu intervallo ab excidio Bestiæ.*

3.

*Nova Hierusalem Agni sponsa cum septima Tuba, seu intervallo ab excidio Bestiæ.*

4.

*Turba Palmifera innumerabilium gaudentium cum Tuba septima, seu intervallo ab excidio Bestiæ.*

**D**E quatuor postremis istis Synchronismis ait se prorsus mecum sentire; de quo certè est quod mihi gratuler, cum sint omnium *παράδοξοι*. In reliquorum plerisque, quod à communi interpretum tramite haud ita longè recedant, complures suffragatores habeo; in istis paucissimos: ut omnino jam æquiori animo seram doctissimum virum à me in reliquis dissentientem, quod istis saltem album calculum adjecerit. Deum verò Optimum Maximum veneror, ut utrique nostrum ad veritatem ejus cernendam oculos, magis magisque deterfis præjudiciis, aperiat.

## Ad Censuram de Epocha Apocalypsæ.

**I**N hac Censura pleraque, ut mihi videntur, sunt planè *ἀπεροδιόνοια*, ut sanè nesciaman mentem meam de Epocha intellexerit. Utut sit, errorum meorum, quos putat, catalogum texit; quos ego, ni fallor, suis locis ostendi errores non esse, sed veritatem verissimam. Nimirum 1. Septem Tubas esse τὸ πρῶτον Sigilli septimi. 2. Menses XLII esse totam durationem Bestiæ sub capite novissimo, seu statu instaurationis; ideoque literaliter accipi non posse. 3. Decem Bestiæ cornua esse septimi seu novissimi capitis propria, juxta illud cap. 17. 12. *Decem cornua sunt decem*



*decem Reges, qui sub sexto capite regnum nondum acceperant.* 4. Coetum Virgineum succedere Sigillo sexto, eundemque contemporare Bestiæ statui novissimo. Hæc si obtinuerō, reliqua haud agrè sequentur. Illud tamen mirari subit, cur Synchronismum Turbæ Palmiferæ cum Tuba septima hîc erroribus meis annumeret, quem in proximè præcedente censura mihi assensus erat. Dicamne esse ἀμαρτυρία μνημονικόν? Sed jam supersedeo, & Domino Laweno de *Stricturis* suis gratias ago. Quibus etsi non eò adductus sim ut sententiam mutem; fateor tamen me hâc velitatione, dum mentis aciem, ut solet, ad singula paulò acriùs intendo, non parùm profecisse.

Utque ei de nobilissima illa Quæstione per appendicem tractata, *De Magno illo Secundi Adventûs die, non unius aut paucorum dierum naturalium angustiis arctando, sed de longiori multò quàm putatur temporis tractu accipiendo*, gratiam referam, ipse quoque Specimen aliquod meum non absimile, jampridem cum amicis quibusdam communicatum, de *Interpretatione Tubbæ Septimæ, ceterisque contemporantibus rerum mirabilium Visionibus*, adicere non gravabor.

[ Hanc Interpretationem Tubbæ Septimæ vide suprâ in Comment. Apocalypt. pag. 531.

TUBAM SEPTIMAM cum tota ΧΙΛΙΕΤΗΡΙΑΙ, &c.]

## LUDOVICI DE DIEU

## Epistola

Ad D. GUIL. BOSWELL,

Complectens

Animadversiones nonnullas in Clavem &amp; Comment.

Apocalyp.

Amplissime atque Ornatissime Vir,



Andem ad te redit tuus Medus, ob cuius concessum hactenus usum ingentes beneficia tuæ humanitati gratias ago: quod tamdiu apud me hæserit, mea fuit negligentia; quamut benigne condones etiam atque etiam rogo. Prodit scriptum Authorem non tantum diligentissimum sed & doctissimum, rerum divinarum cognitione largiter perfusum, & omnis politioris literaturæ ornamentis instructissimum. Reperio autem in schedis meis paucula jamdudum cum primum legendum dedisses à me observata, de quibus, humanitate tuâ provocatus, agere tecum audebo; eâ tamen lege, ut si majoribus distractum gravent, negligere per me liceat.

[\* Hujus edit.  
pag. 421.]

Dicit in Clavi pag. \* 6. sub finem, Ubi cum Bestia imaginem Bestiæ componi videas, (ut cap. 14. v. 9, 11. cap. 15. 2. cap. 16. 2. cap. 19. 20. & 20. 4.) isthuc per Bestiam Pseudopphetam intelligendum esse, per Imaginem verò ejus Bestiam Decemcornupetam seu Septemcipitem restitutam. At repugnare videtur versus 14. cap. 13. ubi Bestia bicornis sive Pseudoppheta dicitur λέγειν τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θανάτῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας, καὶ ζῆσαι. Si enim imago esset Bestiæ bicornis Imago, dicendum fuerat ποιῆσαι εἰκόνα αὐτοῦ, ut facerent imaginem sibi. At jam jubet Bestia bicornis fieri imaginem Bestiæ, alteri nimirum à se. Cui verò? Sequitur, quæ habet plagam gladii, & revixit, id est Bestiæ Decemcornupetæ restitutæ. Agnosco quidem eum pag. \* 205. illud [καὶ ζῆσαι] aliter construere, quasi non sint verba Pseudopphetæ, sed Angeli, referentis Bestiam istam casam per novam hanc imaginis structuram revixisse. Sed repono; Antequam ulla imaginis fieret mentio, jam antè dictam fuisse sanatam è plaga, v. 3, & 12. Nec dubium videri quin Bestia hæc Decemcornupeta, quæ ab initio capitis hucusque fuit descripta, fuerit Imperium Romanum restitutum. Cum ergò hinc Bestiæ imaginem fieri jubet, restitutæ jubet fieri: & si hæc imago Bestiæ est ipsa Decemcornupeta, non satis commodè videtur jam injungi incolis terræ ut eam faciant, quandoquidem jam antè eam è mari ascendisse viderat. Satis hæc sunt intricata, explicatiora tamen fortassis futura, si mentem doctissimi viri plenius perspectam haberemus.

[\* Hujus edit.  
pag. 439. lin.  
1.2.]

Parte I. De Sigillis \* pag. 6. suspicari se ait, Apoc. 4. ubi de Mari vitreo agitur, alludi ad labrum non Solomonis, quod æneum, sed Mosaicum, quod ex speculari quadam materia, videlicet ex speculis mulierum, conflatum fuisse perhibetur, Exod. 38. 8. Fateor ex materia speculari, at nullo modo vitreâ, sed æneâ. Moyses enim allato loco expressè dicit, וַיַּעַשׂ אֶת הַכִּיּוֹר נְחֹשֶׁת, Et fecit labrum æneum. At, quid ergò est quod additur de speculis mulierum? Respondeo, fuisse specula merè ænea, sed ex ære adeò polito, ut species incidentes aptè recipere & reddere posset: planè ut Ezech. 1. 7. facies animalium dicuntur כַּעֲרֵי נְחֹשֶׁת קָלִיל, micantes aut scintillantes instar superficiei æris politi.

[\* Hujus edit.  
pag. 439.]

Ibid. pag. \* 8. ait Apocal. 4. 6. verba illa [ἐν μέσῳ τοῦ θρόνου, καὶ ἐν κύκλῳ τοῦ θρόνου] exponenda per ἐν διαστάσει, quasi nimirum dictum fuisset, ἐν μέσῳ τοῦ κύκλου (id est, περιελάττω) τοῦ θρόνου. Quæ sanè dura videtur expositio; mollior futura, si legeretur ἐν μέσῳ καὶ κύκλῳ τοῦ θρόνου. At cum expressè & distinctè bis exprimatür vox θρόνου, consultò innuī videtur, medium ejus distinguendum ab ejus ambitu. Deinde, ἐν μέσῳ τοῦ κύκλου (seu περιελάττω) τοῦ θρόνου distributivè sumere, quasi sensus esset, In medio uniuscujusque quadranguli quod est intra ambitum throni, adeoque quatuor media pro numero quadrangulorum statuere, id magis etiam durum. Velim itaque verba Joannis κατὰ πόδα accipere, nempe



nempe vidisse cum quatuor animalia duobus in locis, primum in medio throni, deinde in ambitu ejusdem. Quod ad ea quæ viderit in ambitu throni, rectè docet Vir doctissimus, alludi ad quatuor Animalia vexillis Israeliticis olim impressa, secundum quæ castrametabantur circumcirca Levitas, & mediantibus Levitis circumcirca Tabernaculum. Sed quò referemus eadem 4 Animalia in medio throni seu Tabernaculi? ad locum Ezech. 1. 10. ubi Prophetam 4 ista Animalia vidisse intra, non extra, Templum, patet ex Ezech. 10. v. 3, 4, 5. collatis cum v. 14, ubi 4 rotæ depinguntur 4 vultibus 4 ista Animalia representantibus: nisi quòd pro פני שור vultu Bovis, qui memoratur Ezech. 1. 10. hîc sit פני כרוב vultus Cherub. Quæ collatio (ut obiter hoc injiciamus) suspicionem injicit, כרוב Cherub significare Bovem, à Chaldaico Syriacòque כרב Cherab, aravit; Boves enim arationi adhibebantur. Nisi fortè Hebræi firma sententiæ suæ fulcra habeant, cum Cherubim imagines fuisse statuunt formâ humanâ, & quidem puerorum. Quod enim compositum esse volunt ex כב similitudinis, & Chaldaico רבי puer, puerile est & frivolum. Imò si forma Cherub fuit humana, duæ rotæ habuerint formam eandem Ezech. 10. 14. cùm tamen quaternæ dicuntur habuisse quaternos vultus, & vultus Cherub expressè distinguatur à vultu hominis. Quicquid sit, pulchrum mihi & magni solatii esse videtur, quatuor Animalia, quæ univèrsam Ecclesiæ corpus designant, non circa thronum tantum, sed & in ipso ejus medio conspecta fuisse. Etsi enim ratione externi ministerii à 24 senioribus erga corpus fidelium administrati sint tantum in ambitu throni, imò in ambitu ipsorum seniorum; ratione tamen communionis cum Christo, qui throno ipse insidet, rectè & ipsi intra thronum constituuntur, & per 4 Cherubinorum facies intra tabernaculum coram Deo consistentium representantur.

Pag. \* 56. Pro eo quod nunc Amos. 9. 12. in Textu Hebræo habetur, למען ירשו את שארי ארם, olim scriptum lectum videri ait aliter, additque ex Hebraica lecti-  
 one quæ nunc obtinet. Aliterne igitur Scriptura Hebraica nunc habet quàm olim? Absit. Si enim ubicunq; LXX interpretes à verbis Textus Hebraici abeunt, aliter olim scriptum lectum fuisse dicendum est, hui quàm incertum & infinitis in locis immutatum habemus Verbum Dei! Nec legerunt LXX אל pro את: Nomen enim Dei non exprimunt, quod Jacobus ad supplendum sensum addidit. Quomodo autem locus Prophetæ cum verbis Jacobi conciliari possit, in Notis nostris in Acta Apostolorum, quæ lucem nondum viderunt, sententiam nostram sic dicimus; Verba Prophetæ verti solere, Ut possideant reliquias Edom, & omnes Gentes, &c. Hanc versionem difficillimam mihi videri quæ cum loco Actorum concilietur; facilem autem, si את non accusandi, sed, ut alibi sæpe faciendum, nominandi casu accipiat, ac vertamus, Ut possideant (nempe restauratum tabernaculum Davidis, de quo versu præcedenti) reliquias Edom, & omnes Gentes super quas invocatum fuerit nomen meum. Nec dubium mihi est quin sic acceperint LXX Interpretes: transferunt enim ὅπως ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων, καὶ πάντα τὰ ἔθνη, &c. Ut requirant ceteri hominum, & omnes Gentes, &c. quæ verba nullum habent sensum, nisi subintelligas quidnam sint requisiti, nempe id quod jam dixerat, dirutum instauratumq; tabernaculum Davidis; pro quo Jacobus non malè substituit τὸν Κύριον: sive enim eos instauratum tabernaculum, sive istius tabernaculi instauratorem Dominum requirere dicas, idem dicis. Adde, quod tabernaculum istud non propter ipsum, sed propter Dominum, essent requisitæ Gentes. Indagandum hîc quoque cur pro ירשו possideant, dixerint LXX ἐκζητήσωσιν, requirant. An quòd sive ex incuria, sive ob exemplar minus accuratè exaratum, legerint ירשו Sic existimatur vulgò, nec repugnans; licet tamen aliud conjectare. Tenendum, apud omnes ferme Orientales verba quæ significant esse, sæpe etiam significare fieri, id est, moveri ad esse: ut פתח aperire & solvere, quia Solutio motus est ad Apertionem; קנה possidere & emere, quia Emptio est motus ad Possessionem; aliq; sexcenta: sic ירש non tantum est possidere, sed etiam movere se ad possidendum. Exemplum sit illud Deut. 2. 24. החל רש והתנר בו מלחמה. Incipe, posside, (id est, possessionem adi) & conflice cum eo bello: non poterant incipere actu possidere, antequam conflixissent & superâssent hostem. sensus ergò est, Incipe adire possessionem. Et clariùs etiam v. 31. החל רש לרשת את ארצו, quæ si vertas cum Pagnino, Incipe possidere, ut possideas terram ejus, Tautologia mera est: nequaquam verò si vertas, Incipe adire possessionem. Ità & hoc loco, למען ירשו. Ut possideant, non tam ipsam possessionem, quàm possidendi studium, denotare existimârunt LXX, quòd requirendi verbo satis feliciter expresserunt. Neque mirum, quòd שארי ארם verterint οἱ κατάλοιποι τῶν ἀνθρώπων. Fortassis enim legerunt ארם; aut potius, ut alibi sæpe, hîc quoque Edom latius quàm de propriè sic dicto populo accipiendum sunt arbitrati. Sicut enim duorum Rebecca filiorum minimus Jacob Ecclesiam, maximus natu Esau sive Edom omnes reliquos homines ab Ecclesia alienos adumbrabat: quamobrem in scriptis Rabbiorum Imperium Romanum, præsertim

[\* Hujus edit.  
p. 455.]

praesertim cum longè latèque per universum ferè Orbem pateret, מלכות אֶדוֹם, regnum Edom fuit nuncupatum, atque etiamnum per בני אֶדוֹם, filios Edom, Christiani omnes ipsis intelliguntur. Cum ergò hìc à Propheta Tabernaculo Davidis, id est, Reipublica Israelis, opponantur reliquiae Edom; satis commodè per eos reliquos homines intellexerunt. Quod autem diximus, אֶדוֹם interdum nominativo inservire, si quis fortassis id post verba Passiva fateatur, alibi verò neget, videat loca 2 Reg. 9. 25. Nehem. 9. 32. 1 Sam. 17. 34. 2 Reg. 6. 5. Ezech. 43. 7. Jer. 33. 5. ubi cum verbis Neutris construitur: est & ubi cum Transitiivis, ut Nehem. 9. 34. Jer. 38. 16. Ezech. 39. 14. Ità tam Hebraea quàm Græca satis apertè indicant anticipatam Gentium conversionem, quæ Judæorum restaurationem antecedere debeat; quod voluit Vir doctissimus.

[\* Hujus edit.  
pag. 482.]

Pag. \* 132. Certum ait esse, Candelabra non Prophetas, sed Ecclesias denotare: Secus mihi isthoc loco videtur. Eadem enim Metonymiâ quâ duo Prophetae due Olæ vocantur, quia oleum salutis subministrant; duo quoque Candelabra rectè vocantur, quia lucem Evangelii gestantes eam ad alios diffundunt. Nec obstat quòd Apoc. 1. 20. Septem Candelabra exponantur per 7 Ecclesias; diversâ enim ratione & Ecclesiae & Ministris eadem vox tribui potest: ut & aliâ notione Apoc. 2. 5. Movebo candelabrum tuum, dicitur de ademptione puræ predicationis Evangelii.

[\* Hujus edit.  
pag. 500.]

Pag. \* 187. versus 2 & 3 cap. 13 ex mente Syri sic conjungit, Tradidit ei Draco vires suas, & thronum suum, & potestatem magnam, & unum ex capitibus suis lethali plagâ sauciatum, &c. Ubi unum ex capitibus sauciatum in Accusat. casu accipitur: quod Syra constructio, nisi fallor, non patitur. Sic enim formâ Emphaticâ dicendum fuerat אֶדוֹם נָכַס אֶת, at forma simplex נָכַס postulat subintelligi verbum substantivum, & unum ex capitibus ejus (erat) quasi mactatum ad mortem.

[\* Hujus edit.  
pag. 522.]

Pag. \* 252. Armageddon cum Drusio vult esse quasi הרמא גֶּרֶן excidium exercitus eorum. Drusius scripsit, non גֶּרֶן (id enim nihil significat) sed גֶּרֶן הָהוּן, ubi הָהוּן est Affixum Chaldaicum. Verùm גֶּרֶן pro turma sive exercitu Chaldaeis non usurpatur, sed pro fortuna. Itaque verisimile non est vocem hanc compositam esse ex Chaldaico הרמא Hebraeo גֶּרֶן, & rursus Chaldaico affixo הָהוּן. Nos resolvimus in הָהוּן מֶנֶרֶן, Montem gloriae vel gloriosum Judica: aut in מֶנֶרֶן הָהוּן, Hostem gloriosum judica, Arabibus מֶנֶר in genere gloriam significat; ut & verbum מֶנֶר, gloriosus fuit, unde apud Hebraeos מֶנֶר res quævis præstantissima & laudatissima, non tantum in genere fructuum, sed & auri, argenti, vestium, ceterarumque rerum quæ laudari solent. Ità sensus erit, cladem inimicorum Ecclesiae futuram in tali loco, cui nomen pii precibus suis facient, dicentes, Montem (vel Hostem) gloriosum judica, Domine, Vel si הָהוּן pro infinitivo accipiamus, & hoc pro nomine, ad verbum erit, Mons gloriae judicii, id est, mons gloriosi judicii. Sic intelligitur Mons Sion, & Synecdochicè Terra sancta; quod laudo.

Plura non addo, Vir amplissime, nè prolixior quàm par est, humanitate tuâ, quâ literarum mearum alloquium benignè admittis, abuti videar, & in salutare illud monitum quod vulgatissimo & eleganti proverbio apud Arabes circumfertur peccare, אֶדָּא כֹּאן, חֶעֱכֵךְ מִשְׁכָּה נָא כִּלָּה כִּרָּה, i.e. Cum fuerit amicus tuus Mel, nè comedito eum totum. Non possum tamen quin quid de hoc scripto sentiam paucis exponam. Synchronismos Visionum acutissimè inventos miror, eosque sic enucleatos & elucidatos video, ut an quid hæcenus in eo genere luculentius prodierit meritò dubitem. Neque me in Visionibus Apocalypticis usque adèd hæcenus versatum agnosco, ut plerisque doctissimi Viri assertionibus refragari aut velim aut possim; attamen neque assensum facile præbeo, cum non satis plenè omnia perviderim, & in abstrusis istis rebus multa conjecturis potiùs quàm solidâ & perspectâ veritate niti videantur.

Ad sententiam certè Chiliastarum ut accedam induci nondum possum. Judæos ad fidem Christi aliquando convertendos, atque id tempus mundo felicissimum, imò ζῶντες ἐν vexπῶν vitam ex mortuis, futurum, firmâ fide amplector: sed Judæos & Israelitas in terram Canaan esse revocandos, Indè Diem Judicii esse inchoandum, Particularem tum fore quorundam resurrectionem, Illustrem tum fore Domini ἐν πυρὶ φλογὸς ἐμφάνειαν, Ibi novum Christi regnum oriturum & per mille annos duraturum, cujus sedes in Terra Canaan sit futura, ac cum altâ pace & tranquillitate Ecclesiam per totidem annos fruituram, aliâq; ejus sententiæ similia, nondum mihi persuaderi possunt. Nec tamen damno qui ista disputant modestè & disquirunt; quippe qui beatum me censebo, si in felicia ista tempora incidere detur: beatior tamen, si afflictionibus Christi in his terris conformi, gloria quoque ipsius in cælis conformem fieri detur. Multa habeo quæ adversus sententiam istam opponam: sed jamdudum te immanis hæc Epistola prolixitas lassat, & à melioribus negotiis importunè avocat.

Restat, Vir amplissime, ut ad Serenissimum Regem tuum profecturo ducem Deum ac reducem precer, qui te & Regiæ Majestati gratum sistat, & familiae deinde tuæ ac nobis sospitem



soſpitem reſtituat. Ego interim cum candidiſſimo atque integerrimo tuo meoque Goſſo me oblectabo, cui novum erga literas Hebræas animum ſumentem meam rursus operam addixi. Dignus eſt piorum doctōrumque omnium, atque adeo tuo præſertim, qui utrâque parte excellis, amore, futurus aliquando veſtra in patria & veritatis columnen & eruditionis exemplar. Plura dicere vetat noſter candor. Ego mihi amicitiam ejus magnopere gratulor vel eo potiſſimum nomine, quod per eum tuæ Amplitudini non innotescere modo, sed & charus reddi potuerim. Nihil unquam magis in votis habui quàm piis ac doctis probari; qui ſi iidem & Magnates ſint, quum tria illa rarò in una morentur ſede, in te autem diſjungi noluerint, ingratus forem niſi id mihi auſpicatum dicerem. Vale, Vir Ampliſſime, Reipublicæ veſtræ & noſtræ, tuis & nobis diu multumque incolumis, meque ſemper amore tuo dignare. Datum Lugduno-Batavorum, 25. Febr. Anno 1634.

Amplitudini tuæ devotiſſimus,  
Ludovicus de Dieu.

I O S. M E D I Reſponſio  
ad Animadverſiones.  
L U D O V I C I D e D I E U.

Reverende & Clariſſime Vir;



Uas mecum communicavit Nobiliſſimus & ampliſſimus Eques, mihiq; amiciſſimus, D<sup>s</sup>. G. B. Animadverſiones tuas in *Clavem* meam *Commentationeſque Apocalypticas*, adeo mihi gratæ acceptæque fuerunt, ut diutiùs ferendum non putaverim nullum te earum exemplar mancupio poſſidere. Mitto igitur hoc quod vides honoris & amicitiae pignus: quod tamen tardiùſculum ſit, (tantam enim fore apud vos exemplarium penuriam nunquam ſuſpicatus ſum) ſpero tamen te ni-

hilominus pro humanitate tua non de dignaturum.

Ego ſanè ex eruditiſſimis Animadverſionibus tuis profeciſſe me non diſſitebor; imprimis ex eo quod mones de verbis iſtis, cap. 4. [*Ὁ μέσος τῷ θρόνῳ, καὶ κύκλῳ τῷ θρόνου*] non per *ἐν δὲ διὰ δύοιν*, ut ego volebam, verum rectiùs *κατὰ πόδα* intelligendis. Lectis enim quæ ex *Ezechiele* ibi doctè annotaſti, inopinato lumine mentem meam perfundi ſenſi, ſtatimque in eam ſententiam conceſſiſſe, Sellam cui Deus inſidebat abſque dubio quatuor Animalibus geſtataſſe, quorum ſingula, poſterioribus intro latentibus, in *ὁμοειδῆ* ſibi in circuitu Throni Animalia ora ſua obverterent; quemadmodum apud *Ezechielem*, divinum Numen legimus Cherubinis quadruplici eorundem Animalium vultu conſpicuis ſubvectum fuiſſe. Atque hoc illud eſſe quod *Joannes* de Theatro Apocalyptico refert, non ſolum in *Throni circuitu*, ſed etiam in *medio Throni*, quatuor iſta Animalia conſpecta ſibi fuiſſe. Gavifus igitur ſum admodum, à duriori iſta expoſitione mea me tam inſperato liberatum, de quo (ut verum fatear) ſcrupulus aliquis mihi ſemper inhæſerat: Eo enim ingenio ſum, (delicatulo, an moroſo?) ut niſi ubi interpreta- tio commodè & abſq; ſalebris eat, nunquam mihi ſatisfacere ſoleam. Porro quod hîc ad- dis de *כרוב* *Ezech.* 10. 14. ſignificante *Bovem* à Chaldaico Syriacòq; *כרוב* *aravit*; de hoc quoq; monito gratias tibi debeo maximas, & magnopere confirmatum vellem.

At verò quod *Clav.* p. \* 6. de *Beſtia* & *Image* ejus affirmo; ubicunque eæ jugales [\* Hujus eſt, pag. 421. ] eant ſive invicem componantur, ibi *Beſtie* nomine *Pſendopropheta* indigitari, *Image* autem *Beſtiam Decemcornupetam*; id tibi ex cap. 13. dubium videri ais, & omnino intricatum; explicatius tamen fortaiſſis futurum ſi mentem meam plenius perſpectam haberes. Ego igitur ſic ampliùs declaro mentem meam; Me dictum illud meum non ultra extendi voluiſſe quàm ad loca ubi copulatio iſta occurrat, τῷ Θρόνῳ καὶ εἰκόνι αὐτοῦ. Ibi enim Genitivum αὐτοῦ activè, non paſſivè capiendum; ut ſit ſenſus, *Imago quam fieri curavit Beſtia, quæque in dominio ejus ſit, פסל, non autem quæ re- præſentet Beſtiam.* Quemadmodum nimirum ſi *Michæ* Idolum diceretur ἡ εἰκὼν αὐτοῦ, i. γλυπτὴν, ut ſanè dicitur, *Judic.* 18. 31. aut *Nebuchadnezzaris* Coloſſus (quod forſan

forſan hîc alluſum eſt) εἰκὼν Ναβυχοδονοφόρου ὡςque צלמיו τὰς εἰκόνas ſeu τὸς τύπος ὑμῶν, Spir. Sanctus exponit (Amos. 5. 26. Aḡ. 7. 43.) τὸς τύπος ὅς ἐποίησατε ὑμῖν. Quod niſi admittatur, extra caput 13, ubi primò in ſcenam prodiit, nunquam iterum Pſeudopropheta in tota Apocalypſi Beſtia vocabitur : quod mihi non ſit veriſimile, Sp. Sanctum nomen quo primò eum produceret atque deſcriberet nunquam poſtea adhibiturum.

Attamen alibi, ubi Copulatio iſta, quam dixi, τὸ Θηρίον καὶ εἰκὼν αὐτοῦ minimè reperitur, ut cap. 13, libens agnoſco (neque unquam aliter vel per ſomnium mihi ſentire contigit) eandem Imaginem Beſtiæ quoque primæ ſeu Decemcornupetæ Imaginem dici; atque hîc quidem ſenſu paſſivo, & ſimilitudinis intuitu; id eſt, *Imaginem quâ Beſtia repræſentetur*, imò quâ ipſa ſeipſam, ſed alio atque alio ſtatu, repræſentet. Quod ut rectè intelligatur, duplex Beſtiæ Decemcornupetæ ſtatus diſcernendus eſt : unus in quo plagam accepit, (hic Imperii Romani Ethnicæ, ſeu à Dracone inſeſſi, ſtatus fuit :) alter poſt plagæ curationem, quo Pſeudoprophetæ imperio, religioſo nomine, ſubdita eſt. Poſterior hic ſtatus eſt qui prioris Imago audit; cujus nempe effigiem adeò ad vivum exprimat, ut in eo prior iſte ſtatus, vel Beſtia priore iſto ſtatu, omnimodo revixiſſe videatur.

Atque hinc ſtatim colligere licet, Imaginem iſtam non Decemcornupetæ reſtituta Imaginem dicendam eſſe, ſed Decemcornupetæ caſe; reſtituta verò formam quatenus reſtituta eſt. Quod verò opponis *De Beſtiæ curatione ab initio capitis memorata, antequam ulla Imaginis mentio facta ſit*; non video cur me à ſententia mea depellere debeat, cùm illud non in eadem ejusdem Beſtiæ hiſtoria fiat, ſed in diverſis viſionibus Beſtiarum diverſarum: quarum quidem una, ſeptem capitibus & decem cornibus inſignis, plagæ quam acceperat curationem adepta eſt; altera verò emplaſtrum edocuit quo curatio illa facta eſt. Quæ duo, utut ſimul eodémque tempore geſta ſint, ſimul tamen narrari non potuerint, eò quòd diverſarum Beſtiarum eſſent, quarum ſuum cuique ſeoriſim attribui oportebat. Quare & illud hîc notandum venit, Apoſtolum, cùm in ſecundæ Beſtiæ deſcriptione mentionem inferat τὸ Θηρίον τὸ πρῶτον, ἢ ἐτετραπύχην ἢ πλὴν ἢ τετράκωπον αὐτοῦ, non ad tempus rei geſtæ, ſed ad narrationis ordinem reſpexiſſe.

[\* Hujus edit.  
p. 439.]

Atque hæc de Beſtiis. Sed de Mari quoque Vitreo (\* p. 6. Com. de Sigill) dicendum eſt aliquid, quòd alioſumibi ſententiam meam accipis. Neque enim ego iſthic dico, eo non ad Labrum Solomonis, quod æneum, ſed ad Moſaicum, quod ex ſpeculari quadam materia conflatum fuit, alludi, quaſi Moſaicum non fuerit æneum, cùm id Textus apertè dicat: imò expreſſè ſcripſi, Mare iſtud vitreum Labrum illud immane in Templo Solomonis, Mare nuncupatum, repræſentâſſe, quamvis illud æneum fuit, noſtrum verò ex vitrea pellucidâque materia: unde fortaliſe (nempe ob formam iſtam pellucidam) alludi ſimul ad vetuſtius illud Moſaici Tabernaculi labrum ſuſpicari quis poſſit, quòd illud ſimiliter ex ſpeculari quadam materia conflatum fuiſſe perhibetur.

Ad reliquas Animadverſiones tuas, quæ ſerè ad linguarum Orientalium (quarum tu verè Oraculum es) judicium ſpectent, nimis inſcitiam meam & temeritatem proderem ſiquid tibi reponerem, ſiſque, quod aiunt, cum Minerva in arenam deſcenderem. Ut enim in Hebraicis modicum fortè poſſim, reliquarum peritiam non habeo: præterea iſ ſum qui multò magis aliorum judicia audire malim quàm mea præfractè defendere. Interim facere non poſſum quin unum hoc porrò adjiciam; Me nullam adhuc cauſam videre potuiſſe, cur magis in Veteri Teſtamento \* variantem lectionem admittere reformidem quàm in Novo; aut cur ubi Apoſtoli & Evangeliftæ lectionem quam ſecuti ſunt LXX (nam aliter eos alicubi legiſſe quàm nos hodie non eſt dubitandum) calculo ſuo comprobâſſe videantur, illos Duces ſequi perinde tutum non eſſet ac Maſorethas.

\* Conferatur  
Hymnus David  
noviſſimus  
2 Sam. 22. cum  
eodem Pf. 18.  
Hiſtoria excidii  
Hieruſolymitæ  
2 Reg. 25.  
2 Sam. 21. 19. cum 1 Par. 20. 5.

finem c. 25. cum eadem hiſtoria. Jer. 52. Legatio Merodach Baladan 2 Reg. 1. 20. com. 12, 13. &c. cum eadem Eſai. 39.

Ut ſiquis, exempli gratia, pro יְהוָה יִרְאֵהוּ Eſai. 29. 13. legendum cenſeat יְהוָה יִרְאֵהוּ, καὶ μάταιον σίβονται με, ex Matth. 15. aut pro כֹּחַ בְּעֵתִי Jer. 31. 32. כֹּחַ בְּעֵתִי i. ἡμῶν αὐτῶν (ſeu ἡμῶν) juxta allegationem Apoſtoli ad Hebræos, cap. 8. 9. aut pro שְׁפָחוּ פְּרִים Hof. 14. 3. ſublata ἀνωμαλία conſtr. πρὶν μὲν καὶ καρπὸν χειλέων ἡμῶν, ex cap. 13. verſ. 15. ejusdem Epiſtolæ. Non video, inquam, cur in S. Scripturam ſacrilegus audire mereretur, quî ſic ex ipſa Scriptura S. de meliore ejus lectione pronunciaverit: cùm præſertim Spiritum Sanctum alicubi obſervare ſit criſin maniſeſtiùs exercentem, aliâque à recepta lectionem præferentem, etiam



etiam ubi LXX versioni cum hodiernis exemplaribus Hebraicis ad amissum convenit. Locus est *Matth.* 27. commate 9, & 10. Καὶ ἔλαβον τὰ τριακοντα ἀργύρια, (τὴν τιμὴν τῆ τέτιμημένον ὃν ἐτίμησαντο ἀπὸ υἱῶν Ἰσραὴλ,) Καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τῆ κεραιῶν, καὶ οὐκ ἐστὶν μοι Κύριος. Aut enim nimium fallor, aut Evangelista hoc loco apud Prophetam in Hebræo legendum innuit יהוה ירדת pro eo quod in nostris codicibus est יהוה ירדת. Quorsum enim alioquin Textum ita clauderet, καὶ οὐκ ἐστὶν μοι Κύριος, & interim nullam τῷ οἴκῳ τῷ Κυρίου mentionem faceret? Imò verò suspicari quis possit, etiam Spiritum S. tria ista Prophetæ capita, 9, 10, 11. genuino suo Authori vindicare voluisse: *Plurcula* enim in iis sunt quæ, si quis attentè consideret, nontam *Zachariæ* ætati convenire videantur quàm *Jeremiæ*: sed quoniam forsitan à *Zacharia* post captivitatem reperta, ejusque testimonio & fide primum Ecclesiæ commendata, indè factum ut Prophetiis ejus adjungerentur.

Ego verò is non sum qui harum quidquam temerè & solus affirmare velim: quinimo conjecturas hæc meas virorum doctorum, & tuo imprimis, Vir eximie, judicio subjectas volo.

Plura non addo, nisi hoc solum; Unà cum libello meo ad te venire exemplar Epistolæ ad Amicum, quâ sententiam meam de *Millenario* paulò plenius aperio: in quam me nullâ animi levitate aut studio præpostero delapsum credas velim; sed postquam alia omnia frustra tentâssem, tandem rei ipsius claritudine perstrictum paradoxo succubuisse. Deuste, Vir clarissime, diu incolumem servet Ecclesiæ & Reipublicæ literariæ bono. Ità vovet, &c.

Jun. 4. 1634.

J. M.

## JOSEPHI MEDI Epistola ad Amicum De Resurrectione Prima & Millenio Apocalypico.

C. Confocie,



Uæso te ut Amico tuo hisce verbis rescribas: Me, quamvis, Epistolâ ejus perlectâ, sententiam meam deponere non possim, multas tamen & graves causas habere cum nolim de ea cum quoquam scripto agere; in privato colloquio non recusaturum, sit modò Vir eruditus & candidi moderatq; ingenii quocum mihi congregiendum sit. In rebus enim dubiæ & ambiguae interpretationis me in universum à collationibus quæ scripto fiant abhorre, propter multa eaque gravia incommoda; quantò magis in re nova & paradoxa, ubi necesse fuerit plurima, ad sententiæ meæ quâ explicationem, quâ defensionem, proferri quæ chartæ committere nollem?

In *Commentationibus* meis *Apocalypicis* nihil de statu Regni Millenarii *particulatim*, vel (ut ita loquar) *modatim*, sive quod Mundum ipsum, sive Sanctos tum resurrecturos attinet, disseruisse; hæc omnia in medio reliquisse, generali explicatione contentum fuisse, idque consultò & de industria. Prius enim me virorum doctorum judicia auditurum, firmiter demonstratum putent Regnum illud (qualecunque tandem sit) adhuc expectandum esse, & quidem in secundo Christi adventu, & post excidium Antichristi, quàm de modo & qualitate Regni & resurgentium conditione conjecturas meas expromam. Frustrâ enim de modo rei inquirere, aut edoceri eum, cui nondum rem ipsam, cui cuimodo sit, unquam fore persuasum est. Hanc habeat detrectatâ Collationis causam, quippe neque fructuosâ, neque periculo suo cariturâ.

Nè tamen postulatis ejus me difficilem nimis & inexorabilem præbere videar, si eum nullo prorsus responso, pro meliori sententiæ meæ intellectu, impertirem; hæc eum scire velle.

I. Nunquam mihi in mentem venisse, ut sententiam meam de *Resurrectione prima*, aut loco isti Cap. 11. v. 18. aut Cap. 14. v. 13. superstruerem, aut indè probari posse existimarem. Fundamentum sententiæ meæ de duabus Resurrectionibus in unico & solo

solo capite 20. repositum habere : cui duo illa loca cap. 11. & 14. interpretando conformia reddidisse, aut quomodo saltem conformari possint, uno & altero verbo indicasse ; neque quid amplius ibi propositum mihi habuisse.

2. Insuper in eodem illo capite 20. fundamentum opinionis meæ, de Regno apparitionis Christi Milenario, quod quidem Millennii durationem attinet, solo & unico collocare : quod verò rem ipsam attinet, [ Regnum nempe sanctorum in terris post excidium Antichristi & Christi adventum in nubibus futurum ] id ex reliquis Scripturis istis, quas cum Millennii vaticinio comparaverim, satis evidenter & firmiter demonstratum esse existimare : Neque justè eum exigere, ut ex omnibus istis locis ipsius Millennii durationem evincerem : hoc enim perinde esse ac si ab eo qui Hominem peccatū apud Paulum eundem cum Bestia Apocalypica affirmaret, exigeret aliquis ut ex loco Pauli ostenderet eum mensibus 42. dominaturum ; alioquin fidem non facturum.

[\* Hujus edit.  
pag. 519.]

3. Porro aliorum & præter mentem meam acceptum esse, quod p. \* 245. de interpretatione verborum Pauli [ Mortui in Christo resurgent primi ] ex Tertulliano notaverim ; quasi illud pro mea ipsius sententia laudasset, quod duntaxat similis similitudinum verborum interpretationis meæ illustrandæ causâ fecerim : interim causas habuisse cur ibi iudicium meum interponere noluerim.

\* Sic Iren. l. 5.  
c. 32. l. 5.

4. Quod autem ad rem ipsam attinet, me in eam sententiam maximè propendere ( idque præcipuè Pauli autoritate, 1 Thess. cap. 4. motum ) \* omnes justos intra Millennium Regni resurrecturos ; sed ordine quodam, & ut Apostolus loquitur, 1 Cor. 15. 23. *ἐκαστον ἐν τῷ ἰδίῳ τάγματι* primos quidem, idque in ipso Millennii initio, Martyres, deinde & reliquos justos qui Bestiæ morem non gesserint, alios citius, alios tardius, prout Deo *βραβεύτη* visum : hancque dici Resurrectionem primam, & Luc. 14. 14. Resurrectionem Justorum. Postea verò, decurso Millennio, etiam impios resurrecturos, unaque extremum & universale Judicium peractum iri ; impiis in lacum ignis & sulphuris unâ cum Diabolo detrudendis, Sanctis verò in cœlestes mansiones subvectis, cum Christo æternum victuris. Utut sit, ex veteribus fuisse qui haud dissimiliter de ordine Resurrectionis sentirent, ex locis aliquot Tertulliani colligo ; ut ex

Lib. 3. adversus Marcionem, cap. 24. *Post cuius (scil. Regni) Mille annos, intra quam ætatem concluditur sanctorum Resurrectio, pro meritis maturius vel tardius resurgentium, &c.*

Item de Anima, cap. 35. — *Et Iudex te tradat Angelo executionis, & ille te in carcerem mandet Infernum, unde non dimittaris, nisi modico quoque delicto morâ Resurrectionis expenso.*

\* Hæc respicere videtur & illud Cypriani Epist. 52. Aliud est pendere in die Judicii ad sententiam Domini, aliud statim à Domino coronari. Agit verò, nisi admodum fallor, de prærogativa Martyrum, &c. Et illud Irenæi, lib. 1. c. 2. Christum in suo de cælis adventu, τοῖς δικαίοις ἢ τοῖς ἐν τοῖς αἰσὶν τῶν γενεῶν, τοῖς μὲν ἀπ' ἀρχῆς, τοῖς δὲ ἐκ μεταβάτης, ζῶντες χαρισάμενον, ἀποδεδόσθαι δὲ φέρειν δαῖτα. Μετάβολα enim his pro panis posita videntur, non virtute : Quam panem in Mora Resurrectionis consumit Tertul.

Et cap. 58. *In summa, cum carcerem illum, quem Evangelium demonstrat, Inferos intelligimus, & novissimum quadrantem modicum quodque delictum morâ Resurrectionis illic luendum interpretemur ; nemo dubitabit animam aliquid pensare penes inferos, salvâ Resurrectionis plenitudine per carnem quoque.*

Frustrâ igitur sunt Pontificii, qui hic se Purgatorium suum reperisse gloriantur.

5. Nusquam dicere Apostolum, Resurrectionem Mortuorum, ( ut vir doctus objicit ) sed Mutationem Vivorum in ictu oculi, & momento peragendam esse.

\* Deut. 33. 6.  
Psal. 49. 11.  
Esaï. 65. 6, &  
15.

6. Ἀντιστοιχίαν illam Mortis secundæ & Resurrectionis primæ ( quam tantopere urget ) fallacem esse, neque ullo firmo fundamento subnixam ; præsertim cum nomenclatura illa Mortis secundæ non à Spiritu S. aut Joanne primùm usurpata, sed ex Magistrorum Judaicorum usu desumpta sit, ( ut in \* Targum videre est ; ) sic nimirum ab illis nuncupatæ, quod eâ Impii qui à mortuis resurrexerint, quasi secundò morituri sint. Accedit & illud, quod Mors secundæ corporum non minùs quàm animarum sit : ideoque, etiam hypothesi illâ concessâ, non satis tamen commodè probari indè posse Resurrectionem primam non esse corporalem. Sed quorsum de Ἀντιστοιχίᾳ, eaque dubiâ & incertâ, satagitur, cum Συγστοχία, eaque manifesta, ad manum sit ? Annon enim Resurrectio prima & Resurrectio secundæ σὺνστοχία sunt ? Cur igitur hinc non majori verisimilitudine argumentari mihi liceret, Cùm Resurrectio secundæ corporalis sit, ideo similiter primam quoque corporalem esse ? Adde vim locutionis adversativæ : *Anima, inquit, eorum qui securi percussi sunt propter testimonium Jesu & verbum Dei, &c. revixerunt, & regnârunt cum Christo mille istis annis : reliqui VERO mortuorum non revixerunt donec consummarentur mille anni.* Quis hinc non statim colligit, revivificationem



tionem seu Resurrectionem utramque uniusmodi esse? Annon id postulare videtur locutionis istiusmodi *adversative* usus.

7. Quod porrò de *Animarum* vocabulo ingerit, tanquam magis (si litera urgeatur) pro sententia Græcorum, de *Animarum* Martyrum prærogativa ante diem Iudicii, quàm pro mea opinione faceret; id infirmum mihi videri; cùm notiùs sit quàm ut probatione egeat, *Animas* in Sacris literis non tantùm *Personas* denotare, sed & \* *Cadavera*: quod quàm aptè huic *Apocalypseos* loco conveniat, ipsum latere non

• Vt Pl. 16. 10  
Act. 2. 31.  
Ez. k. 14. 25.  
apud Lxx.  
Levit. 19. 28.  
• a'ibi. Adle  
Apoc. 6. 9. Ad-  
dis quidam Ec-  
cles. 16. ult.

posse.  
8. Ad hæc sciat, (ut de Justis resurrecturis deinceps securo sit animo) eos qui Millennii dogma ritè & ἀρχαϊκῶς, nec perperam, tuentur, sic statuere; Sanctos, qui primâ Resurrectione resurrexerint, vitam beatam, cœlestem, Angelicam, & omnino qualis filios Resurrectionis deceat, per mille annos in terris acturos; neque ab hostibus illis quos iterum solvendus Diabolus concitabit quicquam detrimenti passuros, quippe qui in ipso conatu θεομαχίας & obsidendi Civitatem dilectam de cœlo statim perdendi sint. Reliquorum verò orbis incolarum, qui in lumine Sanctæ Civitatis ambulant, diversam fore conditionem.

9. Præterea Ἀποκατάσσειν istam πάντων, Act. 3. 21. seu Restitutionem || Mundi à servitute corruptionis in libertatem gloriæ filiorum Dei, Rom. 8. 21. inituram cum Resurrectione prima. Sed quò abeo? Consilii mei memor, Scripturariâ isthac cymbulâ aliùs non penetrabo in hoc mare.

10. Unum tamen & alterum adhuc restat, de quo monendus est vir doctus: Me non duos, (ut putat) sed unicum tantùm Christi adventum exspectandum credere; eum nimirum quo vivos & mortuos iudicaturus sit ἐν τῇ ἐπιφανείᾳ αὐτοῦ sed tum adventum istum, tum Iudicium, in mille annos extractum iri.

11. Porrò, aliud esse Regnum quo Christus in Sanctis suis regnat, aliud quo Sancti regnabunt cum Christo. Verum quidem esse, Christum Dominum nostrum jam indè à primo suo adventu Regnum inchoasse, illudque regnum Ecclesiam esse. \* Interim & illud haud minùs certum esse, Regnum aliquod in Scripturis promitti adventûs secundi proprium, quod & Regnum κατ' ἐξοχὴν dicitur, adhucque implendum superest. Ut Dan. 7. 14. Luc. 19. 11, 15. & cap. 21. 31. 2 Thess. 1. 5. 2 Tim. 4. 1. ubi ἡ ἐπιφάνεια αὐτοῦ non est, ut vult vir doctus, ἐπιφάνεια ἡ βασιλεία, sed ἐπιφάνεια τῆς Χρυσῆς neque unquam aliter ea vox in tota Scriptura quàm ad Christi adventum significandum adhibetur. Jam & illud ab Apostolo, 1 Cor. 15. testatum habemus, post Iudicium & Resurrectionem plenè peractam, Christum regnum suum traditurum Patri, ut ipse sit omnia in omnibus. Ex his duobus quid sequatur, viris piis & veritatis divinæ studio seriò flagrantibus perpendendum relinquo.

12. Denique pro colophone & illud sciat, Me verba illa \* Petri [Unus dies apud Dominum sicut mille anni] pro tarditatis à Deo amovendæ argumento nullatenus habere; sed pro declaratione nomenclaturæ Diei Iudicii, quæ proximè præcessit: Nè centum quidem annorum millia apud Deum plus esse quàm unus Dies. Atqui de mora æstimatione nostrî causantur Irrisores, non Dei. Quæ igitur hæc calumniæ depulsio esset? De tarditate verò primùm sequenti versu agere incipit Apostolus, ejusque culpam sic à Deo depellere; Moram scilicet adventûs Domini non esse tarditati ejus in implendis promissis, sed longanimitati, deputandam.

Ex his vir doctus haud difficulter colligat solutiones meas ad plerasque objectiones suas.

J. M.

# D E

## G O G O & M A G O G O

in Apocalypsi Conjectura.



*Apocalypsis* Codex est Fatorum Ecclesiae Gentium, non *Judeorum*: Habent enim *Judaei* de suo Prophetiarum satis in Veteri Testamento, neque nostrā ullatenus opus habent; suis ad omnem Gentis suae sortem, bonam malāve, depingendam abundē suffecturis.

Rem verò de *Apocalypsi* ita se habere, testatur

Primò, Theatri Apocalyplici hypotyposis, quæ quatuor Animalibus, versùs totidem cœli plagas, circa thronum Dei dispositis, exhibet Ecclesiam Christi, ambitu suo Gentes in quatuor mundi cardinibus complectentem; tanquam scilicet Visionum omnium ibidem spectandarum subjectum.

Secundò, Eòdem (ni fallor) faciunt Angeli verba ad Joannem, cap. 10. 11: *Oportet te iterum prophetare ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.*

Tertiò, Sed omnium maximè illud confirmat. Parabolarum Symbolorumque Prophetarum in hoc Libro indoles atque ingenium; in quibus nempe passim observare licet, *Judeos* sive Synagogam Israeliticam personam veræ Christi Ecclesiae ex Gentibus surrogatæ sustinere, *Gentes* contrà typum Idololatrarum, ejusdemque Ecclesiae hostium; totā nimirum parabolā ex statu rerum sub Veteri Testamento mutuata, in quo veri Dei cultus apud unum Israelē viguit, Gentes verò reliquæ Idolis & Deastris in universum inservierint. Atqui in ea Prophetia ubi Gens Israelitica alienam personam sustinet, ibi suam ipsius gestare nullo modo verisimile est; quandoquidem illud fieri nequit, quin totius Parabolæ ratio conturbaretur. Hinc adeò fit ut tantillum in hac Prophetia reperire sit quod *rem Judaicam* privatim spectet; nempe illa solummodo quæ cum satis Ecclesiae Gentium colligata atque implicita eatenus præteriri non potuerint. Id quod tum præcipuè usu venit, cum, Sacri hujus Dramatis Catastrophe appetente, eò rem fatorum series deduxerit, ut uterque populus in unum ovile coalescat. Neque tamen ubi vel sic de *Judeis* aliquid intervenire contigerit, eos aut habitu aut nomine suo Gentilitio produci cernes, verum aliunde adscito charactere (*Regum* utpote *Orientis*, aut *Sponsæ Agni*) designari; quoniam nempe Gentis Judaicæ persona in alterius (ut dictum est) populi parabolam concesserat.

Verum si populus populi, hostes quoque hostium imaginem portare consentaneum est, ut ita parabola undiquaque sibi constet. Hinc igitur *Aegyptus* & *Babylon* Apocalypsicæ non sunt Israelitarum *Babylon* & *Aegyptus*, sed hostes Ecclesiae Gentium (quæ figuratur *Israele*) instar illius *Babylonis* & *Aegypti*.

Pari ratione *Gog* & *Magog* Apocalypseos non sunt Ezechielis *Gog* de terra *Magog*, caput *Meshec* & *Tubal*, privatus Israelitarum hostis, (Hic enim ex partibus Septentrionis prodit, noster ex quatuor angulis terræ; Hic sub initium instaurationis Israeliticæ, noster post mille annos Regni Sanctorum instaurationem Hierusalem subsequuturi;) sed *Gogus* alius, hostis Ecclesiae Gentium in unum jamdiu cum *Judeis* ovile coactæ, quiq; secundam Resurrectionem proximè antecessurus sit, ut ille Ezechielis *Primam*: quippe utrāq; Resurrectione (unde typi & antitypi convenientia) *Gogum* suum & *Magogum* prodromum habiturā; illā Scythicum illum & Aquilonarem, hanc verò mysticum seu (ut Spiritus Sanctus loquitur, cum similiter Urbi magnæ \* *Sodome* & *Aegypti* cognomentum detulit) πνευματικῶς καλούμενον. Huic interpretationi firmandæ est quòd τὸν Γῶγ καὶ τὸν Μαγῶγ in verbis Apostoli, non subjecti, sed appositi locum faciunt, per quod Gentes istæ quatuor cardinum per modum ἐξηγήσεως declarentur; tum quòd Μαγῶγ hic terram seu locum denotare, sicuti apud Ezechielem, non sinat articulus; *Exibit*, inquit, (cum consummati fuerint mille anni) *Satanas ut seducat τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν Μαγῶγ.* Hic

\* Cap. 11. 8.





dem beatè victuri, & ( quod uni illi Orbi datum fortasse rebuntur ) à morte revicturi. Sanè antiquum obtinebit Satanas; simili enim artificio primos humani generis parentes olim in exitium præcipitavit, ab eodem in hoc novissimo solertiæ & nequitiae suæ specimine nequaquam recessurus.

Atque hæc sententiæ meæ summa est; cujus penès viros doctos & hujusmodi mysteriorum callentes judicium esto.

Unum adhuc adjiciam. Si verum sit quod *Fullerus* noster argumentis nonnullis probare contendit, Nationes Americanas Magogiticæ gentis colonias esse, ob brevem Oceani in Scythicis istis oris trajectum, ( alibi vastum nimis & immensum ) non esse quòd quis de *Gogi* & *Magogi* nominibus ampliùs litem moveat, aut hac de causâ cum Ezechielis *Gogo* Apocalypticum confundat. *Vid. eum Miscell. Sacr. lib. 2. cap. 4. in fine.*

Soli Deo Gloria.



*De Regno Ἐπιφανείας Christi accipiendum illud Apostoli  
ad Hebræos cap. 2. vers. 5.*

Οὐ γὰρ Ἀγγέλοις ὑπέταξε τὴν Οἰκουμένην τὴν μέλλουσαν, περὶ  
ἧς λαλοῦμεν.



Οἰκουμένη enim *Terra* est, non *Cælum*. At ubi (inquires) de hac Οἰκουμένη? in præcedentibus locutus est Apostolus, ut dicat περὶ ἧς λαλοῦμεν? Αἰο ab istis verbis versûs 6. cap. 1. Ὅταν ὁ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν Οἰκουμένην, λέγει, &c. id est, *Cum* verò *ITERUM* introduxerit *primogenitum* [ suum ] *in Orbem terræ*, dicit, &c. Quæ enim exinde ex Libro Psalmodum ad finem usque capitis citantur, [ de *Adoratione Angelorum*, de *Sceptro reſtitutionis Dei*, de *Innovatione mundi*, de *hostium* \* *sub pedibus conculcatione* ] omnia, si Apostolo credimus, ad *secundum Christi Adventum* referenda sunt. Admonitio autem, quæ quatuor primis versiculis Capitis secundi hæc excipit, per parenthesis est legenda. Versu demum quinto ad propositum redit Apostolus, & prolixius exsequitur quæ de Humanæ Naturæ supra Angelos prærogativa differuerat.

\* Non enim tam seſſo ad dextram Dei, quàm plena & omnimoda subjugatio & conculcatio hostium in ea allegatione attenditur; quæ deum in Secundo adventu adimplenda est.

*Non Angelis* (inquit) *subjecit* τὴν Οἰκουμένην ἣν μέλλουσαν, de qua loquimur; sed [ ei de quo ] *alicubi testatus est* Psalmodographus *dicens*, *Domine, quid est homo, quid tu; quæ demum in Secundo adventu adimplenda est.* *memor es ejus; aut filius hominis, quod viſitas eum? Modico minorem Angelis fecisti eum, gloriâ & honore coronasti eum*, &c. Et paulò post, *Qui verò modico minor Angelis factus est Jesus*, ( id est, factus homo, qui naturâ Angelicâ modico inferior est ) *videmus, propter mortis perſeſſionem, gloriâ & honore coronatum*. Confer Phil. 2. v. 7, 8, 9. Atque hæc, ni fallor, mens Apostoli.

Mirabiliter autem nostri versum illum sextum capitis primi transferunt, ut *Primo Christi adventui* accommodent: trajiciendo nimirum particulam πάλιν, ac si scriptum esset, πάλιν ὁ ὅταν εἰσαγάγῃ, cum scriptum sit, Ὅταν ὁ πάλιν εἰσαγάγῃ, &c. Cujusmodi trajectionis exemplum nusquam uspiam ostendi potest: Et præterea verbum εἰσαγάγῃ ( præterquam quod cum πάλιν jungatur ) Futuri significationem habeat, cum sit Aoristus secundus Subjunctivi.

Porrò notandum Psal. 97. ( unde testimonium illud de *Angelis Christum in Secundo adventu adoraturis* desumptum est ) tam apud LXX quàm Vulgatum Interpretem hujusmodi Epigraphæ prænotatum esse; τῷ Δαβὶδ, ὅτε ἡ γῆ αὐτῷ κατέſτατο, *Psalmus David, quando terra ei restituta est*. Quid hoc rei esse dicemus? An Psalmus quo David Messiam in Resurrectione celebrabit? An quem cecinit postquam ab Absolomo filio pulsus, Regno restitutus est? In Hebræo hodierno Psalmus ἀνεπιγερῶς est. Sed LXX aut in suis exemplaribus reperisse, aut ex Traditione mutuatos addidisse, vix dubitandum est; ut & alios alicubi Psalmodum titulos, qui nunc in Hebræo non exstant.

In versione igitur Anglica vers. 6. pro [ *And AGAIN, when he bringeth in the first-begotten into the world* ] corrige [ *And when he bringeth AGAIN the first-begotten into the world, or, shall bring,* ] &c.

Sic v. 8. pro [ *unto the Son* ] malim [ *of the Son* ] ut antè vers. 7. [ *of the Angels* ] nam \* eadem sunt verba.

Pro ὡς εἰς περιβολαὶον ἔλθεις vers. 12, ut & apud LXX, sunt qui legendum existiment ἀλλάξεις, facili mutatione. Et ita habet Textus Hebraicus in Psalmo 102.27. וְיִמְחָדוּ, & Latina Vulgata Versio utrobique *mutabis eos*. Itaque quoque in Psalmo legit Irenæus lib. 4. cap. 6. Neque ab interprete esse, Latinam Vulgatam imitante, conferenti apparebit. Eandem lectionem sequitur Tertullianus adversus Hermogenem c. 34. sed ex Vulgata.

Justinus Martyr Dialogo cum Tryphone pag. 340. Edit. Paris. οὐτὸ γὰρ ὅτιν ἀφ' ἧς καὶ τὸν ἕβανόν καὶ τὴν γῆν, καὶ δὲ ὅς οὗ πατὴρ μέλλει καὶ ἀναιργεῖν ἑαυτὸς εἶναι.

ἔστιν ὁ ἐν Ἱερουσαλὴμ αἰώνιον φῶς λάμπειν μέλλων, i. e. Hic etenim est (Jesum intelligit) à quo & cælum & terram factam scimus, & per quem & cælum & terram Pater innovabit. Hic est qui in Jerusalem, ut lux resplendeat sempiterna, faciet. Respicit Esai. 60. 19. cap. 65. 17. Apoc. 21. v. 1, 23. Ex hoc dicto lucem facias Apostolo capite hoc primo ad Hebræos vers. 2, & 12.

Origines contra Celsum lib. 3. p. 179. Gr. Οὐκ ἀριμέτιστα τὸ κατὰρσιον πῦρ, καὶ τὴν κόσμου φθορὰν, ἐπὶ καθαιρέσει τῆς κακίας καὶ ἀνακαινώσει πάντος. Interpres hic non bonâ fide egit.

R. David Kimchi in 56. cap. Esaiæ, vers. 6. Observatio sabbati יסוד גרור magnum est fundamentum in fide Dei; quoniam sabbatum non observabit, nisi qui confiteatur שהעולם מחדש Mundum renovatum iri, quodque eum renovaturus sit qui creaverit ipsum ex nihilo & non est alius præter eum: Quasi diceret, eum qui sabbatum dierum observârit, eo ipso testari se credere sabbatum Magnum, quo Deus Mundum renovaturus sit.

Locum Esaiæ 66. à versu quinto ad Regnum Christi in Secundo Adventu pertinere, testatur

Justinus Martyr Dial. cum Tryph. p. 312. In quibus verbis (dictum Esaiæ locum laudat) est τὸ μυστήριον πάλιν τῆς γενέσεως ἡμῶν, (id est, resurrectionis nostræ) καὶ ἀπλῶς πάντων τῶν τὸν Χριστὸν ἐν ἹΕΡΟΥΣΑΛΗΜ φαρίσσαι περὶ δοκούντων, καὶ δι' ἔργων εὐαρεσθῆν αὐτῷ σπουδαζόντων id est, & omnino omnium qui Christum in Jerusalem apparituum expectent, & operibus bonis ei placere studeant.

Ejusdem Vaticinium cap. 45. à versu 14 & deinceps, in eodem Adventu implendum testatur Apostolus,

Ad Romanos cap. 14. v. 11, 12. Omnes enim (inquit) stabimus ante Tribunal Christi. Scriptum est enim (nempe in hoc Esaiæ vaticinio) Vivo ego, dicit Dominus, quoniam mihi flectetur omne genu, & omnis lingua confitebitur Deo. Ità enim unusquisque nostrum pro se rationem reddet Deo. Sic ille. Quod si hæc Prophetiæ pars in Secundo Christi adventu, in die nimirum Judicii, adimplenda restet, etiam reliqua eodém pertinere necesse est. Est autem Prophetiæ initium hujusmodi, sic dicit Dominus, Labor Ægypti, & negotiatio Chus & Sabæorum, VIRORUM MENSURÆ, (i. MERCATORUM, נְכַרִּין רְסֻחֹרָא, sic Targum, quod mensuris utantur; non, MEN OF STATURE) ad Te (O tu Captiva, vel O Civitas mea) transibunt, & Tui erunt, post Te ambulabunt, in compedibus transibunt, ad Te incurvabunt se, Te deprecabuntur dicentes, Tantum in te Deus est, & non est alius præter ipsum Deus.

In Hebræo enim omnia hæc pronomina sunt generis fœminini; quare ad Cyrum referri nequeunt, sed ad Jerusalem Captivam, de qua in versu præcedenti mentionem habuit, quémque ad majorem rei évidentiam sic verterem; Ego suscitavi eum (Cyrum) in justitia, & omnes vias ejus dirigam. Ipse adificabit Civitatem meam, & Captivam meam [גְּלוּתִי] dimittet, idque sine pretio & munere, dicit Dominus exercituum. Tunc sequuntur verba quæ paulò antè recitavi, sic dicit Dominus, Labor Ægypti, &c. quasi diceret, Parùm quòd reedificaberis & remitteris; imò verò Magna te, ô Captiva mea, ô Civitas mea, manet olim felicitas, &c. Observandum est enim Dominum indè à fine versûs undecimi respondere quasi interrogationi de Fatis filiorum suorum; juxta quod præmisit, Ventura interroga me de filiis meis, & de operibus manuum mearum præcipite mihi, nempe ut narrem vobis quæ futura sint.

Ejusdem Vaticinium de Resurrectione prima, cap. 26. vers. 19.

Vivent mortui tui, cadavera mea [נִכְרֵתִי] resurgent, (distributivè enim sumendum יְקִימוּן arguit adjunctum verbum pluralis numeri) Cadavera autem mea, i. quæ pro nomine meo occubuerunt.

R. Solomon, Vivent illi qui propter te mortui sunt, (vult enim Prophetam hîc alloqui Dominum) יֵצֵא רֶכֶּר מֶלֶךְ וְנִי Exiit decretum Regium à facie tua, dicendo, CADAVERA MEA RESURGENT, cadavera populi mei, quorum ceciderunt ossa pro me, illis erit resurrectio. Hoc per antithesin respondet ei quod supra scriptum est, \* REPHAÏM NON RESURGENT, hi verò resurgent. Sic ille. Rephaïm autem de improbis interpretatur, שְׂרִיפֵי יְדִיהֶם מְתוּרָה qui remittunt manus suas de Lege: eos in Seculo futuro resurrecturos negat.



LXX locum sic reddiderunt, Ἀναστήσονται οἱ νεκροί, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, *Surgent mortui, & excitabuntur qui in monumentis.* Hieron. *Vivent mortui tui, interfecti mei resurgent.*

Veteres Judaeos oraculum hoc de *Resurrectione mortuorum* interpretatos esse, liquet ex eo quod refertur in Gemara Sanhedrin cap. 11. *Interrogarunt Sadducei R. Gamali- elem, undenam probaret Deum mortuos vivificaturum.* Dixit illis מן התורה *Ex Lege,* ומן הנביאים *Ex Prophetis,* ומן הכתובים *Ex Hagiographis.* *Ex Lege,* Deuter. 31. 16. *Ex Prophetis,* Esai. 26. 19. *Ex Hagiographis,* Cant. 7. 9.

De *Resurrectione* quoque *mortuorum* exponunt Irenaeus lib. 5. cap. 15, & cap. 34. (& hic quidem disertè de *Resurrectione iustorum*) Tertullianus lib. de *Resurrectione* cap. 31. Hieronymus & Cyrillus, Augustinus lib. 20. de *Civitate Dei*; imò, qui cum Apostolis vixit, Clemens Romanus, in Epistola genuina ad Corinthios diu desiderata, & superiore anno in lucem edita, pag. 65.

Descriptio *Novae Jerusalem* Apoc. 21, à vers. 23. ad finem, tota desumpta est ex cap. 60. Esaiæ, versibus 19. | 3. 11. | 11. 5. 6. 9. | 21. collat. cum vers. 1. cap. 52.

## Prophetia T O B I Æ Moribundi,

DE

### Duplici Judaeorum Captivitate,

ET

### Statu Novissimo:

Prout habetur in Exemplari Hebraico, non illo *Munsteri*, ex versionibus Græca & Latina (ut nimis planum est) attemperato & conficito; sed *Constantinopolitano* illo vetusto & purissimè Ἐλεξίζοντι, à Paulo Fagio in lucem edito, eoque (ut constat) ex Originali Chaldaeo (unde & nostræ editiones binæ prodire) omnium fidelissimè, nempe Judæi alicujus, istius Dialecti peritissimi, manu, jam olim expresse.



*T factum est, cum senuisset Tobias, ut vocaret filium suum Tobiam, unà cum sex filiis qui nati sunt ei, ac diceret ei,*

*Fili mi, nōsti quod senio confectus sum: Cave itaque post obitum meum ne diutius mancas Ninive: certum enim & clarum est tibi, fore ut confirmetur*

*Respondet cap. 14. in nostris, inde a versu 3. ad finem versu 7. in Græco 9.*

*Prophetia Jonæ Prophetæ.*

*Quare accipe filios tuos & quacunq; habes, & vade in terram Medorum; ibi enim erit Pax ad tempus constitutum.*

\* *Ceterum reliqui fratres nostri Israelita, qui sunt in Jerusalem, omnes migrabunt in exsilium; & (α) Jerusalem in acervos erit, & Mons Domus in excelsa sylva, manebitque desolata ad modicum tempus.*

\* Hebr. ושאר אחינו ישראל אשר בירושלם כלם יצאו בגלות וירושלם לעיים תהיה והר הבית לכמות יער ותהיה שוממה ומן מועט

*Tunc autem ascendent filii Israel, & readificabunt eam, simul & Templum; attamen non juxta priorem structuram: manebuntque ibi diebus multis, (β) donec impleatur series quadam secularis.*

ואז יעלו בני ישראל ויבנו אותה ואת הבית אבל לא כבנין ראשון ויעמדו שם ימים רבים לפי מלאת עולם אחר

(γ) *Tum iterum exhibunt in captivitatem longè maximam: verum Deus sanctus Benedictus recordabitur eorum, & congregabit eos à quatuor plagis mundi.*

ועוד יצאו בגלות רב וגדול והקדוש ברוך הוא יזכור אותם ויקבצם מארבע כנפות הארץ

*Tum restaurabitur Jerusalem Civitas sancta, structura pulchra & praeclara; nec non & Templum ipsum extruetur structura celebri, structura quæ non destruetur, nec diruetur in seculum, & in secula seculorum, quemadmodum dixerunt Prophetæ.*

ותבנה ירושלם בנין נאה ונר

*Tunc*

Tunc convertentur Gentes istae ad colendum Dominum, projicientque sculptilia Deorum suorum, dabuntque laudem & confessionem Nomini ejus magno.

Exaltabitur quoque cornu populi sui coram omnibus gentibus; & celebrabunt ac glorificabunt Nomen ejus magnum omne semen Israel. Tunc gaudebunt omnes servi ejus, qui serviunt ei in veritate; latibuntur & exsultabunt omnes qui faciunt justitiam & pietatem.

### Annotationes in Prophetiam Tobiae.

(α) I T A enim eisdemque verbis jam prophetaverat Michah, sub initium Ezechiae, quo tempore Tobias in captivitatem abducebatur. Vid. Jerem. 26. 18. Mich. 3. 12.

(ε) In Græco, ἕως πληρωθῶσι καὶ ἐπὶ τῷ αἰῶνι, i. donec impleantur tempestates seculi. Quae verba Nostrates mirificè verterunt. Vide obsecro.

(γ) Verba ista [ *Et iterum exhibunt in captivitate longè maximam* ] in Græco interprete, sive casu, sive consilio, prætermissa sunt; sed hiatu nimis manifesto. Quo nimirum effectum est, ut cum proximè præcedentibus sequentia omnino non cohærent, in quibus scilicet narretur reditus & restauratio à captivitate aliqua à priori diversa, cujus tamen nulla mentio præmissa est. Lege amabò & fatebere.

Suspicio autem consultò hanc clausulam expunctam, quia cum sententia Chiliastrarum facere videbatur, statuendo illa quæ à Prophetis dicuntur de gloriosa instauratione Jerusalem & Gentium conversione tunc futura, non ante novissimum Judæorum reditum impletum iri. Unde Hieronymus eadem de causa non solum hanc clausulam, sed duos integros paragraphos hoc loco omisit, ut ita quod sequitur, de Gentibus ad Dominum convertendis, præsentì earum vocationi in solidum vendicaret. Quàm perfunctoriè autem Hieronymus in ista versione sua egit, quantumque fidei ei tribuendum sit, ex Prologo quem ipse versionì suæ præfixit Lector facile æstimare potest. Quia vicina est ( inquit ) Chaldaeorum lingua sermoni Hebraico, utriusque linguæ peritissimum loquacem reperiens, unius diei laborem arripui; & quicquid ille mihi Hebraicis verbis expressit, hoc ego accito notario sermonibus Latinis exposui.



Παραλειπόμεινα

## R E M A I N S

On some Passages in the

A P O C A L Y P S E.

## CHAP. I.

*General Considerations concerning the Order and Connexion of the Apocalyptical Visions.*

In a Letter to Mr. Wood of Lenton in Lincolnshire, by way of Answer to his,

## I.



THE *Apocalypse* considered only according to the naked Letter, as if it were a History and no Prophecy, hath marks and signs sufficient inserted by the Holy Spirit, whereby the *Order*, *Synchronism* and *Sequele* of all the *Visions* therein contained may be found out and demonstrated, without supposal of any *Interpretation* whatsoever.

## II.

This *Order* and *Synchronism* thus found and demonstrated (as it were) by *argumenta intrinseca*, is the first thing to be done, and forelaid as a Foundation, Ground, and only safe Rule of *Interpretation*; and not *Interpretation* to be made the Ground and Rule of it.

## III.

If the *Order*, *Method* and *Connexion* of the *Visions* be framed and grounded upon supposed *Interpretation*; then must all Proofs out of that Book needs be founded upon begged principles and humane conjectures: But on the contrary, if the *Order* be first fixed and settled out of the indubitate Characters of the letter of the Text, and afterward the *Interpretation* guided, framed and directed by that *Order*; then will the variety of Expositions be drawn into a very narrow compass, and Proofs taken from this Book be evident and infallible, and able to convince the Gain-sayers.

## IV.

This is that Method which I endeavoured to represent in my *Scheme*, and demonstrate in the Tractate annexed. In which therefore you shall find all *Interpretation* set apart and (as it were) disclaimed, and all the Reasons founded upon the bare letter of the Text, taking no notice at all of any Event or *Interpretation* whatsoever, but leaving all at full liberty: only reserved, that the *Order* and *Synchronism* which I represent out of the Text be no way violated thereby; and so let the *Interpretation* be what it may be.

## V.

I dare not be confident that this *Order* and *Series*, which I have deduced and represented, is in no part thereof faulty and swerving: howsoever for the main I am well persuaded, and think that if not this, yet something like it, ought to be thought on. But he that shall espy the errors of mine, I desire him to shew me them by such Arguments only as my self make my grounds, namely, from the Characters which the letter of the Text affordeth, and not from *Interpretation*; because *Interpretation* (as I said) is to be fitted unto the *Order*, and not the *Order* to follow it.

## VI.

But for example sake, yield me a-while that this which I have exhibited is indeed the true Representation of the *Order* and *Connexion* of the *Apocalyptical Visions*: See then how admirable the use thereof will be for *Interpretation*. For if we can once be

Apoc. 17. 18.

be assured of the meaning of some one principal Vision, how evident then and ruled will the way be from it to find and discover the rest? Will it not be like a Mariner's Card to guide our way in this mystical Sea? For example, Are we assured what the Prophecy of the *Whore of Babylon* means? (For here, here, I say, we must first pitch; and therefore (mark it) the Angel himself of purpose expounds this Vision only of all the Visions this Book or *Scheme* representeth: ) Do we know then what this meaneth? If we do, then behold the *scheme*, and see there what will follow; viz.

1. That all the Visions contemporating with *Babylon's* times must be expounded of such things only as belong to the times of *Babylon's* whoring.

2. All Visions preceding must be interpreted of things foregoing it.

3. All Visions following, of things to be after it, &c. *Verbum intelligenti sat est.* What a number of ambiguities, uncertainties, and varieties of interpretation will this cut off and strike dead at a blow? It would be as fetters and cords to hold in, yea, as a ginn to intangle, our desultorious and shifting Interpreters, especially our Adversaries, who do *susque deque miscere omnia*.

The Consideration of these things will make the *Apocalypse* to appear for the frame and quality thereof the admirablest Prophecy in Scripture: And as much as the divine Revelation of Spiritual Truths in the New Testament surpasses the Old for evidence and clearness; so the Prophetical part of the New for the fabrick and sureness of the grounds for Interpretation exceeds all the Prophecies of the Old.

## CHAP. II.

\* See the  
Scheme at pag.  
431.

*Particular Considerations for the understanding of the \* Scheme,  
&c.*

### I.

OMitting the Vision of *The seven Churches*, which is not generally granted to be a Prophecy: The whole Prophetical part of the *Apocalypse* following consists of Two main Prophecies; both of them beginning their race at the same *Epocha* or *Terminus à quo* of time, and concluding together likewise at the same Goal or *Terminus ad quem*; that is, they begin *ab iisdem carceribus*, (as we speak) and run *ad eandem metam*. The first of these is *Prophetia Sigillorum*, *The Prophecy of the Seals*, reaching from the 4. Chap. until almost the end of the 10. which is represented in the upper-half of the *Scheme*. The second is *Prophetia Libri*, *The Book-Prophecy*, beginning at the 8. verse of the 10. Chap. and reaching to the end of the Book; which is represented in the lower or under-half of the *Scheme*. So that the Book of *The Revelation* might fitly have been divided into two Tomes, and the second Tome to have begun at the 8. verse of the 10. Chap. at these words, *And the voice which I heard from Heaven* (namely chap. 4. 1. ) *spake unto me again, (i. e. begun anew) and said, Take the Book — And I took the Book — And he said unto me, Thou must prophesie again* (that is, begin a new Prophecy *ab ovo*.) Consider it.

Certainly such a division would be most easie for interpretation, if also every several Vision in each Tome was cast into a several Chapter or Section. And it cannot be denied but the division of Chapters, especially in the New Testament, being but of humane institution, is sometimes so ill ordered, that it doth much prejudice the Reader in understanding the meaning of the Holy Ghost.

### II.

*That the Times of the Inner Court begin with the Beginning of the Seals.*

Now if this *Second* or *Book-Prophecy* do begin *ab ovo*, from the same Beginning of time whence the *Seals* began, (and without doubt the *Seals* begin at the Beginning of the *Apocalyphtical* time) and runs over anew those times which the *Seals* before traced, till it concludes with them; will not then this reasoning be very reasonable? viz. If the whole Prophecy of the \* *Book* comprehends the whole time of the Prophecy of the *Seals*, then the Beginning of the Prophecy of the *Book* begins at the Beginning of the Times of the *Seals*. But the Beginning of the *Book-Prophecy*, in the Text, is *The surveying of the*

\* See Scheme.



the two Courts of the Temple; the first Court measured, the second *uncapable of measure*: One of these two then must begin at the Beginning where the *Seals* began. But the *Second Court* cannot; for it synchroniseth with the Times of the Beast; *Ergo* the *Former* must: that is, The *Inward Court*, (within which the Temple itself stood) being capable of the Divine measure, must note some condition of things and times which forewent and preceded the Rising of the Beast and the Treading down of the *Second* and *Outward Court* by the Gentiles. And is there not as much need and use of a measure to distinguish of the different States of the Visible Church in the diverse Times and Ages thereof, as of the differing Members of one and the same time? Consider it. And this granted will open a door for discovery of far more admirable matter than doth the confounding of both Courts into one Time. I confess I was once wonderfully pleased with that Opinion, and *Forbes* his pretty exposition thereof gave me much contentment: But now at length the Law of *synchronistical* necessity hath beat me from it, and shewed me (as I think) a far more evident, unforced and useful Exposition. As for the state of the true Church in the times of Apostasy, we have three Prophecies:

1. *The Woman in the wilderness.*
2. *The two Witnesses in mourning.*
3. *The Virgin-company of the Sealed ones.*

And therefore that of the *measured Court* may be spared for another use.

*Aliter.*

If any part of the *Book-prophecy* begin at the Beginning of *Apocalyptical* time, where the *Seals* began: then certainly the First entrance thereinto (viz. the *measuring of the Inward or Temple-Court*) should have a share in this privilege of Firstship. But that some of the sequent Visions of this *Second Prophecy* do begin at the Beginning of *Apocalyptical* Time, it is evident; namely (of the Second Vision hereof, Chap. 12.) *The Twelve-starry crowned Woman crying in travail, and but then a bringing forth; and the red seven-headed Dragon watching to devour her Child as soon as it was born.* Was not this at the Beginning thereof? *Ergo, ut suprad.*

### III.

The Connexion of the Beginning of the Times of the Beast with the Beginning of the *Seventh* or *Trumpet-Seal*, from the then Sealing of the 144000, chap. 7. and the Connexion of the End of the Times of the Beast with the End of the *Sixth Trumpet*, from the then Finishing of the 1260 days of the *Contemporary Prophecy of the Witnesses*, chap. 11. These, I say, concern me near, and are the two Hinges whereby the *Book-prophecy* is hung (as it were a door) upon the *Prophecy of the Seals*, without which there would be no ground in the Text to connect them. If these therefore be wrung from me, the whole *Scheme* is dissolved and broken, and (that which is worse) cannot again be restored.

The latter Connexion or Hinge I think you grant me, unless your Tenet of the *Vials* do any way impeach it. Howsoever you deny not the Finishing of the 42 months *potestas agendi* at the expiring of the *Sixth Trumpet*, and by consequent you yield according to express Text that the Beast must be well forward in his Downfall and Ruine by that time. The ground of the difference between us is, That I would have the *Vials* to comprehend all the degrees of the Beast's Ruine, and therefore inevitably begin them before the *Seventh Trumpet*; You would have the *Vials* to be but some of the degrees of the Beast's downfall, and therefore have liberty to begin them after the *Seventh Trumpet* hath sounded.

But for the First Hinge of Connexion by the Sealing of the 144000, chap. 7. you seem to make most scruple; where nevertheless I observe that you grant the thing I seek for [viz. *That the Times of the Beast begin with the Beginning of the Trumpet-Seal.*] But you question my Ground and Character. But unless this be the Character and so intended, there will be none found at all: Which I desire you to consider together with my Grounds, as followeth in brief.

*The Synchronisme of the Beginning of the Times of the Beast with the Beginning of the Seventh Seal or Seal of Trumpets.*

The Sealing of the 144000 follows immediately upon the *Sixth Seal*, and therefore begins with and is coincident with the *Seventh*; because the *Seals* follow one another without

without interruption of time. But the 144000 sealed ones are one of the Beast's contemporaries, chap. 14. Therefore the Beast also and all under his times must contemplate with the *seventh* Seal.

\* Chap. 7. 1.

That the *Sealing of the 144000* succeeds upon the expiring of the *Sixth* Seal; 1. The Transition shews, \* *Μετὰ ταῦτα ἑδόν, After these things I saw*: which I never find used but when that which follows in the Narration, follows also in order of time. 2. No other reason can be given why otherwise the Course of the *Seals* should be so interrupted and disturbed by an interlaced Vision, and in that place rather than any other. For if this Vision concern all the *Seven Seals*, why was it not deferred till they were finished, as is the usual method elsewhere? If it concerned only *six* Seals, it were something; but the *Turba palmifera* (the *Palm-bearing multitude*, chap. 7. 9.) shews it is extended to the End of the *Trumpets*, &c. Lastly, What need had there been for this Vision to have been at all mentioned among the *Seals*, were it not intended for a Character of Connexion of the two Prophecies, not else possible to be connected, but left in a wandering uncertainty?

#### IV.

Whether the Dragon with Seven heads and the Dragon simply mentioned in Chap. 12. be the same.

The *Seven-headed Dragon* in the 3. ver. and the *Dragon simply mentioned* in the 4. v. are both one: for the words run thus, v. 3. *And there appeared a great red Dragon having seven heads and ten horns.* — v. 4. *And his tail drew the third part of the stars — And the Dragon stood before the Woman which was ready to be delivered, &c.*

The same event succeeds upon the Battel of *Michael* with the *Dragon simply so called*, which follows upon the attempt of the *Seven-headed Dragon* to devour the *Woman's Child*; to wit, *The flight of the Woman into the Wilderness*, v. 6, & 14.

What if the one (the *Seven-headed*,) be *Satan in concreto*, as he possessed the *Seven-headed Empire*, as it were the Soul of that bloody Body; and the other which fights with *Michael*, the same *Satan* still, but *in abstracto*? The first, *Satan* visible, persecuting the Church; the second, *Satan* invisible, fighting with the invisible *Michael*; and yet the time of both the same, and so the same event consequent to both?

#### Another Probleme concerning Michael.

If this *Michael* in the *Revelation* be the same with that in *Daniel*, who should it then be? If *Christ* be this *Michael*, why then saith *Christ*, *Dan. 10. 13. Michael one of the chief Princes came to help me?* and v. 21. *None holdeth with me in these things but Michael your Prince?* For that it is *Christ* which here speaks, will appear by comparing his description in the 5, and 6. verses of that Chap. with *Revel. 1. 13. Compare also Dan. 12. 6, & 7. with Rev. 10. ab initio ad v. 7.*

*Napier* would have *Michael* to be the *Holy Ghost*; which if it be admitted, then those *chief Princes*, whereof *Michael* is said to be one, will be the Persons of the Trinity. May this stand? or will it help the conceit of the ancient Chiliaists for *Regnum spiritus*? But *Napier* thought not of any such matter.

#### V.

Of the Sealing of the 144000 mentioned in Ch. 7.

In answer to a letter from the same Friend.

The *Sealing of 144000*, Chap. 7. after the *sixth Seal* was opened, seems not to be *Narratio de praterito*, but *Cantio de futuro*; not a Narration of what had passed under the 6 Seals, but a Caution against a danger to come under the *seventh*. For the *seventh Seal* coming then to be opened, and being a Seal of destructions; lest the Servants of God might utterly be extinguished in those calamitous ruines and horrible mutations by the *Seven Trumpets*, they are in this manner secured by the *Seal of providence and protection*. 'Tis true, the Servants of God were in being before this Time; but not sealed with this *Seal of protection* until those calamities fell upon the world from which they were to be protected. So *Ezek. 9. The faithful Israelites there and then sealed and marked in their foreheads*, were in *Jerusalem* before that time of their marking; but not sealed and marked, but when destruction and (as it is there called) the *slaughter-weapon* came upon the Land, from which the sealing was to secure them. Read the Chapter, where in ver. 6. the words are, *Slay utterly old and young, — but come not*



not near any upon whom is the mark. Just so here, Chap. 7. v. 3. *Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads.*

The words which begin the 7. Chap. confirm this order, *Μετὰ ταῦτα εἶδον, After these things I saw*: which manner of Transition I observe never to be used but when that which follows it is in time after that which went before. After the *Vision* of the present state of the Seven Churches, the *Seals* are for the future, Chap. 4. v. 1. After the six *Seals*, the 144000, Chap. 7. v. 1. After the 144000, the *Turba Palmifera*, v. 9. After *Babylon's* riding the Beast, *Babylon's* ruine, Chap. 18. v. 1. After *Babylon's* ruine, the Lamb's wedding, Chap. 19. v. 1. By this observation may be understood that *Μετὰ ταῦτα*, Chap. 15. v. 5. For there ends the General description of the *Seven Vials*: after whose performance the *Temple of the Tabernacle of the Testimony* was opened. That which follows in the remainder of that Chapter and the next, is not a *continuance*, but a *return* to a Particular description of every Angel's performance, which before was named but in general.

## V I.

*That the pouring out of the Seven Vials begins before the Seventh Trumpet:*

The *Seven Vials* appear by the \* Text to be the *seven degrees of the ruine of the Beast*: therefore they must begin when the Beast begins to fall. Now the Beast is to be very far spent, yea even desperately gone to ruine, before the *seventh* Angel soundeth: see Chap. 11. 7. *usque ad 15*. For the *Witnesses* by that time shall finish their *Sack-cloth-Testimony*, and consequently the Beast's *poteslas agendi* expire; because his time and that of the *Witnesses* is the same. \* Chap. 15. & Chap. 16.

More particularly: Before the *Seventh* Angel soundeth, the slain *Witnesses* revive and stand upon their feet; the party of the Beast is terrified with it: presently the *Witnesses* are exalted on high. A great Earthquake shakes the Beast's dominion, so that the *Δέκατον* of the City (perhaps the *Deanrie* or *Decarchie* of *Rome*) falleth thereby. A slaughter is made, and the whole remnant affrighted. By this time, and not till now, the *sixth* Trumpet expireth, and the *Seventh* Angel soundeth, v. 14, and 15. This made me place all the *Vials* save the last within the time of the *sixth* Trumpet: But the *seventh* and last *Vial* I make coincident with the *seventh* Trumpet, as you may see in the *scheme*. For the *finishing* *Vial* must needs belong to the *finishing* Trumpet. As for the rest, five of them at least must be poured out before the Beast can be in that desperate case before described: For his Kingdom was not \* *full of darkness*, until the *fifth* *Vial* was poured out. \* Chap. 16. 10.

For the placing of the *Vials* all within the *seventh* Trumpet, there can be no Argument drawn from the letter of the Text. The only reason which might seem to persuade it is a supposed conveniency of proportion, That as the *seventh* Seal contains *seven* Trumpets, so should the *seventh* Trumpet contain *seven* Vials. But it should be considered that the *Vision of the Vials* is a part of the *Book-prophecy*, and not of the *Prophecy of the Seals*: Which two Prophecies are always distinctly carried; so that in the *Book-prophecy* there is no relation expressed to the *Seals*, save only for connexion-sake in the first *Vision*, Chap. 11. which the Holy Ghost for that purpose throws like a Weaver's shuttle quite through the warp of the *Seals*: and therefore in the *Scheme* I express it throughout in red ink, that it might be distinctly discerned. But after this knitting and joynting them once by the *sixth* Trumpet's finishing, and the *seventh's* sounding, there is no relation expressed afterward. So likewise in the *Prophecy of the Seals*, that of the *Book* is but once referred to, viz. by the 144000 *sealed ones* and their consequent in the 7. Chap. and that also of purpose to shew the connexion of that *Vision* of the Book with the joynt which begins the seven Trumpets.

If the *seventh* Trumpet must needs contain *Sevens*, it should be rather the *seven Thunders* which we read to have roared after the *sixth* Trumpet was expired, Chap. 10. But these were not to be written, nor like to be known till they be heard.

J. M.

## C H A P. III.

## Mr. Mede's Defence of his own, and Answer to certain Objections of a Friend.

In answer to  
Mr. Wood's  
letter of April  
29. 1624.

## I.

*An observable Agreement between the Vials and Trumpets.*

\*What's meant  
by Sun, Moon  
and Stars,  
Heaven and  
Earth and Sea,  
&c. see in the  
Author's Com-  
ment upon A-  
pocal. 16. where  
is mention of  
the Vials, and  
Chap. 8. where  
is mention of  
the Trumpets.  
See also Chap.  
6. v. 12, 13, &c.

FOR the extending the \* *Physical Analogie* observed in the *Vials* to a futable exposition in the *Trumpets*, it follows necessarily. And for mine own part, I had first observed it in the *Trumpets*; and observing the Event in Story to be answerable there, I transferred the like unto the *Vials* afterward. For I supposed the *Trumpets* to import the seven-fold Ruine of the *Roman State*, as the *Vials* did the Ruine of the *Antichristian Beast* which arose out of the Imperial dissolution. That as the *Antichristian Beast* is an Image of the *Cæsarean Empire*, in the fashion of its power and Regiment: so should also the Ruine thereof in the *Vials* carry a semblance of the Ruine of that other in the *Trumpets*; that it might be a true Image not only of the Empire standing when it stands, but of it falling when it was dissolving. And this I took to be the true cause of such agreement between the *Vials* and *Trumpets*.

## II.

*Of the Inner Court which John was bid to measure, and its Order and Connexion with the other Prophecies: and That the Times of the Inner and Outer Courts are not coincident.*

For the fetching of the Prophecy of the *Inner Court* as high as the Beginning of the *Seals*, my Argument was not, Some part of the *Book-prophecy* beginneth there, *Ergo*, this or that doth. In this largeness I confess it were Sophistical indeed. But I reasoned thus; Some part of the *Book-prophecy* beginneth there, *Ergo*, the *First* doth: yet I grant it follows not by Apodictical necessity, but it may persuade morally as a probability. For why should not the Holy Ghost, beginning a new Prophecy, be deemed to begin first with that Vision thereof which fetcheth his beginning highest? Which will be the more perswasible if you consider, that this is one of the most methodical Books in Scripture. But if the Beginning of the *Inner Court* be coincident, and no higher than that of the *Outward Court*, it must then follow even by that little you yield me, That the Vision of the twelfth Chapter fetches his Beginning higher than it. For the *Woman's Child-bearing*, her *Travail*, her *Delivery*, with the *Seven-headed Dragon's Attempt* and the *Battel of Michael*, you grant, and the Text evinceth, to be elder and before the *Woman's abode in the Wilderneck*: But the *Woman's abode in the Wilderneck*, the *XLII months of the Beast*, and the *XLII months of the Outer Court* begin altogether and at the same time: Therefore that which is elder to any one of them, is elder to every one of them. Why therefore should not the *Book-prophecy* have begun rather with this of the eldest beginning, unless that that wherewith it begun did fetch its Beginning as high as it?

All this notwithstanding I confess ingenuously, that your exceptions do so far weaken my Argument, that it appears not to be of so sufficient strength as may force assent. But that which is enough to stagger a man in his own Tenet, is not alone sufficient to cause him to embrace the contrary; unless the Arguments shewn for that part do appear of more force and probability than himself grounded upon. Otherwise a man may reply as he in *Terence* did to the Lawyers, *Probè fecistis, multò sum incertior quàm dudum*. Besides, a Probability stands in place of a Demonstration, till a greater Probability can be brought to shoulder it out. Let me therefore acquaint you a little what scruples arise in me when I consider your Argument for the contrary.

You say, *s. John surveyed both the Courts together. For the measuring of the one, and leaving the other unmeasured, were at one time: Ergo, the things signified by them both fall also under one time.*

Resp. I. Here I consider first, when a Representation is made not by Motion or Action, but by a standing Type or Picture, (such as is the Fabrick of the Temple) though the parts may be viewed all at one time, yet may the thing signified by them be of differing times: for in this case Order of place useth to signifie succession of time.

For



For example, The *scheme* I sent you may be comprehended at one view; and yet the parts according to their order of place do represent priority and posteriority of times. The *Monarchical Image* in *Daniel* was not by piece-meal, but all at once, presented to *Nebuchadnezzar's* view; and yet the four metallated parts thereof were Types of four (not coincident, but) successive Kingdoms. So the seven Heads of the *Whore-ridden* Chap. 17. *Beast* in this Prophecy, though seen at once, signified nevertheless Things not at once, but some past, some present, some to come; five Kings fallen, the sixth present, and seventh to come. Verse 10.

In the *Temple* it self, the First Tabernacle, or Holy Place, was a Type of the Oeconomy of Redemption in the Church Militant; and the Second Tabernacle, or the Holy of Holies, of the Church Triumphant in the Heavens. So *S. Paul* to the *Hebrews* makes the first Tabernacle the Type of the Body of Christ, wherein being incarnate he suffered here below, and through which as through a First Tabernacle he entered within the Veil, the Holiest Heavens, there to make intercession for us. Was there not here a priority and posteriority of times? Why may not then the *two Courts* of the Temple be Types also of successive times, though *S. John* viewed them at one time?

Indeed where the *Representation* consists in *Motion* and *Action*, I grant the case is otherwise: for here things done together in Vision are to be expounded of things to be performed together in signification. But the example we have in hand is not of that sort: For the essence of the Type here consists not in what *S. John* himself did, but in that which was presented to *S. John* in Vision; namely, the Frame of the Temple with his two Courts: the First, such as might be measured with divine measure; the Second, such as could not be measured therewith, being possessed and trodden down by the Gentiles. As for *S. John's* acts hereabouts, they are no other than such as whereby he was to inform himself concerning that which was shewed unto him. Neither is this the only place where *S. John* is bidden do something for his information and survey of the Vision shewed him: *Vide cap. 7. v. 13, 14. cap. 10. v. 4. cap. 14. v. 13. cap. 19. v. 9.*

*Resp. 2.* Secondly, Neither were the Acts whereby the Apostle surveyed the two Courts, either one Act or two Acts at one and the same time, but several Acts at several and successive times. For first, the Text expresseth no more but what the Angel bade *S. John* do, and not what *S. John* did. Now it will not follow that that which was comprehended in one bidding was therefore done at one time: For that may be bidden with one Act of bidding which will require a two or three acts in performing, and those too such as cannot be done at one time. But perhaps you suppose there was but one only Act commanded, to wit, to measure the *Inner* and not the *Outer*. Indeed if it were so, then it must needs be of one time: For if there be nothing here but the Doing of a thing in one place, and not doing it in another, it cannot possibly be of diverse times, because every positive implies his negative, and goes together with it. But if the words of the Text be considered, there will be found more in them than so; howsoever our Translation obscures it.

For first, I conceive not *S. John's* survey of the two Courts to be an Act of mere *Separation*, but rather of *Examination*, as the nature of *measuring* importeth. Again, there is more to be done to the *second Court* than only *Not measuring* it; that were but doing nothing to it: For the words of the Text are not, *Leave out*, (if thereby you understand a *pretermission* only) but *Ἐξέλθε ἔξω, i. e. Cast it out*: the Vulgar hath *Ejice foras*; and *Beza*, though himself translates *Exclude*, yet confesseth it is *ad verbum, Ejice foras*. So that here we see a *positive act* commanded, and not a *pretermission* only; and our Translators when they turned it [ *Leave out*, ] expressed rather what themselves conceived, than what the words signified.

This considered, I understand it thus; That in this survey *S. John* was first to examine the *Inner Court*, which by its conformity to the Divine measure which he was to apply thereto he should find to be *sacred*. That done, he was then in the next place to survey the *Outer Court*; which because he should find possessed by the Gentiles, and therefore not capable of the Divine measure, he was to *cast out*, that is, excommunicate, and pronounce unsacred and polluted. See *Ezek. 44. 6, 7, 8.* The summe of all this discourse is in a word, That howsoever I conceive the Object of this Vision to consist indeed in the Representation of the Temple with his Courts, and not in the Acts of *S. John* informing himself about them; yet will neither of them both infer a Coincidence of time, but rather a Succession of the things signified by them.

## III.

*The mystery of both Courts explained.*

Now what material and profitable consequent for the *Interpretation* would ensue upon this *Order*, which you say you see not, if you will promise not to object it to me as a breach of mine own Tenet, (as you threaten at the very mention) I will, if I can, tell you: Not to make it the ground of my *Order*, for which you see I bring other Arguments, but to counterpoise your affection (if it be any) to that other exposition, which may otherwise, though unperceived, secretly make the balance of assent to propend one way more than another. If therefore the foresaid *Order* may be granted, the *Interpretation* will be as followeth.

1. The *Inner Court* measured by the Divine Reed is the Visible Church in its primitive purity, whenas yet Christian worship was unprophaned and answerable to the Divine rule revealed from above: which state contains the whole time of Persecution under the *Ethnick* Emperors; the *Altar* in this Court most fitly insinuating the continual Sacrifice of *Martyrdom* during the most part thereof.

2. The *Second* or *Outer Court* represents the state of Apostasy under the Man of sin, when the Visible Church being possessed by Idolaters, became in the publick worship so inconformable and unapt for Divine measure, that it was to be cast out, and accounted not as Christian and Sacred, but prophane and polluted.

3. By the *Time* expressed for the prophanation of the *Outer Court*, we may gather the *Time* implied for the lasting of the purity of the *Inner Court*; and that in this manner.

4. It is demonstrated by *Villalpandus* out of *Ezekiel's* measures, That the largeness of the *Outer Court* was such, that it contained the *Inner Court* three times and a half in quantity: Ergo, the *Time* of XLII months, which the Holy Ghost allots to the *Outer Court*, should likewise contain the *Times* of the *Inner Court* thrice and a half: But if this be so, then the *Time* allotted to the *Inner Court* is XII months, because the XLII months of the *Outer* contains it thrice and a half. Or thus, The *Time* allotted to the prophanation of the *Outer Court* is three years and a half; Ergo, the *Time* implied for the measured Purity of the *Inner* or *First Court* must be One year, if the *Times* hold the same proportion each to other which the largeness of the Courts did.

\* 30 Days to every Month.

5. Now a year or twelve months is 360 days, according to the Chaldean count of months; and if you add the 5 *dies Embolismales*, which they added always to the end of their year, (though they were reckoned in no month) it will be 365 days: which days Prophetically taken will inform us, That the Visible Church continued in the Primitive Purity of Christian Worship, answerable to the Divine measure, the space of 360 or 365 years. And is it not a matter of consequent to know as well how long the Church continued pure and regular in Christian Worship, as how long it was to be prophaned afterward by Gentilizing Idolatry? Nay shall I tell you a stranger conceit? Was it not this which the Devil harped upon, when (as *S. Austin* reports) \* he made his Oracles to give out, That the Christian Religion should last but 365 years, (for so long, forsooth, Peter had enchanted the world to adore Jesus of Nazareth) but after this time once finished, it should be extirpated by the Gentiles? How think you? doth not some body else study Prophecies as well as we? But I hope we shall understand them better: For the Devil was deceived in expecting a Total ruine of Christian Religion, and his malice made him forget what Christ said to Peter, That the Gates of Hell should not prevail against his Church. And yet S. \* *Austin* tells us that he gained so much by this device, that many of the Gentiles would not be gotten to turn Christians till this time were expired, and that they saw their hopes frustrate.

\* Lib. 18. de Civit. Dei, c. 53, 54. i. e. pe-ultimo & ultimo.

\* Ibidem c. 54. sub finem.

## IV.

From what Epocha are the 360 or 365 years of the Church's Primitive purity to be reckoned?

An. Christi

1.

33.

70.

94.

But from what Epocha of time should this 360 or 365 years be reckoned?

Resp. There can be but four Epochas; viz.

1. Christ's Birth.

2. Christ's Passion, Anno 33.

3. The Destruction of Jerusalem, An. 70.

4. The Time of the Revelation of this Prophecy to S. John, Anno 94.

Let



Let us try from them all, and see how it will succeed. By the *First* we have the time when the Christian worship began first to swerve from his wonted correspondency to the Divine measure, viz. *An. Christi* 360 \*. All our Divines confess that about this time, and not till this, began the *Idolatry of Reliques* and *Saint-worship* first to enter. By the two next Periods, *An.* 393 \* and 430 \*, you have the degrees how Apostasie palpably increased. By the last Period (from the time this Prophecy was given) *Anno* 454 \*, you shall see the Time when the *measured Church* together with the *Western Empire* quite expired, and from that time forward was to be reckoned as prophane and polluted.

\* \* \* \*  
If you will count the Em-  
bolism of 5  
days, then add  
5 years more  
to each of them;  
For *Genfericus*  
took *Rome* the  
year after; nor  
was there any  
afterward that  
may be truly  
accounted Em-  
peror, though  
some Tyrants  
scuffled for  
that name  
some few years  
after.

Observe one thing more. That according to this reckoning the *Oecumenical Council* of *Nice* will fall within the compass of the first Period, before the Church yet swerved, the Council of *Constantinople* within the second, the Council of *Ephesus* in the end of the third, the Council of *Chalcedon* in the end of the fourth and last Period. Thus far we profess our subscription to the decisions of *Oecumenical Councils*; but after this time, *Ejice foras, Cast it out*; it is no longer *measured*, therefore take heed of *measuring* by it. And all this is as evident in Story as any exposition of this Book whatsoever. I do but briefly point out what I have thought much more of, and could perhaps set forth more accurately, but that I account all this and the rest as vain, if the *Order* I ground upon appear not well founded upon the Text it self.

Thus have I dilated somewhat largely upon this point, because I desired fully at once to represent my conceit unto you, and will not hereafter say any more of it *pro* or *contra*, but leave that which hath been communicated by us both to be at leisure considered by both, till God shall to either of us reveal what we may resolve to be his Truth.

[ In the Author's Manuscript here follows the Ichnography of the Temple and its Courts; the same with that in his Comment. Apocal. cap. 11. verse 2, 3. which the Reader may there view. ]

You see the Ichnography and Platform of the Temple's Fabrick. The whole building, Courts and all is called in Scripture *Ἱερόν*. The Temple it self (which was not open as the Courts, but covered) is called *Ναός*. Hence you never read that Christ or his Disciples came into or taught in the *Ναός*, but in the *Ἱερόν*, namely in the *Outer Court* where the multitude assembled to pray. This *Outer Court* was a most stately Building with Columns and Cloisters round about, and also within divided as it were into Partitions with stately Rows of Pillars.

S. John seems by *Θυσιαστήριον* to mean the whole Sacrificing-place, and not only the Altar (specially so called (viz. whereon the Sacrifice was laid,) as may appear by the words which follow [ And those that worship therein. ] The *Outer Court* he calls *Ἀυλὴ ἡ ἔξωθεν τοῦ Ναοῦ* The Court without the Temple; because the *Ναός* or Temple stood not in this, but in the other Court, which was also the Place or Court of Sacrifice.

J. M.

## CHAP. IV.

Mr. Mede's further clearing and vindication of some passages in the foregoing Paper; with some Observations concerning the 7. Thunders contemporary with the 7. Trumpet, as also concerning that in Dan. 12. 7, 11, 12. ---- and that in Apocal. 11. 19. & chap. 15. 5, 8.

*Retegat Deus oculos utrinque nostrum, ut intueamur mirabilia ejus.*

Mr. Wood,

I Received your last; doubt not but with like acceptance I did the former, which I not only keep, but use to read over 5 or 6 times at the least: and though I always assent not, yet I am always better'd by them, either to strengthen what I found weaker than I took it to be, or to learn to express my self with more caution and perspicuity than (as I perceived by their Objections) I had done; or oftentimes

they minister the occasion of some new Notion which before I thought not on.

But for answer to your last, I know not well how to deal ; for that ( unless I misconceive you ) all is grounded upon a mistake almost total of my meaning. It may be I have committed some fault in my expression, and I must therefore desire you to amend my defect therein with a second reading of that Letter, if it be worthy for you to take so much pains. In the mean time I suppose you mistake me in these particulars following.

1. First, You suppose that I oppose the *Temple* ( *Naos* ) to the *Courts* : whereas I oppose the *Courts* one to the other, viz. the *Inner Court* ( wherein the *Temple* and the *Altar* stood, and where the *Priests* and *Levites* only worshipped ) to the *Outer Court*, whither every body came.

2. You suppose that in my Interpretation I oppose the *Invisible* or latent Church to the *Visible* and apparent : whereas I oppose the *Primitive Visible* Church, which was pure, to the *After-Visible* Church, which was corrupt. For both the *Courts*, both *Inner* and *Outer*, were *sub dio*, open and uncovered, and therefore both signifie a *Patent* and *Open* Church, that is a *Visible* one.

3. You suppose ( if I understand you ) that when I say *Measured Church*, I mean *Actively*, as though the Angel continually were measuring the Church during the Six *Seals* : whereas I mean *Passively*, that the Church during that time was *measured*, that is pure, conformable and keeping measure, even in the *Outward Visible Form*, which afterward it did not.

4. You suppose I make the *Temple with its Courts* a Type of the whole body of the Church partly *Visible*, partly *Invisible* at the same time : whereas I mean of the *Visible Church* only, and that considered as Successive according to the diverse times thereof.

Concerning the rest of your Letter, I have no time to answer as I would ; only in brief I say thus much.

1. That concerning the *Thunders* of the *seventh Seal*, *seventh Trumpet* and *seventh Vial*, I cannot yet conceive your meaning. For I acknowledge no other *seventh Seal* but the *seven Trumpets* ; and cannot understand how any thing of the *seventh Vial* should concern the present times, since you make all the *Vials* yet to come : nor how any thing of the opening of the *seventh Seal* should concern the times which are now, seeing the greater part of the *seventh Seal* ( viz. six Trumpets thereof ) is already past. Indeed the *seven Thunders* after the *sixth Trumpet* may be, if not present, yet very near, if we could understand them.

2. Concerning the *Time*, *Times and half a Time*, and the *1290 and 1335 days*, in the twelfth of *Daniel*, I labour not to reconcile them ; because I suppose they are diverse Times, and of diverse Subjects, and of a diverse beginning and ending. Namely the *Time*, *Times and half a Time* are of the Tyranny of the *little Horn with eyes and a mouth speaking great things*, &c. *Dan.* 7. 20, 25. at the expiring of whose blasphemous Tyranny, the scattering of the *Holy people*, and the great Mystery shall be finished ( *Dan.* 12. 17. ) But the *1290 and 1335 days* are the times of sealing and closing up of the knowledge of these Wonders, to be at length disclosed and revealed at the expiration of\* these times.

\* Of the beginning and ending of these days, see the Author's elaborate Discourse toward the end of this Third Book, *De Numeris Danielis*, &c.

3. I cannot yet conceive how the Opening of the *Temple* in the *seventh Trumpet* ( *Apocal.* 11. 19. ) makes any thing for proof of the Contemporation of the Two *Courts*, or for the understanding what is meant by measuring or unmeasuring them. For our Question ( *N. B.* ) is about *Courts*, and not the *Temple*, howsoever the Angel describes the *Inner Court* by the *Temple*, *Altar* and *Priests-worshippers* therein, which are the Contents thereof. But this Opening of the *Temple* at the *seventh Trumpet*, that the *Ark of the Testimony* might be seen, should I think rather be compared ( as a *Synchronistical* Character ) with the 5. verse of the 15. Chap. where in the end of the General description of the *Vials*, as a consequent of their pouring out, it is said that the *Temple of the Tabernacle of the Testimony was opened*. And verse 8. in the entrance of the Particular description of the *Vials* ( *N. B.* ) begun in the former verse, it is answerably said, that the *Temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the Temple till the seven Plagues of the seven Angels were fulfilled* : as if then this smoke or cloud should be removed, and the *Temple* thereby become open to be seen and entred into. Which should come to pass at the blast of the *seventh Trumpet*.

In all which there seems to be an Allusion to *Solomon's* feast of *seven days dedication of the Temple* ( 2 *Chron.* 7. 8. ) during which the *Cloud of the glory of the Lord filled the Temple*,



Temple, (not the \* Courts) so that the Priests could not stand to minister by reason of the Cloud, 2 Chron. 5. 13. nor enter thereinto, chap. 7. 1, 2. So that the pouring out of the seven Vials may seem as it were a Dedication of the Church of Christ, after it had been so long prophaned by Antichrist; till the finishing of which Dedication the Nation of Priests or Priestly nation of Israel cannot enter, nor the Ark of the Testimony be revealed unto them. Consider Exod. 40. vers. 36 & 37. Consider also what happened there at the Dedication of the Tabernacle, vers. 34, 35.

Thus with my prayers, and best remembrance to your self—I rest and am  
Your assured friend,

Christ's-Coll. July 12. 1624.

Joseph Mede.

\* For Solomon prayed before the Altar at that time, and blessed the Congregation which stood in the outward Court 2 Chron. c. 6. v. 12, & 3. and they sacrificed that day and all the time of the Feast, viz. in the Courts, though the Priests could not enter the Covered Temple for the glory of the Lord which filled it.

## CHAP. V.

### Mr. Mede's Answer to Mr. Wood's special accommodation of the four first Trumpets, in Chap. 8. of the Apocalypse.

Mr. Wood,

IF I mistake not your meaning, your accommodation of the Trumpets appears to me very much intangled in the point of Time: for it makes the three first Trumpets to begin at the same instant, and all to be concluded within the sixth Seal: nay, if the sixth Seal be the wounding of the Roman Sovereignty by the Barbarians, \* they will begin before it. For the Council of Nice wherein Arrius (whom you make the \* falling Star) was condemned, and where Contention among Church-men (your first Trumpet) burst forth, and Ambition (your second Trumpet) was broached; this Council was held An. 325. within two years after Constantine was sole Emperor. But the wounding of the Empire by the Barbarous Nations (your sixth Seal) began not till after Julian 365. and you make not the main stroke thereof till the year 410. by which time the Arrian Heresie was well cooled. For it cannot be said that the Barbarous Nations defaced the Roman Majesty in the days of Constantine, who was a glorious and (when he once reigned alone) a most peaceful Emperor. And for Diocletian that bloody Persecutor before him, he was a most powerful and victorious Emperor, in whose time the Roman Empire was more dreadful to the Neighbours than it had been many years, yea almost Ages before.

\* Viz. the Trumpets.  
\* Chap. 8. 10.

I observe also a further confusion of the three Trumpets among themselves: For Arrius, whom you make the falling Star in chief, and so the Head of your third Trumpet, will in time rather challenge to be the first of the three: for the Arrian heresie began before, and occasioned the calling of, the Council of Nice, where you first begin that Contention and Ambition which you make the first and second Trumpet.

I had rather therefore yet continue my opinion, That the great Earth-quake of the Sixth Seal should be that intestine change of the Romane State begun with Constantine, and fully settled with the death of Julian: For an Earthquake implies not a Destruction, but an extraordinary Alteration and change of the face of things; as an Earthquake changeth the posture of the Earth by depressing Hills and exalting Vallies, turning the chanel and the course of Rivers, and such like. And was not here the whole Politick Government as well as the Religion altered, the Imperial Seat removed, the Distribution of Provinces and Offices new moulded? &c. And though Christian Religion be of it self a perfection, yet the introducing thereof turned the former state of the Empire topsy turvy; when the low and trampled Vallies arose into Mountains, and the haughty Mountains were laid as low as the Vallies. How many Hills and Islands were by this means displaced? And if the Roman Gods be any of the Stars or Hills here mentioned, we need not go farther for an Exposition of this Earthquake and the shock it caused in the world.

Now if this be granted to be the right accommodation of the sixth Seal, then will the Trumpets of the seventh follow in their due Order, according to that Exposition of the four first Trumpets which you related even now as your Friend's, who yet is far from deserving and acknowledging that Description you there give him.

J. M.  
CHAP.

## CHAP. VI.

See before in  
Chap. 2. Sect. 6

M<sup>r</sup>. Mede's *Answers to those 3 Arguments of M<sup>r</sup>. Wood* endeavouring to prove *That the Vials are immediate Consequents of the Seventh Trumpet.*

M<sup>r</sup>. Wood.

1. **U**nto the Seventh Trumpet is attributed the last of the three great Woes Chap. 8. 13. & chap. 11 14. But in the Seventh Trumpet's effect there is no other Woe described but what follows in the pouring out of the Vials. Ergo, the Vials must needs be that Woe, and immediately poured out upon the blast, which the Transition (Ch. 11. 14.) calls for—The third Woe cometh quickly, viz. with the blast in the next words.

Mr. MED E. This Reason methinks were satisfied if only the last Vial fell within the seventh Trumpet: For the third Woe I take to be that Battel of the Great Day of God Almighty under the seventh Vial; which therefore I grant to be concurrent with the Beginning of the blast of the seventh Trumpet not yet blown. But the other Vials I see no reason why they may not be referred to those Beginnings of the Ruin of the Beast and exaltation of the Undeified Church described chap. 11. v. 11, 12, 13. which is before the second Woe or sixth Trumpet be expired.

Mr. WOOD. 2. The Temple is not open in Heaven until the seventh Trumpet blow, Chap. 11. 19. Now the Angels which pour out the Vials, come out of the Temple which was opened in Heaven. Ergo, the pouring out of the Vials must needs follow the blast of the Seventh Trumpet Chap. 15. 5, 6. Which place shews that the 7 Angels come forth of the opened Temple.

Mr. MED E. It is true that the Temple is not opened in heaven till the seventh Trumpet soundeth. But I think also that it shall not be opened till the seven Plagues of the seven Angels be fulfilled: For is it not expressly said so, chap. 15. 8? And the Temple was filled with smoke from the glory of God and from his power, and no man was able to enter into the Temple till the seven Plagues of the seven Angels were fulfilled. So I understand it as having reference by way of Antithesis to that in the 5. verse.—The Temple of the Tabernacle of Testimony in heaven was opened, viz. when the Angels had done their Execution, and the Harpers ended their Song of Deliverance. Wherefore I grant not that the seven Angels came forth of the open Temple; but suppose those five first verses of that Chapter to be a general Description of the Vials, with the state of the Church under them newly washed in the glassy Laver of the Temple, and yet standing upon the brink or brims thereof, chaunting a Song of another Exodus like that of Israel; with the conclusion whereof the Temple of the Tabernacle of the Testimony in heaven is opened, that those might enter which before could not. In the following Verses, beginning, And the seven Angels came out, &c. the Apostle resumes the Vision *ab ovo*, and makes a more particular Description of the seven Angels Executions which before he but generally touched; but now tells their attire, whence they had their Vials, and what was every ones Plague in particular, to the end of the next Chapter; which is therefore ill severed from the three last Verses of this 15. Chapter. And note that the Complutensis Editio reads not the sixth verse of this Chap. And the seven Angels came out of the Temple; but, ἐκ τοῦ οὐρανοῦ, out of Heaven.

Mr. WOOD. 3. These seven Angels (chap. 15. 1.) are said to bring the seven last plagues, wherein the whole wrath of God is accomplished; which is nothing but the branching out of the the third Woe, and therefore after, though under, the last Vial.

Mr. MED E. The Vials, as I take it, are called the seven last Plagues in reference only to the \* seven Trumpets, which are the seven first Plagues; the first ruining the old Beast, the last destroying the new which is risen out of his Ruines.

CHAP.



## C H A P. VII.

The Virgin-Company of the 144 thousand Sealed ones,  
described in Chap. 14. of the Apocalypse, briefly interpreted.

**T**His *Vision of the Sealed Ones* I begin and end with the Times of the Beast, taking them for the same with those whose *Sealing* began with the beginning of the \* *Seventh* or *Trumpet-Seal*; with which Seal I also begin the Times of the Beast, supposing that *Sealing* there was purposely interlaced to be compared with the *Vision* here, that thereby we might know in what part of the *Seals* to fix the Beginning of the Beast: to which no Character of the whole Book will direct us, but only the Parallel of the *Sealed Number* beginning and contemporary with the seventh Seal (chap. 7.) and here again reiterated, as beginning and comporary also with the Beast. \* Chap. 7.

For the Accommodation, I understand it to be *A Description of the Faithful and Undeiled Company of Christ under the polluted times of the Anti-christian Beast* next before mentioned. And they are described, 1. By their Head, the true \* *Lamb* Christ Jesus, and not he that had \* *Horns like a Lamb, but spake like the Dragon*. \* Chap. 14. 1. 2. By their Place, which was even Mount *Sion*, that elevated and conspicuous part of the World, where men visibly professed the Name of Christ, and where his Apostles had once founded him that Temple which now Antichrist usurped. Nor were these *Faithful Ones* tied to any one part of this Mountain above other, (as the false Prophet's Followers are to their *Cathedra Petri*) but they \* *follow the Lamb whither soever he goeth*. \* Chap. 13. 11. 3. By their Worship in praying and praising God, wherein they were undeiled *Virgins*, not polluting themselves with the Mother (or Metropolis) of Fornications, though their *Religious Song* seemed a new one, and was such as none could sing but themselves. \* Chap. 14. 4.

This is the General description of their state during the whole time. After which followeth that which passed between them and the Followers of the Beast in their later time; which is twofold: 1. Preaching and Admonition under three Angels; 2. The Acts of Execution, which are two: The one of an \* *Harvest*, wherein Christ their Master and Lord of the Harvest sends forth Labourers into his overgrown Field and reaps it: which I understand of the present *Reformation*, wherein our Lord hath gathered his Wheat out of that Field of Weeds, and bound it together in new-erected Churches. Next after this *Harvest* comes the \* *Vintage*, an Execution of Vengeance, as soon as the Grapes are once bloud-ripe. This Execution is yet to come, though it seems not farr off: For the *Reapers* bring little Wheat home of late; whereby it should seem that *Harvest* is in a manner done, and the time of *Vintage* a-coming. This is the sum of what I have as yet conceived of this Vision. \* Verf. 15. \* Verf. 18.

Moreover, supposing this *Vintage* to be yet to come, I am much inclined to think that \* this 1600 *furlongs without the City* should be a Designation of *Peter's Patrimony* or the Demeains of the Church, which in the longest extent thereof from the Walls of *Rome* to the River *Po* is exactly 1600 furlongs, or 200 Italian miles: whereby it is probable that the Pope's own Territories, *Stato della Chiesa*, may prove the Cock-pit of this Execution, whether Christ as into a Wine-press will from all parts gather the bloody Grapes when he means to tread them. \* Verf. 20. ]

J. M.

## CHAP. VIII.

*Mr. Mede's Answers to several Enquiries about some difficult passages in the Apocalypse.*

Sr. I Will make no full Reply to your sorrowful beginning, lest I should revive your grief, and make your wound to bleed afresh: Only I will desire the Almighty to continue that patient submission unto his Will which I doubt not but he hath given you, and make this your loss in the flesh your advancement in the Spirit.

\* Decemb. 27.

Your Letters and Book found me in \* *suffolk* at Sr. *Martin Stutwill's*. I thank you for communicating your elaborate Meditations, to which and your Letter I would have made a large Reply had I been at home, and not a non-resident from my Study, and hourly molested with such occasions of interturbation as the place and solemnity brings.

## Enquiry I.

Concerning the four Wights, Revel. 4. 6, &c.

This attendance upon the Throne of God by the 24 Elders and the 4 *Animalia* or living creatures is a Representation of his pitching in the Wilderness, in the midst of the Levites, and the 4 standards of the Congregation having for their Ensigns (as the Jews say by ancient Tradition) a Lion, a Bullock, a Man, an Eagle. For the manner of their encamping was this. 1. In the midst was the Tabernacle or Throne of God. 2. Round about the Tabernacle and next unto it pitched the Priests and Levites. Then 3<sup>ly</sup> the Body of the Congregation divided into 4 standards and placed about the Tabernacle, East, West, North and South. Three Tribes went to a Standard, which were called by the name of the chiefest Tribe. The first on the East-side of the Tabernacle was the Standard of Judah, which contained Issachar and Zebulon, and had for the Ensign a Lion. The second on the West was the Standard of Ephraim, containing Manasse and Benjamin, and had for the Ensign an Oxe or Bullock. On the South was the Standard of Reuben, comprehending Gad and Simeon, and had for their Ensign a Man. On the North-side pitched the Standard of Dan, with whom encamped Asher and Naphthali, and had for their Ensign an Eagle. All this you shall find Numb. ch. 1. ch. 2. ch. 3. saving the specification of the Ensigns, which is from the Jews Tradition; the Text only saying they had \* Ensigns, but expresses not what they were. And marvel not that S. John should here allude unto a Tradition of the Jews; for elsewhere in this Book he alludes to their Customs and borrows their Phrases; as in that of *a walking in white garments*, and in the phrase *of the Second death*, a speech no where else in Scripture, but frequent in the Targum and in the Jewish Doctors.

\* Num. 2. 2.

a Ch. 3. 4. &  
ch. 6. 11. & ch.  
7. 13.  
b Ch. 2. 11. &  
ch. 20. 6. 14. &  
ch. 21. 8.

And that this Tradition hath some warrant, some which I have met withal in my search would prove out of the 68, or, according to the Vulgar, 67 Psalm, vers. 11. Thus the 8. verse begins, *O God, when thou wentest forth before thy people, when thou didst march through the wilderness; The earth shook, the heavens also dropped at the presence of God: even Sinai it self was moved at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary.* Vers. 11. \* *Animalia tua habitabant in ea, Thy living Creatures dwelt therein, namely in thine inheritance.* And this is express according to the Hebrew, *בה יתכן ישבו* *חיה* signifies properly, *Animal*, and sometimes *Armentum*, whence we borrow that Metaphorical translation, to turn it, *Thy Congregation*, and by *inheritance* to understand *Canaan*; whereas the people of God were usually \* so called, and that part of the Psalm seems to speak of what God did in the Wilderness, and not in *Canaan*: Which being not understood, made the Vulgar to be corrupted by turning the *Præter-imperfect-tense* into the *Future*, as vers. 10. *Segregabis* for *Segregabis*, and vers. 11. *Habitabunt* for *Habitabant*, contrary to the Hebrew, which reads in the *Præter-perfect-tense* *ישבו* *have dwelt*.

\* The Lxx. have  
Τὰ ζώα σου.

\* *Israel* is often  
in the Psalm,  
and elsewhere  
in Scripture  
called God's in-  
heritance.

But above all, those four Faces of the four Cherubins which drew the Chariot of God in Ezekiel seem to have reference to some such matter. I say four Faces, not four



four Heads, as some take it; for the *Cherubins* had but one Head each of them, on the four sides of which Head were the likenesses of four Faces, to signify that he that rode in the Chariot was the Lord of the four Standards of the Tribes of *Israel*. Even as Kings horses carry upon them the Armes of their Master, as ours of *England, Scotland, France and Ireland*. And if you consider to what part of the Heaven *Ezekiel* looked when he saw this Vision, you will find these Faces turned to such quarters of the Heaven as were assigned to the Ensigns they resemble, as the *Lion's face Eastward, the Bullock's Westward, &c.*

If all this be true, you see what reason I have to make *S. John's 4 Animalia* to be the Body of the Congregation, as answering to the 4 Standards of the Congregation of *Israel*; and the 24 Elders to be the Pastors, as answering to the Levites and Priests divided into 24 Courses; their \* Crowns and \* Seats being distinctive, \* Ver. 4. to express their preeminence above the Congregation: For though the Body of the People be a Society of Kings and Priests, yet this is no note distinctive nor comparative, but common both to Pastors and People.

## Enquiry II.

Concerning the Beginning of the times of Antichrist in the Scheme, and the meaning of the 7 Trumpets.

The beginning of the Apostatical times was knit to the Beginning of the Seventh or Trumpet-Seal by the Characters of the Text. If therefore the interpretation of the fifth Trumpet of the Rise of the Pope cannot stand with this connexion, it must be rejected as untrue, as I verily believe it is. For (as I have heretofore intimated) I could never believe, no not before I thought of any Synchronism, that the Trumpets concerned any rising of the Beast, but that they were Warlike alarms sounding to the Ruin of the Roman state. The first brings forth that terrible bloody and furious storm of the Northern Nations pouring in upon the Empire, and harrying, burning and spoiling it, especially in the West, almost 45 years together without intermission. The second the bloody rending in pieces of the Roman Jurisdiction in the West, and sharing it among the barbarous Nations, who divided the Lion's skin amongst them, erecting that \* plurality of Kingdoms fore-prophefied of by Daniel and S. John. The Third Trumpet brings *Lapsus Hesperii*, the Fall of the Occidental Star, or utter extinction of the Western Caesar. The Fourth the abolishing of the whole Roman Majesty in the West in their Senate, Consuls and Prefidents; the Sun and Moon in those parts having no light remaining. \* Ten Kingdoms.

These Four Trumpets (as you well observe) made way for the Rising of Antichrist, but it was by taking that out of the way which hindered (2 Thess. 2.) and by wounding the Beast, that he by the cure thereof might make a new one (Apocal. 13.) But withall he slowed no time: For as soon as the Empire began to crack he began to advance; and for every degree of the Empire's failing mounted a degree of rising. And his age and time is to be reckoned not from his maturity, but from his birth; as we reckon a man's age not from the time he came to man's estate, but from the time he was first editus in lucem.

The first four Trumpets were smaller ones, and more particularly concerned the West: but the Three remaining are more general and terrible, and therefore called WOES. The Fifth is that darkning cloud of the Saracen Locusts, who out of Arabia not only overwhelmed with their innumerable troupes the greatest part of the Empire, even Italy itself, but eclipsed the Light of Christianity with an abominable seduction. The sixth Trumpet is the inundation of the Turks from Euphrates, who were first mercenaries to the Saracen Empire; which when they had ruined, they overwhelmed and destroyed utterly the Greek Empire and part of the Western Kingdoms, for Idolatry. The seventh Trumpet is yet to come at the Battel of Armageddon, which shall give an end to the Antichristian Sovereignty, and finish the Roman times.

These Expositions, you see, are homogeneal and fitting the name of Trumpets: But to make some of them Warlike invasions and others to be Heresies, is to bring things of too-differing a nature under one name.

## Enquiry III.

Concerning the Slaughter of the Witnesses.

I willingly grant that the Slaughter of the Witnesses is not yet accomplished for the main, though perhaps there have been some *Preludiums* of it in particular Churches. So you see I did your Opinion no wrong Concerning the not fulfilling of the Vials, though I began them before the seventh Trumpet soundeth. For if the Witnesses be not yet slain, the sixth Trumpet is not yet past, and the Vials may yet begin under the times thereof, and be in a great part poured out before it end. I am glad to hear you read the words of the Text (*Apocal. 11. 7.*) *When they were about to finish their testimony*; for so should ὅταν τελίσωσι be turned, whereas our Translation puts it in the *Præter-perfect* tense, which cannot stand. Τελίσωσι is the first *Aorist Subjunctive*, and every Grammarian knows that the *Aorists Subjunctive* supply the place of the *Future* which the *Subjunctive* wanteth; and our Translation turned the same tense *futurely* and the same word, *Apocal. 10, vers. 7.*

## Enquiry IV.

Of the Demi-Cæsar, and the Seventh and Eighth Head of the Beast.

I never thought the *Demi-Cæsar* to be an *Horn*, but an *Head*: and Mr. Brightman's exposition of the *Ten Horns* for so many successive Christian Emperors I could never sufficiently wonder at, it being not only in it self harsh, but offering extreme violence both to the Text and Story, and contrary without cause a fundamental Exposition received from utmost Antiquity, viz. That those *Ten Horns* should be a plurality of Kingdoms whereinto the ruined Empire should be divided, and all of them submit themselves under the Authority of Antichrist. I could shew that in the beginning these Kingdoms were just *Ten*, neither more nor less, and I could name the Kings which reigned in them when they first filled that number of *Ten*. According to the inconstancy of humane things they have since changed in their number, sometimes more and sometimes less, by unions and disunions, and yet often jumped in their alterations upon that number.

Vide Comments.  
Apocal.  
ad cap. 8. vers.  
8.

When I speak of the *Demi-Cæsar* of Rome, you must not understand me of the German Emperor, which I grant to be no other but one of the *Ten Horns*, which the Pope hath dignified with the *Cæsarean* name, 350 years after the *Western Cæsar* was extinguished: and the Kingdom of the *Franks* had been a Kingdom 380 years before the Pope honoured *Charlemain* the King thereof with the Imperial title, for his good service against the *Lombards* in his quarrel. The *Demi-Cæsar* therefore which we have to deal with is the *Latin* or *Western* Emperor which reigned after the Division of the Empire into East and West, under which the old Rome was Lady but of one half of the Provinces which she once had, the rest being taken from her, and given to *Byzantium* together with the title of *Nova Roma*. This *Half-Cæsar* of Rome after the last Division under *Honorius* and *Arcadius* continued about 60 years, or not much more; which is the cause why S. John saies, *it should continue but a short space*, Ch. 17. 10.

Now to understand the Question about the *Seventh* and *Eighth Head of the Beast*, &c. these grounds must be lay'd and granted.

1. The Heads of the Beast are to be conceived as climbing one above another, and the Ten Horns to grow upon the last or uppermost Head.
2. The Heads of the Beast are indeed but *Seven* and no more, as appears in the Visions both of the 13. and 17. Chapters; and though S. John speak of an *Eighth King* in the interpretation, yet he had but *Seven* Heads in all in the Vision. And therefore that which he calls an *Eighth* can be indeed but the *Seventh*, and termed an *Eighth* for some accidental respect only.
3. The Whore rides the Beast under his last Head only, which is the Head which wears the Ten Horns: For whilst the other Heads were in their course, she was *Ethnica*, not yet *adultera*.

## Enquiry V.

How is the Last Head, though indeed but the Seventh, yet in some sort an Eighth?

1. In respect of the *Sixth Head*, the *Cæsars*, which though indeed but *One*, yet for some accidental respect may be accounted *Two*, *Cæsars* and *Demi-Cæsars*; for essence the



the same, but for extent and some manner of government \* differing. Now if the *Sixth Head* be reckoned for *Two*, the *Seventh* will be an *Eighth*, and yet but one of the *Seven*.

2. The Last Head is for the beginning but a *Seventh*, because it immediately succeeded the *sixth*, viz. of the *Cæsars*: but for its continuance and ending it is an *Eighth*, because it outlived a *Seventh*, namely that of the \* *Demi-Cæsars*. For the *Papal Sovereignty* began with and as soon as the *Demi-Cæsars*, and so it was a *Seventh* as well as they: But they continued but a short time, and the *Papal* outlived and succeeded them, and so was an *Eighth à parte post*, though but a *Seventh à parte ante*.

These I take to be the true Reasons why the lastmost Head is counted both a *Seventh* and an *Eighth*, though in truth it be but the *Seventh* according to the Vision, and accidentally termed an *Eighth* in the interpretation. You know Mr. *Brightman* makes Two States of the Antichristian Beast, the First wherein he was born and presently wounded to death, the Second wherein he revived: in respect of the First he is the *Seventh*, in respect of the last the *Eighth*. But this will not agree with Story, the *Popedom* receiving no such wound as he speaks of: The wound was the *Empire's* and not the *Popedom's*, and made for him, not against him. It would have been better to have made the Two States, the one of his Spiritual Sovereignty, and the other of his Temporal joyned unto it in ordine ad spiritualia.

*Forbes* makes that Kingdom of the *Ostrogoths* in *Italy* to be the *Seventh*, (but the *Demi-Cæsars* had been better) and the *Popedom* in respect of it to be the *Eighth* in order, but in the nature of the government to be one of the *Seven*, that is like unto the *Cæsarean* or *sixth*. But I see not how the Kings of the *Goths* can be taken for *Roman Cæsars* or Kings; and besides by this means the Beast would have *Eight* Heads really differing, whereas the Vision shews us but *Seven*.

\* The Cæsars were Pontifices maximi as well as Augusti, and received the Pontifical Stole at their inauguration; yea Constantine and his sons received the Stole and bore the Title, though they executed not the Office: Gratian was the first that refused both. \* The Demi-Cæsars kept their Court at Ravenna, never at Rome.

### Enquiry VI.

Concerning the Numbers of Years, Months and Days in the Apocalypse.

That these Numbers should be taken *definitely*, there can be no better Arguments brought than those you have in your Tractate. If you desire to hear them in my form, I would order the matter thus.

1. That the Numbers are to be taken *definitely*.
2. That those of Months and Days are to be expounded not Literally, but Prophetically.

That these Numbers should be *certain and definite*, is proved,

1. Because all Numbers of Times in Prophecy throughout the rest of the Scripture are such. 120 years warning of the Flood, *Gen.* 6. 430 years of the Peregrination, *Exod.* 12. The 40 years travail in the Wilderness according to the 40 days spent in spying the Land, *Numb.* 14. The 65 years by the end of which *Ephraim* should cease to be a Kingdom, *Isai.* 7. 8. *Ezekiel's* 390 days from the Apostasy of *Jeroboam* to the Destruction of *Jerusalem* by *Nebuchadnezzar*, ch. 4. *Nebuchadnezzar's* 7 times, that is 7 years, bestial melancholy, *Dan.* 4. The 70 years captivity. *Daniel's* 70 weeks which the Jewish state should continue after its Restauration, ch. 9. The 2300 evenings and mornings allotted to the Calamity under *Antiochus*, from the beginning of the Transgression of desolation unto the time the Temple was cleansed, ch. 8. Why should the Prophetical numbers of Times in the *Revelation* be only *indefinite*? Should not the Prophecies under the Gospel be as perspicuous and determinate as those under the Law?

2. The Scriptures use no Numbers *indefinitely* but such as the Use of speech in the language of the people had made such. For the Scripture speaks according to the language of men, and useth such Figures as they used. Now in the Hebrew tongue *Seven* and *Ten* were by use of speech made of *indefinite* signification, as *Seven times* and *Ten times* for *Oftentimes*; as also *Thousand thousands* and *Myriads of myriads* when they would express an *innumerable* company. The *Latin* and *Greek* have likewise their peculiar Numbers which Use of speech hath made liable to *indefiniteness*: as the first, *Sexcenti*; the latter, *Χίλιοι χιλιάδες* mille millies, when they express a great number *indefinitely*. And to use any Number *indefinitely* but such as the Use of speech had inured to that sense, would seem a great absurdity.

The Numbers of Times in *Dan.* 12. have also been taken definitely by those who yet differ about their *Eposbai*.

3. *Compound Numbers* are never taken indefinitely either in Latin, Greek or Hebrew. *Compound Numbers* I mean those which are compounded of Units, Tens and Hundreds, &c. Those which are of heterogeneous parts; such as 42, the number of Months in the Apocalypse; 1260, the number of Days; Three times and a half, which is a number of Fraction; Let it be shewn that such Numbers as these were of indefinite use. For as the Scriptures use words in that signification wherein men used them: so spake they in those figures of speech which men used, and that in those words which they had inured thereto.

\* This is more fully demonstrated in the next Chapter.

\* *Roma meretrix* rides the Beast under his last Head.

The Second thing is, That these Numbers of *Times*, *half-times*, of *Months* and of *Days* in the Revelation, are not to be interpreted *Literally*, but *Prophetically*; not for single years, single months and single days, but for *Anni annorum*, *Menses & Dies annales*; *Days* for *Tears*, and *Months* for *Months of Tears*. \* Which appears 1. Because the things reported to fall out in them require a longer time than 3 single years and an half; viz. Ten Kingdoms to be founded at the same time with the Beast, who should first submit themselves unto him, and after revolt from him; to have power over all Nations, tongues and people; to make war with the Saints and overcome them; and such like. 2. Because the King, Seignior or Sovereignty next before this, under which the \* Whore rides the Beast, is said in respect thereof to continue but a *short space*; which implies that that which follows should continue a long time.

Thus I have confusedly and in haste answered all you propounded in your Letter. If you reply, I will deal but with one point at once in my after-answers. So I shall, by contriving my meditations into a more exact and perspicuous expression, both save a labour which obscurity often occasioneth, and answer with ease, whatsoever business attends me.

J. M.

## CHAP. IX.

*Five Reasons clearly demonstrating That the Antichristian or Apostatical times are more than Three single years and an half.*

1. **B**ECAUSE impossible so many things, and of such quality as are to be performed in this time, should be done in *Three single years and an half*. As 1. Ten Kingdoms founded at the same hour with the Beast, (ch. 17.) 2. Peoples and multitudes of Nations and tongues to serve and obey him, (ch. 13.) 3. To make war with the Saints and overcome them, *ibid.* 4. To cause all that dwell upon the earth to worship him, *ibid.* 5. *Babylon* to ride the Beast so long, that all Nations shall drink the wine of her fornication, all Kings of the Earth commit fornication with her, (ch. 17, & 18.) 6. The Merchants, and all those that had ships in the Sea, to grow rich by trading with her, (ch. 18.) These things should ask more than *three years* work or four either.

2. Because that King, State of Government, Sovereignty, Seignior (or what you will) of the Beast, under which the Whore should ride him, followeth immediately upon a former which in comparison is said to continue but a *short space*, Rev. 17. 10. But if the *Antichristian State* shall continue but three years and an half *literally* taken; how short must the time of that foregoing King or Sovereignty be, which should occasion the Holy Ghost to insert so singular a note of the difference thereof from that which followed, *That it should continue but a short space*? Doth not this imply that the *next State* (wherein the Whore should ride the Beast) was to continue a *long space*?

3. Because if the 1260. *daies of the Witnesses* (which begin and end with the Time of *Antichrist*) be *literally* to be taken, then must their *three daies and an half*, wherein they lie slain by the Beast (Chap. 11. 9.) be so taken also: But how is it possible the nations and people of the earth should make feasts, send gifts and presents one unto another in *three daies and an half*? how should the *Half day* be a competent time to distinguish or limit any of the Actions there mentioned? If the Holy Ghost had meant nothing but *daies*, would he have been so precise for *half a day*?

4. Because *six* of the *Trumpets* and the things which they bring to pass, by necessity of contemporation are included in the compass of the *Antichristian* time; Two \* Chap. 9. v. 5. whereof by the express times mentioned in them (in the *Fifth*, of \* five months; in the



the *sixth*, of \* 13. ) take up a year and a half, that is near half the time : Which \* Ver. 15. though far too little ( if literally taken ) for the great things prophesied in them, yet what time will they leave for the *Four* other *Trumpets*, and for the *Seven Vials*, which all are poured out upon the Beast, and afore his times are finished? What time alone will the *sixth Vial* require for \* preparing the way of the Kings of the East, for the \* Chap. 16. frogs to go forth unto the Kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty, &c? 12, &c.

5. Lastly, from the Event. If *Antichrist's* times last no longer than is supposed, then either are they past long ago, or that *sixth Roman Head*, which in *S. John's* time was, is yet still in being. But that cannot be, when neither *Greek* nor *Latin Caesar* are now remaining. If any say, the *Latin Caesar* yet remains in the *Germane Empire*, as that which succeeded unto it; I demand, What succession can that be where was near 350 years interruption, a longer time than some famous Monarchies have had for their whole continuance? If the *Cesarean State* may revive and continue the same after so many years *interregnum*, how shall we ever know when it is dead for adoe, and the time come that *Antichrist* should be looked for? Besides, if the Times of *Antichrist* be so short, and therefore yet to come, ( as they must be, unless they be longer, ) then are we yet under the Times of the *Red Dragon*, and all the *Trumpets* yet to come. Let it be shewn how this can be. If it appear we are not under those times of the *Dragon*, then none of the *Revelation* is yet fulfilled.

*Object.* But what example elsewhere in Scripture of *Daies* signifying *Years*?

*Ans.* *Daniel's seventy weeks*. But you will say, the Etymologie of the Hebrew word שבעות is as applicable to *Sevens of Years* as *Sevens of Daies*; and therefore this instance proves not. I answer, The question lies not in the Etymologie, but the use, wherein שבעות always signifies *Sevens of Daies*, and never *Sevens of Years*; where-soever it is absolutely put, it means of *Daies*, is no where used of *Years*.

*Object.* But in the tenth of *Daniel* we find, as it were for distinction sake, *Weeks of Daies*; which intimates there are *Weeks of Years*, which the use of the word might indifferently signifie.

*Ans.* It is ill translated; the Vulgar is better, which hath *Daies of Weeks*, *Lugendam trium hebdomadarum diebus*; meaning, that *Daniel* fasted and did eat no meat in the day-time for three weeks together, or some such like sense. *Gen. 29. 27.* The *Week* which *Laban* would have *Jacob* fulfil before he gave him *Rachel*, was not the *Seven years service*, but the *Seven daies of Leah's wedding-feast*, as the \* *Targum* translates, and the Vulgar, *Imple hebdomadam dierum hujus copule*; nor can it be otherwise by the age of *Rachel's* children.

Dan. 10. 2.

\* Targum Hierosolym, & Targum Jonathanis.

Secondly, Let it be shewn in all the Prophecy of *Daniel*, ( or, for ought I know, in any other of the Prophets ) where times of things prophesied expressed by *daies* are not to be understood of *years*: For when the Angel means *daies* in *Daniel*, he expresseth it therefore not by *daies* ( for so it were doubtful ) but by \* *evenings and mornings*, chap. 8. 14. where he speaks of the time of the persecution of *Antiochus*.

\* ערב בקר

A brief Demonstration and ( as \* I conceive ) unanswerable of the Contemperation of the four Timed Prophecies in the Apocalypse: viz. Of the Gentiles treading down the Court and Holy City 42 months; Of the Witnesses preaching in Sackcloth 1260 daies; Of the Beast's power of doing 42 months; Of the Apostolical Woman's continuance in the Wilderness a Time, Times and half a Time, expressed also by 1260 daies.

\* This is the Author's own Argument to what follows.

1. The Times of the *Beast* and of the *Witnesses* come out together, viz. at the end of the *sixth Trumpet* ( Chap. 11. ) Ergo, being equal times they must needs begin together, and so contemperate throughout.

2. The Times of the *Beast* and of the *Woman's being in the Wilderness* have the same *Epocha* and beginning, namely the dethroning and vanquishing of the *Red Dragon* ( Ch. 12. ) Ergo, being equal times they must also have the same ending.

3. The Times of the treading down the Court and Holy City by the Gentiles and of the Sackcloth-prophecy of the Witnesses are concurrent by the plain construction of the Text, which gives them to prophesy all that heavy time. Besides, when the Witnesses have finished, we find the Gentiles angry, as being driven from their possession in the Temple, Ch. 11. vers. 18.

## C H A P. X.

*A Discourse of the Beginning and Ending of the 42 moneths, or 1260 daies, (Rev. 11. 2, 3.) wherein Alstedius his Four Epocha's are examined.*

S I R,

I Waved not the Question of the Ending of the XLII months more than that of their Beginning; for as I designed their Beginning in a latitude, so by consequent I do their Ending. If they begin between the years 365 and 455, they must end between the years 1625 and 1715. Only I refused precisely to determine the year of their ending, which for some reasons I supposed should not certainly be known till the Event should make it manifest; according as was not the precise Beginning of the LXX years of the Babylonish captivity, till the Event discovered it by their Ending. For when the *articuli* are more than one to begin at, who can determine at which God will reckon the beginning, and consequently at what precise year shall be the ending? Yet as God accompted the LXX years of the Babylonish captivity from a remarkable moment of that latitude of time the Jews were entring into: so I believe the same All-wise God will do the period of the XLII months, from some remarkable moment in the latitude of their beginning. Howsoever, because such remarkable moments or terms are more than one, all that we can say is, That it shall be from some one of them, and it may be from some one we observe not, God in his wisdom (till he sees fit) veiling it from our eyes.

For Alstedius, I will ingenuously confess, I had never observed those passages of his *Chronology* you acquaint me with, as having never been nor yet am owner of that Book, though I think I want few of his other Writings, in which I have met with many passages tending to the same purpose with these of his *Chronology*, here and there scattered, but no where so fully and *ex proposito*. I sought up and down for the Book, and some two days since I got a sight of it so long as to read the pages you quote, and no longer: yet because you desire my judgment of the *Years* he setteth down, I will answer something for your satisfaction; and first lay the ground to examine them by. (*viz.*)

The Holy Ghost reckoneth the *Epocha* or Beginning of *Antichrist* and his *Apostatical* times from the taking of that which hindred out of the way, that is, the then-reigning Imperial Sovereignty of Rome, 2 *Theff.* 2. 6, 7, 8. or as S. John expresseth it, from the deadly wounding of the Head or Sovereignty of the Roman Beast, which in his time ruled; or the shivering of the Empire into a plurality of Kingdoms upon that deadly wounding, *Apoc.* 13. 3. with chap. 17. 12. When that great City should cease to be the lap of that Sovereignty which the *Cæsars* once held over the Nations, and many new upstart Kings should appear in the place and territory of that once One Empire; then should the Times of Apostasy with that wicked One make their entrance. Therefore as the *Epocha* or beginning of the *Apostatical* times in a latitude is to be fetched from that deadly blow or downfall of the *Cæsarean* head in a latitude: so he that would conjecturally point out any precise year where to begin those times, must do it from some remarkable step or degree of the *Cæsarean* blow or downfall in the same latitude. Where note further, that the *Cæsarean* blow or downfall may be accompted double. First, *Religious* and *Sacred*, as he was *Draconicola*, by a dismounting and dethroning of the Dragon which actuated and enlived him: Secondly, *Political*, by the ruin of his State and Majesty. Some of the places I now quoted may seem more to respect the one, some more the other. *Antichrist*, we see, hath cured them both; the First by a new Idolatry, the Second by his usurped Tyranny.

Let us examine Alstedius his Four *Epocha's* according to this ground.

The first is *Anno Christi* 362. which was ill pitched, it being the very time of the Dragon's recovery of the Imperial Throne under Julian, not any moment or step of his dismounting; and the Empire flourishing under one Monarch, not falling or disshivering. Nor is his Reason good, *Because then began the persecution of Julian*; for that argues that the Dragon was not yet down: Nor the other, *Because of the Schismatical contention of the Roman Popes*; for what reason can there be why the Schism of the Popes should be the *Epocha* of their dominion, and of the times of Apostasy under them?



them? Besides, the *Event* shews this was no *Epocha* of the 42 months; for then the expiration of them should have appeared *anno* 1622. by some mortal blow to the *Antichristian* state; but it proved contrary. *Alstedius* addeth the *three years and an half* of the *Slaughter of the Witnesses* to the end thereof, hoping they should have revived *Anno* 1625. but, alas! they did not. He that would chuse an *Epocha* about *Julian's* time, might with much more probability have pitched upon 365; because then upon *Julian's* death the *Dragon* was dethroned again from the Imperial rule, never to recover it any more: howsoever the *Draconical* or *Ethnick* worship, which *Julian* had restored, was publickly exercised by allowance of the succeeding Emperors, (though Christians,) and not put down for many years after. Wherefore the *Event* hath made manifest that God would none of this *Epocha*, else should we have seen some tokens of it ere this time.

The next is *Anno* 376. from whence the 42 months would expire 1636. This hath more probability than any other he hath named; because the year 376 was the beginning of the Reign of the Emperor *Gratian*, who first of all the Christian Emperors renounced the great *Pontificality* long annexed to the Imperial dignity, and refused the *Pontifical Stole*, when it was tendred him according to the custom by the *Collegium Pontificum*, saying it was unlawful for a *Christian*; whereas all the former Christian Emperors (*mirabile dictu*) had admitted it, being installed and instyled still *Pontifices Maximi*, and according to that office ordered all business concerning the *Ethnick* ceremonies by their deputies. So long therefore as the Emperours were still the *Dragon's Pontifices*, he had yet some title, at least some titular dignity, in the *Roman* Sovereignty; and the losing thereof may be reckoned a remarkable step of his dismounting and downfall: and so no marvel if he might then be brought to go seek out some other *Pontifex* to undertake his service. But the doubt will be here, whether it were this year wherein *Gratian* rejected the *Pontificality*, or some other; for the year is not yet set down in Story: only it may most probably be thought to be the first year of his Reign à morte Patris, for he was created *Augustus* in his Father's life-time. Secondly, In the same year 376 the *Goths* entred the *Empire*; and so the foundation was laid also of the *Political* downfall of the same. But what *Alstedius* his Reasons be to pitch upon that *Epocha* I know not; he seems for this and the rest of his *Chronology* to rely upon *Astrological* grounds from the great *Conjunction*. But though I believe these rarer *Conjunctions* may fit and dispose the Bodies of men for some such work as God will do by them; yet I think them not sufficient to determine times; especially seeing they have no influence upon *Polities* and *States* directly, and *quà talia*, but only make some extraordinary impressions upon the Bodies of particular men born under them, which being many, when they come to years, may cause a predominancy of some singular disposition in their lives, fit for such alterations and changes as God shall direct and lead them to.

His third *Epocha* is 382. which would bring out the 42 months *Anno* 1642. Of this I see no reason he gives but *Astrological*, the insufficiency whereof for that purpose I have already shewed. He might with greater probability have pitched upon 394. when was that famous battel and victory of *Theodosius* against *Eugenius* and *Arbogastes* coming with a mighty Army to restore *Ethnicisme*, which *Theodosius* had utterly abolished, and after which *Ethnicisme* never made head any more in the *Empire*: This therefore might be reckoned for another remarkable moment of the *Dragon's* downfall. Or he might have pitched upon the year 410. the time when *Alaricus* took and sacked *Rome* the Lady of the world; a most remarkable moment of the *Political* ruin of the *Cæsarean* Sovereignty. The former of these *Epocha's* would bring out the 42 months *Anno* 1654. the latter, 1670. But all these things depend upon the Divine will, *In cujus manu sunt tempora & opportunitates*.

His last *Epocha* is 433. from which the 42 months would expire *Anno* 1693. For this *Epocha* of his I find no reason but à posteriori, drawn from the expiring of *Daniel's* numbers, *Dan.* 12. 11, 12. which he addeth one upon the head of another, and so makes 2625 to the End of the World, which reckoned from the destruction of *Jerusalem* will come out *Anno Christi* 2694. from which he takes away for the *Regnum Sanctorum* 1000 years; so there remain but 1694: at which time the 42 months of *Antichrist* must be finished, because then the 1000 years of *Christ's* Reign begin. Now if the 42 months end then, they began about 433.

This is the sum of that Computation.

But for my parr, I think the meaning of those days in *Daniel* to be to another purpose then to design the End of the World.

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Secondly,

See the meaning of those days in the Author's learned Discourse De Numeris Danielis, &c. which is the last Discourse in this Third Book.

Secondly, That they are not to be reckoned one upon the head of another, but both from one and the same beginning.

Thirdly, That their *Epocha* is not the *Destruction of Jerusalem* by *Titus*, but that *Prophanation of the Temple* by *Antiochus Epiphanes*, which the Angel but newly mentioned in the same Vision; whereas that of the *Destruction of Jerusalem* by *Titus* was in a Vision some years before, and not like to be referred hereunto, and that which was so newly \* mentioned, *iisdem verbis*, in the same Vision overslipped. Yet I am not of *Justinus* his mind neither, who would have them taken for *bare days*, and determinated in the persecution of *Antiochus*: I suppose them *Prophetical days*, that is, so many years, and their times already expired. But I have no time to enter into this dispute.

\* Compare  
Dan. 11. 31.  
& Chap. 12. 11.

The 42 months extend to the burning and sacking of *Babylon*; not to the extinguishing of *Antichrist*, which shall be some while after, as appears *Revel. 19*. The reason of the limitation concealed. If I seem to incline to some moments rather than other, yet would I still be construed according to my first protestation against precise determination of Years in this business.

J. M.

## CHAP. XI.

### *A brief Discourse of the Thousand years mentioned in Revelation 20. With some reflexions upon Eusebius and S. Hierom.*

TOUCHING the Question of the *Thousand years*, you may see I have demonstrated them to follow the Times of the *Beast* and of the *false-Prophet*, and consequently the Times of *Antichrist*. And if the *Apocalypse* be *Canonical Scripture*, it must needs be granted there is such a time to come; or we must deny either *Rome*, which now is, to be *Babylon*, or the *Least* to be *Antichrist*, or *Antichristendom*: which those who opposed the ancient *Chiliasists* found so necessary, as forced them (having no other way to avoid their Adversaries) directly to deny the *Apocalypse* to be *Scripture*; nor was it re-admitted till they thought they had found some commodious interpretation of the 1000 years. And yet the *Apocalypse* hath more *Humane* (not to speak of *Divine*) authority than any other Book of the New Testament besides, even from the time it was first delivered. But we see what the zeal of opposition can do.

See page 531.

This *Dogma* of the 1000 years *Regnum* was the *General opinion* of all *Orthodox Christians* in the Age immediately following the Apostles, if \* *Justin Martyr* say true; and none known to deny it then but *Hereticks*, which denied the Resurrection, and held that the God of *Abraham*, *Isaac* and *Jacob*, was not the Father of our Lord *Jesus Christ*. This was the reason why *Irenaeus* maintained it in his book *Contra omnes Hereses*, and *Tertullian* against the *Marcionites*.

\* See pag. 534.

\* See in Book V. the words of *Gaius* out of *Eusebius*, with the Author's Animadversions.

*Eusebius*, who found out one \* *Gaius* to father it upon *Cerinthus*, deserves no credit; he was a party, and one of those which did his best to undermine the authority of the *Apocalypse*. Nor did any know of any such *Gaius* but from his relation: And if there were any such, he should seem to be one of the *Hereticks* called *Alogi*, who denied both *S. John's Gospel* and *Apocalypse*, as is testified in *Epiphanius*; and their time jumps with the Age which *Eusebius* assigns to *Gaius*. Yet I deny not but some might maintain very carnal and intolerable conceits about this *Regnum of a thousand years*, as the *Mahumetans* do about their *Paradise*: But these are not to be imputed unto those Primitive Fathers and Orthodox Christians.

*S. Hierom* was a chief Champion to cry down this Opinion, and (according to his wont) a most unequal relator of the Opinion of his Adversaries. What credit he deserves in this may appear by some Fragments of those Authors still remaining, whom he charged with an Opinion directly contrary to that which they expressly affirmed: And yet when he had stated it so as it must needs be Heresie and Blasphemy whosoever should hold it, he is found to say he durst not damn it, because *multi virorum Ecclesiasticorum & Martyrum ista dixerunt*, (*Comment. in Jerem. 19. 10.*) many Ecclesiastical persons and Martyrs affirm'd the same,

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In a word, I cannot chuse but agree so far with them, *That these 1000 years are yet to come*: This I hold with *Alstedius*. But what shall be the *modus* and condition of that Kingdom, that is, what it means, it may be I have some singular conceit differing from them both; I am sure from *Alstedius*, *Piscator*, and others of that opinion. But I were better speak nothing thereof than too little; and to speak fully would require in a manner the Interpretation of the whole *Apocalypse*. In a word, I will reveal thus much, *viz.* That the *seventh Trumpet* and the *Thousand years* contained therein is that *Magnus dies Domini*, and *Magnus dies Judicii*, or *Dies magni Judicii*, *The Great Day of the Lord*, *The Great Day of Judgment*, *The Day of the Great Judgment*, so much celebrated amongst the *Jews* in all their Writings, and from them taken up by our Saviour and his Apostles. Not a Day of a few hours, as we commonly suppose, but *continuum multorum annorum intervallum*, a continued space of many Years, wherein Christ shall destroy all his Enemies, and at length Death it self; beginning with *Antichrist*, by his revelation from heaven in flaming fire, and ending with the *Universal Resurrection*: during which space of time shall be the Kingdom of the Saints in the *New Jerusalem*. This I can affirm with the most, That *Antichrist* shall not be finally destroyed till the Day of Christ's appearing unto Judgment; and yet not fall into that which some charge the *Chiliasists* with, That *this Reign* should be after the Day of Judgment. For I give a *third time*, in or durante magno Die Judicii, in or during the Great Day of Judgment.

J. M.

## C H A P. XII.

*A Censure by way of Correction returned to a Friend concerning an Exposition of his, of the 20. Chapter of the Apocalypse, somewhat exorbitant.*

1. **T**hat the *Reign of Christ* here described is after the Times of *Antichrist* (if either the *Beast* or the *False-prophet* be he) is apparent without interpretation; both because all those Times the *old Dragon Satan* was not tied up, but at liberty to seduce the Nations; and because (verse 4.) one sort of those who should reign with Christ a thousand years are said to be such as *had not worshipped the Beast, neither his Image, nor had received his mark upon their foreheads or in their hands*: which necessarily presupposeth *The Beast, His Image and Marking to have already been*.

This was wrote before his Comment on the *Apocal.* and so were the other Tracts in these Remains, except that in Chap. 9. be of a later date.

2. What the *Quality of this Reign* should be, which is so singularly differenced from the Reign of Christ hitherto, is neither easie nor safe to determine, farther then, That it should be the Reign of our Saviour's Victory over his Enemies, wherein *Satan* being bound up from deceiving the Nations any more, till the time of his Reign be fulfilled, the Church should consequently enjoy a most blisful peace and happy security from the heretical Apostasies and calamitous sufferings of former times. But here (if any where) the known shipwrecks of those who have been too venturous should make us most wary and careful, that we admit nothing into our imaginations which may cross or impeach any Catholick Tenet of the Christian Faith: as also to beware of gross and carnal conceits of an *Epicurean* happiness misbecoming the Spiritual purity of Saints. If we conceit any *Deliciae*, let them be *Spirituales*, which *S. Austine* confesseth to be *Opinio tolerabilis*, & se hoc opinatum fuisse aliquando, (*Lib. 20. De Civit. Dei, cap. 7.*) a tolerable Opinion, and that he also was sometime of the same judgment.

3. The *Presence of Christ* in this Kingdom shall no doubt be glorious and evident: yet I dare not so much as imagine (which some Ancients seem to have thought) that it should be a *Visible Converse* upon earth. For the Kingdom of Christ ever hath been and shall be *Regnum Caelorum*, A Kingdom whose Throne and Kingly Residence is in Heaven. There he was installed when he *sate down on the right hand of the Majesty on high*, *Heb. 1.* and there, as in his proper Temple, is continually to appear in the presence of his Father, to make intercession for us, *Rom. 8. 34.* with *Heb. 9. 24.* Yet may we grant he shall appear and be visibly revealed from Heaven, especially for the Calling and gathering of his ancient People, for whom in the days of old he did so many wonders. This *S. John* in this Book, as our saviour in the Gospel, seems to intimate

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mate by joyning those two Prophetical passages of *Daniel* and *Zachary* in one expression, *Behold he cometh in the clouds, and every eye shall see him, and they also which pierced him.* The first part (which our Saviour expresses more fully by the Sign of the Son of Man coming in the clouds of Heaven, &c.) is *Daniel's* in a Vision of this Kingdom we speak of. *Behold (saith he) one like the son of Man came with the clouds of Heaven — And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations and Languages should serve him.* The other part is out of *Zachary* prophesying of the Re-calling of the Jews; *And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon me whom they have pierced: Though these words of Zachary are not in our Saviour's expression, but in stead thereof that which immediately follows after them, That all the tribes of the Earth (or Land) should mourn.* Now I cannot understand how these two Prophetical passages should not have the same meaning when our Saviour and his Apostle alledge them joyned, which they have in their own Authors expressed apart? or being expressed together as one, should not be fulfilled at once? By such a miraculous apparition of Christ from Heaven was *S. Paul* converted: And I hope it is no Heresie to think, That the whole Nation of the Jews, those Zelots against Christ, may be converted by as strange a means as was that one Zelot of their Nation.

See in Book V. the Author's short Tract styled *The Mystery of S. Paul's Conversion, or, The Type of the Calling of the Jews.*

Revel. 20. 4.

4. Those who shall be Partakers of this Kingdom are described to be of two sorts: 1. *The deceased Martyrs*, who (as far as I can yet understand it) shall resume their Bodies and reign in Heaven; 2. Such of the *Living* as have not worshipped the Beast, nor his Image, neither have received his mark, &c. these shall reign on Earth. For so I construe the words; *I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, and (subaudi, I saw) those which had not worshipped the Beast, nor his Image, nor had received his mark upon their foreheads or in their hands; and they lived (that is, the Martyrs,) and reigned (that is, both of them) with Christ a thousand years.*

5. Under the Second sort of those *Reigners*, together with the *Virgin-Christians* of the *Gentiles*, (who are the Surrogate *Israel*) I would in a particular respect understand the Nation of the Jews then converted to the Faith of Christ; who coming in toward the end of the day, may above all others be said to be *Those who had not worshipped the Beast, neither his Image, nor had received his mark upon their foreheads or in their hands*; which most of the Christian *Gentiles* had done; and therefore at the time of their cleansing (Chap. 15. ver. 2.) are rather described, *Those that had gotten the victory over the Beast, and over his Image, and over his mark, and over the number of his Name.*

Chap. 20. 6.

6. *The Rising of the Martyrs* is that which is called the *First Resurrection*, being, as it seems, a prerogative to their sufferings above the rest of the Dead; who as they suffered with Christ in the time of his patience, so should they be glorified with him in the Reign of his Victory before the *Universal Resurrection* of all. *Blessed and Holy are they who have part in the First Resurrection, for on them the Second death hath no power; namely, because they are not in Via, but in Patria*; being a prerogative, as I understand it, of this *First* sort of *Reigners* only, and not of the *Second*. Thus I yet admit the *First Resurrection* to be \* *Corporal* as well as the *Second*, though I confess I have much striven against it; and if the Text would admit another sense less free of Paradox, I had yet rather listen unto it: but I find it not. Howsoever, to grant a *Particular Resurrection* before the *General*, is against no Article of Faith: For the Gospel tells us, *Matth. 27. v. 52, 53. that at our Saviour's Resurrection, The graves were opened, and many bodies of the Saints which slept arose, and went into the holy City and appeared unto many.* Neither was the number of them a small number, if we may credit the Fathers or the most ancient Records of Christian Tradition: For of this was that famous saying, || *That Christ descended alone, but ascended with a multitude*; which is found in the heads of the Sermon of *Thaddæus*, as they are reported by *Eusebius* out of the Syriack Records of the City of *Edeffa*, (Lib. 1. cap. ult.) in *Ignatius's* Epistle to the *Trallians*, and in the Disputation of \* *Macarius* Bishop of *Jerusalem*, in the first General Council of *Nice*, also in || *Cyrill's* Catechism. Nay this *Cyrill* of *Jerusalem*, *Chrysostome*, and others, suppose this Resurrection to have been common to all the Saints that died before our Saviour. (See the Bishop of *Meath*, *De Limbo Patrum.*) Howsoever it be, it holds no unfit proportion with this supposed of the *Martyrs*. And how it doth more impeach any Article of our Faith to think that may be of the *Martyrs* which we believe of the *Patriarchs*, I yet see not.

\* See in Book IV. the Authors 2d. Letter to D. *Middam*, where this is largely treated of. See also above in this Book in the Appendix to the Apocal. his Epist. ad *Amicum*, *De Resurrectione Prima*, &c. || Κατ' ἐν ὧν ὁ Χρὶς ἐβήκατο ἐκ τῆς γῆς, πολλὰ ὄντα. \* Vid. Aët. Concil. Niceni apud Gelas. Cyziceni. l. i. c. 23. al. 24. || In Catech. 14.

7. The *Second Resurrection* to be after the End of the 1000 years, *Justin Martyr*, by way of distinction, calleth *Τὴν καθολικὴν καὶ αἰωνίαν ὁμοθυμαδὸν ἀμα πάντων ἀνθρώπων*, the



the *Eternal and Universal Resurrection of all together*; namely, in respect of the former which was *Particular*, and but of some. And that it is common both to the *Godly* and to the *Wicked*, and not of the *Wicked* only, may appear, in that there are two Books opened for the Dead, (ver. 12.) whereof one is *the Book of Life*; which argues two sorts of Dead to be judged. Nor can I imagine how it can be otherwise, unless all the *Just* which live during the 1000 years be supposed to be immortal; which is a Paradox I dare not admit, understanding, not that all the *Individuals*, but that the *Body of the Church* here on Earth should successively Reign with Christ her Lord 1000 years. Besides, the attempt of the Nations after the Devil's loosing argues a State subject to mutability. As for those words of v. 14. which seem to intimate no other Dead then judged but the *Wicked*, because it's said, *That Death and Hades were cast into the lake of fire*, which is the *Second Death*; I suppose nothing else is meant thereby, but that Death was now quite vanquished, and that there should be no more Death of Body or Separation of Soul, but only the *Second Death*: As if it had been said, *Death and Hades* are now confined only to the *Lake of Fire*, which is the *second Death*; but the former Death of Bodies in the Grave, and the State of separate Souls in \* *Hades* was no more.

8. For *Gog and Magog*, who after Satan's loosing and before the last Resurrection shall gather together against the *Camp of the Saints* and the *Beloved City*, it cannot be literally understood of the Nations so called in the Old Testament. For there *Gog* the Prince, with the People of *Magog* come out of the \* *North-parts* where the posterity of *Magog* was seated. But *Gog and Magog* here are said to be Nations which are in the four quarters of the Earth. As therefore the *Apocalyptical Babylon* is not *Babylon* in *Chaldea*, but a Counter-type thereof, most like for *Universal Ambition* and *Metropolitanship of Spiritual Fornication*: so this *Apocalyptical Gog and Magog* is not the *Gog and Magog* of the North, but a Counter-type of them, which should after the same manner attempt against the *Beloved City* then, which the *Scythian Gog and Magog* (I mean the *Turk*) doth against the *Church of the Gentiles* now, and should before his last Ruine attempt against *Israel* at their return. And if there ever be an *Antichrist*, such as the Fathers describe, now will be the most likely time for him, when the Devil is loose but for a little season.

\* *Hades* is properly the place of Separate Souls, whether good or bad, after death.  
\* *Ezek. 38.15.*  
& chap. 39.2.

J. M.

A





A  
PARAPHRASE  
AND  
EXPOSITION  
Of the PROPHECIE  
OF  
St. PETER,

CONCERNING  
*The Day of Christ's Second Coming ;*  
DESCRIBED  
In the Third CHAPTER of his Second EPISTLE.

AS ALSO  
How the CONFLAGRATION, or Destruction of the  
WORLD by FIRE, ( whereof S. Peter speaks, ) and espe-  
cially of the Heavens, is to be understood.

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By  
JOSEPH MEDE, B. D.

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*The Fifth Edition, corrected in sundry places, and enlarged with  
some Additional Observations out of the Author's own Ma-  
nuscripts.*

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A  
 PARAPHRASE and EXPOSITION  
 OF THE  
 P R O P H E C I E  
 of S. P E T E R,  
 CONCERNING  
*The Day of Christ's Second Coming ;*  
 DESCRIBED

In the Third CHAPTER of the Second EPISTLE.

Verſes 1, 2.



*S*aint Peter exhorts the believing Jews, unto whom he writes, to be mindfu' of the words of the holy Prophets, (a) Eſay, Daniel and Malachi, concerning the coming of Chriſt to Judgment, and the Reſtauration then promiſed ; it being alſo confirmed by the Apoſtles of our Lord and Saviour.

*Note.* <sup>a</sup> If that which S. Peter here deſcribeth were foretold by the old Prophets, then muſt S. Peter be ſo expounded, as it may be ſhewn in them and agree with them.

Verſes 3, 4. For howſoever it were then believed both by Jews and Chriſtiansed Gentiles ; yet in (a) the laſt days ſhould come thoſe who, walking after their own deſires, ( or humors ) ſhould deny and deride the expectation of any ſuch (b) promiſe of the Day of Chriſt, ſaying, Where is the (c) promiſe of his coming ? Where is the New heaven and New earth you talk of ?

*Notes.* <sup>a</sup> This ἐσχάτον τῶν ἡμερῶν, or *laſt days*, ſhould ſeem to be the time of the Church's Apoſtaſie under Antichriſt, according to that of S. Paul, 1 Tim. 4. 1. *In the latter times ſome ſhall depart from the Faith, giving heed to ſpirits of error and doctrines of Demons.* For as the times of the fourth and laſt of Daniel's Kingdoms were the *laſt times* in general, during which Chriſt was to come and found his Church and Kingdom : ſo the *latter times* of the Fourth Kingdom, being that period of a Time, times and half a time wherein the wicked Horn ſhould domineer, are the *laſt times* of the *laſt times*, or *laſt times* in ſpecial.

<sup>b</sup> <sup>c</sup> I take *Promiſe* here for *Res promiſſa* the thing promiſed ; the *Antitheſis* implying that to be the meaning, viz. *The ſcoffers ſay, Where is the Promiſe of his coming ? Nevertheleſs we look for a New heaven and New earth, according to his Promiſe.*

But here is ſomewhat (Reader) in the application wherein thou mayeſt erre ; but be not thou uncharitable in thy cenſure, nor think I am. For although the crying down and condemning of the opinion of the *Chiliaſts* will be found to be near upon the beginning of the times of the Antichriſtian Apoſtaſie, ( which I ſuppoſe to be called the *laſt times* ; ) and that the utter burying of that Opinion falls within theſe times : yet thou muſt know, 1. That there is not the like reaſon of the firſt Authors of crying down a Truth, and of thoſe who led by their authority take it afterward, without further examination, for an Error. 2. To *ſcoff* is one thing, and barely not to believe is another. 3. 'Tis one thing to deny a *promiſe* ſimply, and another to deny or queſtion the *manner* thereof ; as alſo to rejeſt a Truth ſincerely propounded, and when it is intangled with errors, as that of the later *Chiliaſts* may ſeem to have been.

G g g

Verſe

Verse 4. *pars altera.* The reason of this their unbelief being, because they imagine there hath never yet since the creation of the World been any example of such a destruction and change ensuing it as this at the coming of Christ should be. For since the Fathers fell asleep, (say they) even since Adam died, all things have continued as they were from the beginning of the creation. Therefore the expectation of any such change of the World and the state of things therein (as is supposed) is vain and frivolous, and never to be fulfilled.

Note. As touching the Jews, and the impeachment of this Opinion amongst them in the latter times, I find amongst the Doctors of the *Gemara* or Gloss of their *Talmud* (which was finished about 500 years after Christ) a Tenet of one R. Samuel's often mentioded, *אין בין העולם הזה לימות המשיח אלא מעבור מלכות* כלומר: "That there was to be no difference between the present state of the world and the days of Messiah, but in respect of the bondage under the Kingdoms of the Gentiles only; thereby opposing the more ancient opinion and tradition of the *Renovation of the World*. After this time there appears to have been amongst the Jews a Sect of the followers of the opinion of this R. Samuel, which at length was greatly advanced by the authority of that learned *Maimonides*, who having drunk too deep of the *Philosophy of Aristotle*, (wherein he was admirably skilful) became a champion against the opinion of the world's renovation to be in the days of Messiah; and that upon this ground, *Quid mundus retinet & sequitur consuetudinem suam*: which saying he ascribeth to some other Rabbins of the same opinion before him, which for the sense and meaning is the self-same with that here of the scoffers, *All things (say they) continue as they were from the beginning of the creation*.

Nevertheless *Aben Ezra*, who lived not long after *Maimonides*, maintained still (as also others did) the contrary; and there are extant certain Discourses and Tractates amongst them purposely written of this Argument, and confuting the opinion of R. *Moses ben Maiemon* and his followers; as one called *שמים חדשים Celi novi*, proving the necessity of the *Renovation of the World*, and directed against cap. 29. lib. 2. of *Maimonides* his *More Nebachim*. Another by R. *Isaac Abarbinel*, called *מפעלות אלהים Opera Dei*, (out of *Psal.* 66. 5.) wherein all the arguments brought against the *Renovation* are confuted. And no doubt there are more of the like nature, which we know not of.

Verses 5, 6. But those who suppose this, (*οἱ τῶτο διλογτες*) that there hath never yet any such destruction and change befallen the Creation, and thence conclude there is no such nor shall ever be; they weigh and consider not the universal Deluge in the time of Noah (when the curse laid upon the creature for man's sin first solemnly took place) brought, as a like destruction, so a like change, upon the world for the degeneration of the creature, as this at the second coming of Christ shall be for the restoration and renovation of the same in the day of the glorious liberty of the children of God. For the Heavens were of old, and the globe of the Earth, consisting partly [*ἐξ ὕδατος*] of water, (viz. that of the Great deep) and partly (a) [*ἐν ὕδατι*] amongst water, to wit, the clouds and floud-gates of heaven hanging about it; all framed by the word of God: By which waters [*ἐν ὧν ὕδατων*] the world which then was, being overwhelmed with water, perished; as it is written, *Gen.* 7. 11, &c. In the 600. year of Noah's life, in the second month, the 17. day of the month, were all the Fountains of the Great deep broken up, and the Floud-gates (or Cataracts) of heaven were opened: and verse 18. And the waters prevailed exceedingly upon the earth — And all flesh died that moved upon the earth, both of fowl, and of cattel, and of beast, and of every creeping thing, and every man — verse 21.

\* 2 Tim. 2. 2.  
Διὰ μαγνήτων  
πολλῶν, inter  
multos testes.  
Vide Notas B.

Note. <sup>a</sup> Διὰ sometimes signifies *inter*, amongst, or *in the midst of*, as if it were \* διὰ μέσων. So *Herodotus*, διὰ νήσων, *inter insulas*. Howsoever we render the Preposition, I suppose S. Peter by his διὰ ὕδατος means the superior water, which together with that of the Sea or Great deep concurred to the drowning of the World, as appears by the place of *Genesis* alledged.

Verse 7. But the Heavens and the Earth (that is, the World) which is now, by the same word are kept in store, reserved unto (a) fire at the Day of Judgment and perdition of ungodly men; according to the prophecy of Daniel (c. 7. v. 10, 11.) who saw a fiery stream issuing



issuing and coming forth before the Judge of the world, and the body of the fourth Beast burned therewith: And of Esay (chap. 66. 15, 16.) who saith of that day, That the Lord shall come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire: And that by fire and by his sword, (i. e. by his sword of fire, *ἐν δίδουοῖν*) the Lord would plead with all flesh, and the slain of the Lord shall be many (b). So also Mal. 4. 1. That the great and terrible day shall burn as an oven, and all the proud and all that do wickedly shall be stubble, which at the coming of that day shall be burnt up.

Notes. <sup>a</sup> From this proportion which the Judgment to come by Fire hath unto that which was by Water in the Deluge, Irenaus calls it *Diluvium ignis*, Lib. 5. cap. 29. *juxta Edit. Fevardentii.*

<sup>b</sup> It may be it is of this day the same Prophet Esay also speaks chap. 9. 5. where he saith, The battel of the Messiah should not be as the battel of the warrior, with confused noise, and garments rolled in blood; but with burning and fuel of fire. For the old Prophets (for the most part) speak of the coming of Christ indefinitely and in general, without that distinction of First and Second coming, which the Gospel out of Daniel hath more clearly taught us. And so consequently they spake of the things to be at Christ's coming indefinitely and altogether, which we, who are now more fully informed by the revelation of the Gospel of a two-fold coming, must apply each of them to its proper time: those things which besit the state of his First coming, unto it; and such things as besit the state of his Second coming, unto his Second; and what befits Both alike, may be applied unto Both.

Verse 8. But whereas I mentioned (saith S. Peter) the Day of Judgment, lest ye might mistake it for a short day, or a day of a few hours, I would not, beloved, have you ignorant, that One day with the Lord is as a thousand years, and a thousand years as one day (a).

Note. <sup>a</sup> Thus I expound these words by way of a preoccupation or premunition; because they are the formal words of the Jewish Doctors when they speak of the Day of Judgment or Day of Christ, as S. Peter here doth, viz. *יום אחר ה'קנה*, *אלף שנים*, *una dies Dei Sancti Benedicti sunt mille anni*. And though they use to quote that of the ninetyeth Psalm, (*Mille anni in oculis tuis sicut dies hesternus*) for confirmation thereof; yet are not those words formally in the Psalm. So that S. Peter in this passage seems rather to have had respect to that common saying of the Jews in this argument, than to the words of the Psalm; where the words [One day with the Lord is as a thousand years] are not, though the latter part of the sentence [A thousand years as one day] may allude thither; as the \* Jews also were wont to bring it for a confirmation of the former.

\* Trad. R. Ketine in Gemara Sanhedrin, Midrasch, Tehillim super Ps. 90.

2. These words are commonly taken as an argument why God should not be thought slack in his promise (which follows in the next verse: ) But the first Fathers took it otherwise; and besides, it proves it not: For the question is not, whether the time be long or short in respect of God, but whether it be long or short in respect of us; otherwise not only a thousand, but an 100 thousand years are in the eyes of God no more than one day is to us, and so it would not seem long to God, if the Day of Judgment should be deferred till then.
3. Let the judicious consider it, whether this passage so prone to be taken in the exposition I have given, yea and alledged to that purpose, were not some part of a motive to the zelotical Anti-chiliasis (whereof Eusebius, whom we trust, was none of the least) to be so willing and ready to question the authority of this Epistle, as they did also at the same time of the Apocalypse. The pretence against this Epistle was, because it wanted the testimony of allegation by the first Fathers. But [Dies Domini sicut mille anni] quoted both by Justin Martyr and Irenaus, is not out of the ninetyeth Psalm, as they took for granted, (for there are no such words) but out of this Epistle of Peter, who applies it to the Day of Judgment, which he calleth *ἡμέρα Κυρίου*, the Day of the Lord. Consider it.

Verse 9. *And though this Day be long deferred, yet is not the Lord slack concerning his promise (as some men account slackness, as if he had alter'd his purpose, or meant never to perform it;) but the cause of this delay is his long-suffering towards us (a) of the seed of Israel, not willing that any should perish at that day, but that our whole Nation should come unto repentance, (b) which, if that Day should surprise them in their unbelief, must inevitably perish with the rest of the enemies of Christ.*

Notes. <sup>a</sup> S. Peter speaks and writes in this Epistle to his brethren the Jews, as appears by the first verse of this chapter.

<sup>b</sup> Therefore the same S. Peter in his first publick Sermon to his Nation in the Temple, after the sending of the Holy Ghost, (Acts 3. 19, &c.) exhorts them to repent and be converted εις το εξαλειφθαι τας αμαρτίας αυτων, for the washing away of their sins, That so (οπως αν) those times of refreshing and restitution of all things, which God had spoken by the mouth of all his holy Prophets, might come; which till then were to be suspended.

Object. But God could have hastened the Jews conversion, if it had pleased him.

Resp. But it stood not with the œconomy of his Justice, when the Jews had rejected Christ, their expiation, to grant them this grace, until they should have fulfilled a time of penance for all the sins of their Nation, even from the first time they were a people until the last destruction of Jerusalem. For since they would none of their pardon and atonement by Christ, (with respect unto whose coming God had so long spared them; for all their expiation by Sacrifice looked unto him) God would not bate them an ace of the judgment they had merited, but would visit all the former sins of their Nation upon them, from the golden Calf, until their crucifying and final rejecting of their Messiah.

Verse 10. *But as for the manner of the coming of this great Day of the Lord, it shall be suddenly and unawares, as a thief in the night, in which the (a) Heavens with a crackling noise of fire shall pass away, and the σιχέα (a) or host of them shall melt with fervent heat; the Earth also and the works therein shall be burned.*

Note. <sup>a</sup> What these Heavens are, and why I render σιχέα the host of them, and how this Conflagration is to be understood, I will shew when I have done my Paraphrase.

Verse 11, 12. *Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, to make our selves fire-proof, and such as may abide the day of refining? As namely becometh those who by faith look for and hasten the coming of the Day of the Lord, wherein the Heavens being on fire shall be dissolved, and the host of them melt with fervent heat. For our life and conversation ought to be suitable to our faith, and we are so to walk as if that were always present which by faith we look for.*

Verse 13. *But this Conflagration ended, (whatsoever those scoffers say who question the promise of Christ's second coming) we look, according to his promise (Isa. 65. 17. & 66. 22,) for a New heaven and a New earth, (that is, a new and refined state of the World) wherein righteousness shall dwell, according as the same Prophet saith, chap. 60. 20, 21. The Lord shall be thine everlasting light, and the days of thy mourning shall be ended; Thy people also shall be all righteous, they shall inherit the land (or earth) for ever.*

Verse 14, 15, 16. *Wherefore, beloved, (seeing that ye look for such things at his coming) be diligent that ye may be found of him in peace, without spot and blameless; and account the long-suffering of God in the delay thereof to be for salvation. Even as our beloved Paul also, (one of the Apostles of our Lord, who confirmeth these words of the holy Prophets) according to the wisdom given unto him, hath written unto you; enforcing the like exhortation unto holiness of life, from this our faith and expectation of the Lord Jesus his appearing to judgment, which we now make unto you; namely Heb. 12. 14, 28, 29. As also in all his Epistles, speaking in them of these things, viz. Rom. 2. 4, 5, 6, 7. | 1 Cor. 1. 7, 8. & 3. 13. | 2 Cor. 5. 9, 10, 11. initio, & 7. 1. | Phil. 1. 10. & 2. 15, 16. also 3. 20, &c. | Coloss. 3. 4, 5. | 1 Thess. 2. 12. & 3. 13. denique 5. 23. | 2 Thess. 1. 8, &c. 1 Tim. 6. 14, 15. | Tit. 2. 12, 13.*

Verse 16. *Εν οίς, Amongst which things concerning the second coming of Christ are some things hard to be conceived, which those which are unlearned and not well sealed in the*



the Faith, like unto these Scoffers, stumble at, as they do at other Scriptures, taking occasion thereby to stagger and doubt of the truth of God; so perverting the Scriptures from their right end, by making them the means of their own destruction, which were given by God as a means whereby they might believe and be saved.

How this *Conflagration of the World* whereof S. PETER speaks, and especially of *the Heavens*, is to be understood.

FOR resolution of this Question, I must premise some things, to make the way thereto the more easie.

1. That in the old Hebrew language, wherein the Scripture speaks, there is no one word to express that *Compages* of the superior and inferior bodies, which we call *Mundus*, but those two words, *Heaven* and *Earth*, שמים וארץ joyned and put together, only: So that when S. Peter saith, *The World which then was, perished by water; but the Heavens and the Earth which are now, are reserved to fire*, he might as well have said, according to his meaning, *The Heavens and the Earth which then were, perished by water; as the World that now is shall by fire*. For the words [*Heaven and Earth*] joyned imply no more in the one (according to the Scripture's notion) than the single word *Mundus* or *World* doth in the other, being applied to the history of the great Deluge: As also a *New heaven* and a *New earth* is the same notion with that in our expression, when we say, a *New World*, that is to say, *Nova rerum facies, nova rerum conditio*; which we otherwise apply to very small and even particular and domestical changes, when we say, *Here is a new World*; which the Hebrew would or might express, *Here is a new Heaven and a new Earth*.

2. That it is not like that any other *World*, or *Heaven and Earth*, shall perish by *Fire*, than such a one as heretofore perished by *Water*: For so the *Antithesis* imports, viz. *The World, or Heaven and Earth, which then was, perished by water; the Heaven and Earth which now is, is reserved for a destruction by fire*. Now the *World* which perished by *water* was no other than the *sublunary World*; the *Heaven* whereof is that which we call *Aire*, but the Scriptures *Heaven*: which *sublunary Heaven*, together with the *Earth*, was marred by that general Deluge; and the creatures belonging to them both either wholly destroyed, or marvellously corrupted from that they were before. Such a *World* therefore, and no other *Heaven and Earth*, shall undergo this second deluge of *Fire* for restauration, which before suffered the deluge of *Water* for corruption.

3. Observe also, for the better understanding of S. Peter's meaning, That the word Στοιχῆα, which we in this place are wont to turn *Elements*, is not like to be understood in the notion of the Greek Philosophy, whose terms and notions the Scripture useth not; but otherwise divideth the *World*. Nay further, in this place it cannot be so understood; for that the Hebrew division of the *World* into *Heaven and Earth* is here expressed, and these Στοιχῆα distinguished from them both. But when the whole *World* is divided into *Heaven and Earth*, εἰς τὸ ἄνω καὶ τὸ κάτω, by *Earth* is meant the *Earthen Globe*, which S. Peter saith is ἐξ ὕδατος συνεστῶσα, and so the *Water* and *Earth* are both included in the sole name of *Earth*: in *Heaven* the *Air* is included. Thus three of the Philosophical *Elements* are bestowed. The fourth is the *Fire*: but this is that which is to burn the Στοιχῆα, and so none of the Στοιχῆα to be burnt. And if any of these *Elements* could be exempted from this division into *Heaven and Earth*, besides the *Fire*, as namely the *Air*; yet could not that, nor any one of them alone, be Στοιχῆα in S. Peter; for Στοιχῆα notes more than one.

It must needs therefore be that Στοιχῆα here meaneth something else. Let us see if we can find out what it is. Mark then S. Peter's order, οἱ ὕενοι καὶ Στοιχῆα, then γὰρ καὶ τὰ ὄντα ἀντὶ τῆς γῆς. By which correspondence it should seem that Στοιχῆα should be some furniture belonging to *Celum*, as τὰ ἔργα are the buildings and whole furniture of *Creatures* belonging to *Terra*; which furniture of both, but especially that of the *Heaven*, the Scripture calls צבאם the *host* of them, Gen. 2. 1. *The heavens and the earth were finished, וכל צבאם and all the host of them*; LXX. ὁ κόσμος. ἀντὶ τῆς γῆς.

Vulg. *Ornatus eorum*. Nay, seeing the whole World is nothing else but the *Heaven* and the *Earth*, and what is contained in them, (i. e.) *exercitus eorum*; and seeing *Heaven* and *Earth* are both here distinctly named, and τα ἔργα put for the *host* of the *Earth*; it must needs be that στοιχεῖα, named as a distinct thing from all three, should note the *host* of *heaven*: and so the meaning of S. Peter should be, when he saith οἱ ἄγγελοι καὶ στοιχεῖα, as if he had said, οἱ ἄγγελοι καὶ στοιχεῖα τῶν ἄστρον, the *Heavens* and the *host* thereof; or, τὰ ἐν αὐτῶν στοιχεῖα, as he says, γῆ καὶ ὅσα ἐν αὐτῇ ἔργα, the *Earth* and the *works* therein.

But how, will some man say, should στοιχεῖα come to have this notion? I answer thus, The Hebrew verb צבא signifieth, *in ordine militari sto, incedo*, and so answers to the Greek verb εἰχω, which is expounded ἐν τάξει παραγίνομαι, i. e. *in ordine militari incedo*: Vide Scap. ex Etymolog. Accordingly the LXX render the Hebrew צבא παρατάττομαι, i. e. *in procinctu sto, instructa acie sto*. Now if the verb צבא signifie the same with the Greek εἰχω, why may not the Hebrew Noun צבא (which we turn *exercitus*) be rendred στοιχεῖον; the *Hellenists*, or *Greekish Jews*, as in other words, so here, following the Etymology from εἰχω, and having an eye more to their own native language than to the use of *Greece*? It would be long to shew in how many words they, and the Greek Scriptures written according to their Dialect, use notions which the Greeks used not; namely, respecting some conformity or other in their own tongue. The works of the learned in sacred Criticism are of late full of such observations, whereby many difficulties and obscurities in Scripture become clear and easie. Nevertheless the Gentile Greeks themselves use Στιχῶν and Στοιχῶν (which come of the same verb εἰχω) in the same sense we plead for, viz. for *ordo militaris*, Military array: Why may not then the *Hellenists* (so the \* *Greek Jews* are called) do the same with Στοιχεῖον, being for the Etymology every way as fit? seeing also they are otherwise wont to permute significations from vicinity of sound?

For a further confirmation of this notion of Στοιχεῖον I contend for, I will add what I have met with to that purpose. Schickardus, a learned professor of the Oriental tongues at *Tubing*, in his *Bechinath happieruschim*, pag. 44. hath discovered out of *Ramban's*, or *R. Moses ben Nachman's* Preface in *Pernsche hattorah*, two passages taken out of the Chaldee copy of the *Wisdom of Solomon*, which that *Rabbi* had seen; whereby the said Schickardus proveth against S. Jerome, that the Greek is not the Original, but was translated out of Chaldee. The passages which this *Ramban* quoteth thence are chap. 7. v. 5, 6, 7, and part of the 8. and again, v. 17, 18, 19, 20, 21. In the last of which quotations, because there is in the Greek ἐνέργειαν στοιχείων, I greedily looked what word in the Chaldee answered here to στοιχείων, which I found to be מולות, which those who have skill know to signifie the *Planets*, 12 Signs or Constellations of *Heaven*, as being the same with the Hebrew \* מולות. Στοιχεῖα therefore here are *Stars* and *Planets*; which I shall not need prove to be the *host* of the *Ethereal heaven*: yea and perhaps too מולות and מולתא are derived of the verb אול ire, as στοιχεῖον is of εἰχω.

Now we know the Scriptures make three heavens: 1. The *Air*, or *Sublunary heaven*; 2. The *Ethereal*, or *Starry heaven*; 3. The *heaven of Glory*, or *Empyrean heaven*. Every of these heavens have their *host* or *army*. The *host* of the *heaven of Glory* or the third heaven are the *Angels* and *blessed Spirits*: The *host* of the *Ethereal heaven* are the *Stars* and *Planets*: The *host* of the *Aereal* or *Sublunary heaven* are either *visible*, as the *Clouds of Heaven* (νεφέλαι τῶν ἄστρον) and other *Meteors*, as also the rest of the creatures mansioning therein, as the *Fowls of heaven* (πετεινὰ τῶν ἄστρον) or *invisible*, viz. the *wicked Spirits* and *Devils*, whose Prince, *Satan*, is called the *Prince of the power of the Air*, Eph. 2. 2. and his *host* κοσμοκράτορες, *rulers of the world*, that is, of the *Sublunary world*; and τὰ πνευματικά τῆς πονηρίας ἐν τοῖς ἐπουρανίοις, *wicked spirits in heavenly places*, namely in the lowest or *sublunary heavens*, Eph. 6. 12. And whether S. Paul. Gal. 4. 8, 9. and Col. 2. 8, &c. includes not some of those under his στοιχεῖα τῶν κόσμου, I cannot affirm: let the Learned further consider it, when namely he speaketh to and of *Gentiles*, and not *Jews*.

HAVING hitherto prepar'd the way, let us now come closer home to S. Peter, whose words evidently import that some of these *Heavens*, or all of them, shall suffer a *Conflagration* at the *Day of Christ*. Not all of them; for who ever put the *Empyrean heaven* in that reckoning? And for the *Ethereal heaven*, he that considereth both the *supereminent nature* and *immensity* thereof, and of those innumerable bodies therein, in regard of which the whole *Sublunary world* is but a point or centre; and that it no way can be proved that ever those bodies received any curse for mans sin, or contagion by the world's deluge, or that any enemies of God dwell in them to pollute

\* See the Syriack, Acts 9. 29. where Ἑλληνιστὰς are turned *Judei qui loquebantur Græcè*.

\* I have since looked in the Preface of *Ramban*, where I found those Chaldee passages mentioned, which the *Rabbi* translates into Hebrew; and for the Chaldee which answereth to ἐνέργειαν στοιχείων, he renders מעשה מולות



Into them; he that considereth this, will not easily be induced to believe that the Fire of the day of Judgment should burn them. It remaineth therefore that the *sublunary heavens* only with their *φοιχέαι* are to be the subject of this *Conflagration*.

These Heavens, saith S. Peter, *λυθήσονται*, i.e. *solventur*, shall be dissolved, and their *φοιχέαι* shall melt with fervent heat. 'Tis a Metaphor taken from the refining of metalls, *quæ igne solvuntur ut purificentur*, which are melted in order to their purifying and refining. So that *οἱ ἄρα οἱ πνεύμενοι λυθήσονται* is as much as *Cæli igne addibito conflabuntur*. This to be the meaning of *λυθήσονται* appears, because S. Peter himself interprets *solvi* to be *liqueferi*. For having in the tenth verse said, *φοιχέαι λυθήσονται*, i.e. shall be dissolved, he in the twelfth verse repeating it says, *φοιχέαι τηκίσεσθαι*, i.e. shall melt: Now melting is for refining and purifying. Nor is the word *πυρῶν* averſe from this notion, the LXX using *πυρῶ* for the Hebrew *עָרָר*, as in the Psalms more than once: *The words of the Lord are as refined or tried silver*, LXX. *ἀργύρεον πεπυρωμένον*, Psal. 12. and so elsewhere. But when the *sublunary* heaven shall be thus refined, even the *Ethereal* lights of the Stars, of the Sun and Moon, &c. will appear to those on earth much more glorious than now they do, as sending their raies through a purer *Medium*; so that all the world to us-ward shall be as it were renewed.

As for *παρελεύσονται* (or *passing away*) verse 10. it is an Hebraism, signifying any change or going of a thing from the state wherein it was, and answers to the verb *הָלַח*, which signifieth both *transire* and *mutari*, as *עָבַר* also in Chaldaism doth. And Schindler notes, that Psal. 102. the Arabick for *יִחַלְפוּ*, *mutabuntur*, hath *יִתְעַכְּרוּ*, *transibunt*. In the twelfth verse it is expounded by *λυθήσονται* but *λυθήσονται*, I have already shewed, is commuted with *τηκίσεσθαι*. They therefore all three of them signify one and the same thing: and I see no reason why we should imagine a greater emphasis in *παρελεύσονται* for an utter abolition in the destruction by fire, than was before implied in *ἀπώλοντο*, when he spake of the destruction by water: *ὁ τότε κόσμος* (saith he) *ὕδατι καταλυθεὶς ἀπώλετο*, verſ. 6.

But what shall become of the *invisible host*, which I named as part of the *φοιχέαι* of this *Sublunary* heaven, viz. those *πνευματικά τῆς πονηρίας*, the army of wicked and unclean spirits? shall the Fire of the last Judgment touch these? I answer; Though the operation of the Fire shall not be upon them to burn them, yet shall they also suffer by this fiery judgment, being thereby to be exiled and dejected from those high mansions, and bestowed in some lower place. For so that of Jude seems to imply; *The Angels* (saith he) *which kept not their first estate, but left their own* (or proper) *habitation, he hath reserved to [be bound with] everlasting chains of darkness, at the Judgment of the great Day. Vide Piscat. in hunc locum.*

And this seems to me to be the most literal and unforced exposition of this description of S. Peter, of the *Heaven and Earth's conflagration at the Day of Christ*, and so to be preferred before any other.

BUT if a *Prophetical strain* or *Scheme* may be here admitted, there is another way of explication, which yet in the conclusion will come to the same purpose the former did, although the way thereto be not the same. And certainly our Saviour in the Gospel describing the coming of this Day, useth a *Prophetical* expression: *The sun* (saith he) *shall be darkned, and the Moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.* For if this be taken literally, whither shall the Stars fall from heaven, which are either as big, or many times bigger than the globe of the earth? where shall there be room for them? If such a Scheme then be supposed in S. Peter's description, the explication may be after this manner.

*Mundus* or the *World* (to omit other particular acceptions) is, according to the Scripture's use, either *Mundus continens*, or *Mundus contentus*; (give me leave to use these terms for distinction sake.) By *Mundus continens* I mean the *Compager* and frame of the *Physical* heaven and earth, wherein the rest of the creatures are contained: by *Mundus contentus*, the state or body of the inhabitants and Kingdoms of the earth. Now to whatsoever the notion of *Mundus* is applicable, there is also supposed to be an *Heaven* and *Earth*, as being the names and parts whereby the Scriptures express the *World*. The *Heaven* then of this *Political world* is the *Sovereignty* or *Sovereign* part thereof; whose *Host* and *Stars* are the powers ruling that world: In the highest place *Gods* and *Idols*; next, *Kings*, *Princes*, *Peers*, *Counsellours*, *Magistrates*, and other such Lights shining in that Firmament. And at such a meaning and

and no other ( it being an Oriental notion ) may aim ( for ought I can see ) that supposed fastuous style of *Sapores* King of *Persia* to *Constantinus* the Emperour, *Rex Regum Sapores, frater Solis & Luna, particeps. (i. e. socius) Siderum, Constantio fratri salutem.* But to go on : *The Earth is the Peasantry or vulgus hominum, together with the terrestrial creatures serving the use of man.*

Of such a Heaven and Earth as this is, the Lord speaks in the Prophecie of *Haggai*, Ch. 2. v. 6, 7. *Tet once, it is a little while, and I will shake the heavens and the earth, both the sea and the dry land; And I will shake all Nations, and the desire of all Nations shall come.* And again v. 21, 22. *I will shake the heavens and the earth; And I will overthrow the Throne of Kingdoms, and I will destroy the strength of the Kingdoms of the Heathen, &c.* Of such a Heaven and Earth speaks *Jeremy*, Chap. 4. 23. *I beheld the earth, and it was without form and void (תהו ובהו) and the heavens, and they had no light: viz. as if the World were turn'd into the old Chaos again, Gen. 1.* See the rest which follows. Of such Heavens and an Earth speaks the Lord in *Isaiah* ch. 51. 15, 16. namely of the Heavens and Earth of the World or State of *Israel* : *I am (saith he) the Lord thy God, who divided the sea, (to wit, the Red sea) when the waters thereof roared; the Lord of Hosts is his name: And put my Words (i. e. my Law) in thy mouth, and covered thee in the shadow of my hand, (i. e. protected thee in thy march to Canaan, &c.) that I might plant the Heavens, and lay the foundations of the Earth, (i. e. make thee a State, and build thee into a Political World) and say unto Sion, Thou art my people.* Of such a kind of Heaven speaks the same Prophet, ch. 34. 2, 4, 5. *The indignation of the Lord is upon all Nations, and his fury upon all their Armies, &c. And all the host of Heaven shall be dissolved, and the Heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the Vine, and as a falling fig from the fig-tree. For my sword shall be bathed in Heaven: behold it shall come down upon Babel, &c.* See the rest, and know that this destruction of *Edom* is prophesied of in no less Hyperbolical a strain by *Obadiab*, and *Jeremy* c. 49. from v. 7, to 22. *Ezek.* 35. tot. & 25. 12. which I note, lest any man wondring at the Hyperbole of this of *Esay*, should think it applicable only to the Day of Judgment. And that such Schemes as these were usual to the Nations of the Orient, may appear not only by the Chymical Philosophy derived thence, ( which makes Heaven and Earth and Stars in every thing ) but from the testimony of *Moses Maimonides*, who ( *More Nebuchim* par. 2. c. 29. ) affirms that the *Arabians* in his time in their vulgar speech, when they would express that a man was fallen into some great calamity or adversity, used to say, *Cælum ejus super terram ejus cecidit.* No question these Schemes were as familiar to them as our Poets strains and expressions are to us, though of another genius: ours are borrowed from fables, stories, persons, places; theirs were from the frame of the World, the Sun, Moon, Stars and Elements, &c.

Compare  
Lam. 2. 1.

If such a notion of *Cælum* and *Terra* may have place in this place of *Peter*, ( and why may he not, uttering a Prophecy, borrow a Prophetical strain ? ) it may easily appear what Heaven and Earth the Fire at Christ's second coming shall burn up and consume, viz. the Heaven and Earth of the contained world, such as those which the former judgment by water overwhelmed and destroyed; the world of wicked States and men, high ones and low ones, Princes and Peasants, man and beast; according to that twice-repeated passage, *Isa.* 2. 11, 17. ( which the ancient Jews interpreted of the Day of Judgment, ) *The loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day: And the Idols ( these are part of the host of the Heaven we speak of ) he shall utterly abolish.* And of such Heavens and *κοίτηα* as these, it mattereth not though we understand an absolute destruction, ( namely, of so much as shall be burned ) as was in the Deluge of *Noah* : and so likewise of the Earth and works thereof. But whereas by the universal Deluge, though only the *Mundus contentus* perished, yet nevertheless the *Mundus continens* was therewith corrupted and depraved; in the destruction by Fire it shall be otherwise; for the world of wicked ones being destroyed, the Heaven and Earth which contained them shall be purged and refined for the righteous to dwell therein.

This Exposition I put but in the second place, because where the proper sense of the letter may be kept, I prefer it before any other.

To conclude, If any there yet be whom neither of the former Expositions can satisfy, but will needs have the fire and burning here spoken of to be that whereby the World is to be utterly annihilated; I could answer, That the Day of Judgment is a thousand years, and this Fire, though it be to be *ἐν ἐκείνῃ ἡμέρᾳ, in that day*, yet shall



shall it not be in the beginning, but end thereof : The beginning being but a destruction of the enemies of Christ and the Kingdom of Satan, and then a restoration ; the end, a destruction of the whole creature it self by utter annihilation : and then S. Peter's words, ver. 13. to be construed after this manner, *That howsoever the Heavens and the Earth shall at length be dissolved by fire ; nevertheless before that shall be, we look for a New heaven and a New earth* ( i. e. a new world or restoration ) *to precede this abolition ; according to his promise, Isa. 65. 17. & 66. 22.*

But such an exposition, methinks, would not suit so well with that which I take to be S. Peter's chiefest scope in this passage, nor with the words of the holy Prophets he pointeth at, which seem to speak only of a *Fire* which should precede a restoration, and not of that which should cause an utter abolition of the world.

And as concerning such an utter abolition of the whole frame of Heaven and Earth after the Oeconomy of the redemption and victory of Christ shall be finished, it seemeth to me a mystery which hath no bottom. Howsoever I am not perswaded this place of S. Peter should mean any such thing. Those passages, *Job 14. 12. and Apoc. 20. 11.* may seem to be of more moment. And if any such annihilation shall be, it stands more with reason it should be by the immediate power of God, without the instrument of any creature, than by *Fire* ; and that he who at first brought it out of nothing without any creature's help, should reduce it again to nothing without the help of any creature.

Δόξα τῷ Θεῷ παντοκράτορι.

*A Collection of some passages in the ancient Fathers, shewing  
that by Στοιχεῖα are meant the Host and Furniture  
of Heaven, &c.*

**I**USTINUS M. Apol. 1. pro Christianis, statim ab initio. Ὁ Θεὸς τὸν πάντα κόσμον ποιήσας, καὶ τὰ δῆγματα ἀνθρώποις ὑποτάξας, καὶ τὰ ἑρμένα ΣΤΟΙΧΕΙΑ εἰς αἵξιν καρπῶν καὶ ὥρων μεταβολὰς [ Sic leg. non μεταβολαῖς ] κοσμήσας, &c. Interpres non intellexit.

Ita accipit THEODORETUS Στοιχεῖα ad Galat. cap. 4.

Apud THEOPHILUM *Antiochenum* Luminaria & Astra veniunt nomine Στοιχείων. Lib. 1. — Τῷ ἡλίῳ ἐλαχίστῳ ὄντι στοιχείῳ. — Et Paulò post — στοιχείων τὸν εὐτακτὸν δόμον. Lib. 2. Τετάρτῃ ἡμέρᾳ ἐγένοντο φωστῆρες. Ἐπειδὴν ὁ Θεὸς προγνώσκει ὡς ἡπίστατο τὰς φλυαρίας τῶν ματαίων φιλοσόφων, ὅτι ἐμελλον λέγειν ἀπὸ τῶν Στοιχείων εἶναι τὰ δῆτ' τῆς γῆς φύσιν, &c. Ideo προγενέστερα γέγονεν τὰ φύλα καὶ τὰ σπέρματα τῶν στοιχείων. Ibid. — Nec solum idolorum cultum \* Lex Divina inhibet, ἀλλὰ καὶ τοῖς Στοιχείοις, ἡλίῳ, σελῶν, καὶ τοῖς λοιποῖς ἀστερὶς προσκυνεῖν. Vide & quæ sequuntur.

\* Reffut  
Deut. 4. 19. &  
17. 3.

In Epistola POLYCRATIS ( Episcopi Ephesini ) apud Eusebium lib. 3. cap. 25. de obitu *Philippi & Joannis*. — Καὶ ὁ κατὰ τὴν Ἀσίαν μεγάλη Στοιχεῖα κεκοιμήται, ὅτινα ἀναστήσεται τῇ ἐσχάτῃ ἡμέρᾳ τῆς παρουσίας τοῦ Κυρίου — μεγάλα στοιχεῖα. Verte jam *Magna Luminaria*.

AUTHOR Quaestionum ad *Antiochum* inter opera *Athanasii*, Quaest. 37. ( vel 16. ) *solem* στοιχεῖον nuncupat. — Ἐκ τοῦ λαμπροτέρου στοιχείου ( *solem* intelligit ) τὸν τῶν πάντων στοιχείων [ ὑπερλαμπρόν ] Θεὸν γεγενημένον.

De voce *Elementi*, vide CYPRIANUM in Exhort. ad Martyr. cap. 1.

J. M.

Of

## Of the FIRE at Christ's Second Coming.

*An Extract of Mr. Mede's Letter to Mr. N. E.*

relating to some Passages in this Treatise upon 2 Pet. 3.

2 The. 1. 8.

— **C**hris̄t our Lord shall come, when the *Beatum Millennium* is to begin, ἐν πυρὶ φλογός, in flaming fire; by the Divine and miraculous efficacy whereof the *World* that now is shall be refined, and delivered from the bondage of corruption which came upon it for the sin of Man.

This Fire of Christ's coming, and no other, was that *Ignis Purgatorius* which some of those first Fathers harped on: namely, they supposed this *Divine Fire* should stretch even to the *souls* of the dead; and that such as had departed out of this life not fully purged of sin by Repentance here, should not be found *Fire-proof* at that day, but be refined *cum mora & dolore* before their resurrection. See that of Cyprian Epist. 52. *Aliud est ad veniam stare, aliud ad gloriam pervenire; aliud misum in carcerem non exire inde donec solvat novissimum quadrantem, aliud statim fidei & virtutis accipere mercedem; aliud pro peccatis longo dolore cruciatum emundari & purgari diu igne, aliud pendere in Die iudicii ad sententiam Domini, aliud statim à Domino coronari.* Compare that of Irenæus lib. 1. c. 2.— *Christum in suo de cælis adventu τοῖς δίκαιοις & τὰς ἐντολὰς αὐτῆ τέλει ποιήσει, τοῖς μὲν ἀπ' ἀρχῆς, τοῖς δ' ἐκ \*μετανοίας ζῶντων χαρισάμενον δωρήσασθαι*— This conceit sure had its ground from that of Paul, 1 Cor. 3. 13. *The day (viz. of Judgment) shall declare, [what is combustible in our works] because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is: and upon that exhortation of Peter, 2 Pet. 3. 14. Yet did they, at least some of them, expect another fire at the end of the thousand years for the destruction of Gog and Magog, &c.—*

\* Μετανοία  
hic pro pœna  
posita videtur,  
non virtute &  
quam pœnam  
in mora resur-  
rectionis con-  
stituit Tertul.

J. M.

Some *Excerpta* out of the Fathers concerning  
the Renovation of the World.

Tertullianus lib. 3. adversus Marcionem, cap. 24.

**N**am & confitemur in terra nobis Regnum repromissum; sed ante cælum sed alio statu: utpote post Resurrectionem in Mille annos, in civitate divini operis Hierusalem cælo delatâ, quam & Apostolus Matrem nostram sursum designat, & politeuma nostrum, id est, municipatum, in cælis esse pronuncians, alicui utique cælesti civitati eam deputat. Hanc & Ezechiel novit, & Apostolus Joannes vidit. Hanc dicimus excipiendis resurrectione sanctis, & refovendis omnium bonorum utique Spiritualium copiâ in compensationem eorum quæ in seculo vel despeximus vel amisimus, à Deo prospectam. Siquidem & justum & Deo dignum illic quoque exsultare famulos ejus, ubi sunt & afflicti in nomine ipsius. Hæc ratio Regni cælestis. [N.B. Sic vocat quod in terris futurum asserit, utpote de cælo live cœlitus; vel in quo cœlestis & Angelica vivetur vita.]

Post cujus Mille annos, intra quam ætatem concluditur sanctorum Resurrectio, pro meritis maturius vel tardius resurgentium, tunc & mundi destructione & iudicii conflagratione commissâ, demutati in atomo in Angelicam substantiam, (scilicet per illud incorruptele superindumentum) transferemur in cæleste Regnum.—

In the Former of these testimonies we have Tertullian's authority for the applying of Ezechiel's Temple to the New Jerusalem: In the latter, for the time of the world's conflagra-



### Book III. An Appendix to the foregoing Paraphrase and Exposition. 619

conflagration and its destruction, *Tertullian* differs from the rest, I am sure from *Irenæus*. Unless by *judicii conflagratio* (*Vide enim de spectaculis c. 30.*) he meaneth that of *Gog and Magog*, *Apocal. 20. 9.* But I think he doth not.

*Idem*, de Resurrectione Carnis, cap. 25.

*Etiam in* <sup>a</sup> *Apocalypsi Joannis ordo temporum sternitur, quem Martyrum quoque animæ* <sup>a Apocal. 6.</sup>  
*sub altari ultionem & judicium flagitantes sustinere didicerunt; ut prius & orbis de* <sup>b Ap. 15. & 16.</sup>  
*b pateris Angelorum plagas suas ebibat, & prostituta illa* <sup>c Civitas à decem Regibus dig-</sup> <sup>c Ap. 17.</sup>  
*nos exitus referat, & d Bestia Antichristus cum suo Pseudopropheta certamen Ecclesiæ* <sup>d Ap. 19.</sup>  
*Dei inferat, atque ita Diabolo in* <sup>e abyssum interim relegato, Primæ Resurrectionis præ-</sup> <sup>e Ap. 20.</sup>  
*rogativa de solis ordinetur; dehinc & igni dato, universalis Resurrectionis censura de*  
*libris judicetur.*

*Idem*, adversus Hermogenem, cap. 11.

— *Imò & judicium frustra constituit Deus, in justitia utique puniturus, quibus contra*  
*malum finis, cum præses ejus Diabolus abierit in* <sup>a ignem quem præparavit illi Deus &</sup> <sup>a Ap. 20.</sup>  
*Angelis ejus, prius in puteum abyssi relegatus; cum* <sup>b Revelatio filiorum Dei redemerit</sup> <sup>b Rom. 8.</sup>  
*conditionem (id est, creaturam) à malo, utique vanitati subjectam; cum restitutâ in-*  
*nocentiâ & integritate conditionis* <sup>c pecora condixerint bestiis, & parvuli de serpentibus</sup> <sup>c Isa. 11.</sup>  
*luserint; cum* <sup>d Pater filio posuerit inimicos sub pedes, utique operarios mali.</sup> <sup>d 1 Cor. 15.</sup>

*Origenes contra Celsum, lib. 3.*

Οὐκ ἀρνέμεθα τὸ καθαρίσθαι πῦρ, καὶ τὴν τῷ κόσμῳ φθορὰν, ὅτι καθαίρει τὴν κακίαν καὶ ἀνακαίνωσεν τὸ παντός. *Interpres hic non bonâ fide egit.*

*Idem in Jerem. Hom. 13. Siquis servaverit lavacrum Spiritûs Sancti, (i. e. ut paulò*  
*antè innuerat, qui sanctus est, neque post fidem & magisterium Dei rursus ad scelera*  
*conversus est, qui mortale peccatum non commiserit) iste in Resurrectionis Primæ parte*  
*communicat. Siquis verò in secunda Resurrectione servatur, iste peccator est, qui ignis*  
*indiget baptismo, &c. [alludit ad illud Mat. 3. 11.] Quamobrem cum talia post mortem*  
*nobis residere videamus, Scripturas diligenter simul recitantes reponamus eas in cordibus*  
*nostris, & juxta earum vivere præcepta nitamur; ut ante excessionis diem (si fieri po-*  
*test) peccatorum sordibus [sic vocat leviora peccata, seu passiones animæ, ut paulò*  
*antè] emundati, cum sanctis valeamus assumi in Christo Jesu, [annon respicit, 1 Thef.*  
*4. 16, 17?] cui est gloria & imperium in secula seculorum. Amen.*

Quamvis non dubito quin *Hieronymus* (qui in Prol. ad Orig. homil. in Ezech. fate-  
 tur se vertisse 14 Origenis homilias in *Jerem.*) hic Origenis sententiam  
 nonnihil immutando emolliverit; tamen satis adhuc remanet quo Origenes  
 cum Millenariis sensisse arguatur.

\* *Methodius Olympi Lyciæ, deinde Tyri, Episcopus in Libro de Resurrectione con-*  
*tra Originem apud Epiphanium (Hæres. 74.) interloquente Procl.*

Et verò ταραχθήσεσθαι τὴν κτίσιν, ὡς περ τεθνηξομένην κατὰ τὴν ἐκπύρωσιν, ἵνα ἀνα-  
 γένῃ, οὐ μὲν ἀπολείδαι προδοχήλον, ὅπως οἱ ἀνακαίνοποινθέντες ἐν ἀνακαίνοποινθέντι κόσμῳ  
 ἀγεύσῃσι λύπης καὶ οἰκίσου, &c.

\* *Martyrio co-*  
*ronatus (est ad*  
*extremum no-*  
*visissima perse-*  
*cutionis; vel,*  
*ut alii, sub De-*  
*cio & Valeria-*  
*no, Petay.*

J. M.





THE  
APOSTASY  
OF THE  
LATTER TIMES;  
OR  
THE GENTILES THEOLOGY  
OF DÆMONS

Revived in the LATTER TIMES amongst Christians, in *Worshipping of Angels, Deifying and Invocating of Saints, Adoring of Reliques, Bowing down to Images and Crosses, &c.*

*All Which,*

*Together with the Original and Progress of this Grand Apostasy,*

*Are Represented*

In several Elaborate DISCOURSES upon 1 Tim. 4. 1, 2, &c.

*Howbeit the Spirit speaketh expressly, That in the Latter times some shall revolt from the Faith, attending to erroneous Spirits and Doctrines of Demons, Through the hypocrisie of Liars, having seared consciences, Forbidding to marry, and commanding to abstain from meats.*

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By

*The Pious and Profoundly-Learned*

JOSEPH MEDE, B.D. sometime Fellow of Christ's College in Cambridge.

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*The Fifth Edition, enlarged and corrected in sundry places according to the Authors own Manuscript.*

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H h h

2 2 2 2 0 4

no more will be sent to the land and sea  
the people are ready



# THE A P O S T A S Y OF THE L A T T E R T I M E S.

A Treatise on 1 Timothy Chap. 4. Verse 1, 2, &c.

Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστερίαις καιροῖς ἀποστήσονται τινες τῆς πίστεως, πρὸς ἔχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων,  
Ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τῷ ἰδίῳ συνέειδῃσιν,  
Κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, &c.

Which I conceive may be thus Translated,  
*Howbeit the Spirit speaketh expressly, That in the latter times some shall revolt from the Faith, attending to erroneous spirits and \* Doctrines of Demons, Through the hypocrisie of Liars, having seared consciences. Forbidding to marry, and commanding to abstain from meats, &c.*

\* Doctrinæ  
Dæmonum.

## C H A P. I.

*The dependance of the Text upon the last verse in the foregoing Chapter. Why in the Description of the Mystery of Godliness those words [Assumed into Glory] are set last. A view of the several parts of the Text, containing the Method and Order of the ensuing Discourse. The Author's 3 Reasons for his rendring the Text differently from the Common Translation.*

**T**HE WORDS I have read are a Prophecie of a Revolt of Christians from the *Great Mystery of Christian Worship*, described in the last verse of the former Chapter, which according to the division of the Ancients should be the first of this: For that last Verse, together with the first six Verses of this and half the seventh verse, make the seventh Title or main Section of this Epistle, expressed in the Edition of Robert Stephen; and so are supposed, from the grounds of that division, to belong all to one argument. The Words therefore of my Text depend upon the last of the former Chapter, as the second part of a *Discrete* proposition: That howsoever the *Μυστήριον Εὐσεβίας* the *Mystery of Christian Religion*, which is, *God manifested in the Flesh, justified in the Spirit, seen of Angels, and assumed into Glory*; though this *Mystery* was a great one, and at that time preached and believed in the world: Nevertheless the Spirit [Τὸ δὲ Πνεῦμα.] speaketh expressly, *That in the latter times there shall be a revolt or departing from this Faith*; though not in all parts of it, yet from a main and fundamental part thereof, namely, *The assumption of this God and Man to the Throne of Glory* and incommunicable Majesty in Heaven, whereby he hath a Name given him above every Name, and whereof no creature in Heaven or in Earth can be capable. Which connexion is the reason why the Apostle putteth this *Assumption into Glory* in the last place of his description, which should else in the true order have followed the words [justified in the Spirit,] and been before [preached unto the Gentiles and believed on in the world.] But it is the \* method of the Scripture sometimes to translate the proper order, and to mention that in the last place whereunto it is to joyn, and from whence it is to infer the next words that follow after. And unless this reason be allowed here, there will hardly be found any other reason of this misplacing. But more of this shall be both spoken and made better to appear hereafter.

\* See this proved in Chap. VII. of this Treatise.

The Apostasie of the latter Times  
PART I.

1.

I come now more near to my Text; the words whereof I divide into two parts: First, *A Description of this solemn Apostasie*, in the first verse; Secondly, *The Manner or Means whereby it was to come to pass*, in the following verses, viz. *Through the hypocrisie of Liars, who had seared consciences, forbade to marry, and (bade) to abstain from meats.*

For the *Description of the Apostasie it self*, we shall find it first *Generally* and *Indefinitely* expressed both in the word Ἀποστήσονται they shall Apostatize or revolt, and in the next προσέχοντες πνεύμασι πλάνοις shall attend to erroneous Doctrines, or Doctrines of error. Then *Particularly*, 1. *What these erroneous Doctrines should be for the kind or quality*; namely, new Doctrines of Demons, or a new Idolatry. 2. *The Persons who should thus apostatize*; not all, but *TINEΣ, SOME*. 3. *The Time when it should be*; Ἐν ὑστερίαις καιροῖς In the latter times. 4. *The Proof or warrant of this Prophecie*; it is that which the Spirit hath else-where long ago foretold πρὸ τῶν in the written word, verbatim, totidem verbis, or in express words.

2.

For the second part, viz. *The Means*; Consider 1. *The Manner or Method used*, viz. *By lying hypocrisie or hypocritical lying*. 2. *The quality and description of the Authors and furtherers thereof*, they should be such as had their consciences seared, who forbade marriage and meats.

Where, before I go any further, I must give an account of thus translating these latter words which I make the second part, because they are commonly translated otherwise, viz. *intransitively*, as referring the words of the two latter verses to the persons mentioned in the first, viz. those *some* who should Apostatize and give heed to erroneous spirits and *Doctrines of Devils*, as they usually translate it: So that the words of the second and third verses should be the expression by particulars of that which was before generally comprized under *erroneous spirits and doctrines of Devils*, which should consist partly in *forbidding lawful marriage*, and partly in *commanding abstinence from meats*.

But this interpretation seems very unlikely. For first, since S. Paul intendeth here to describe that great Apostasie of the visible Christian Church, as is evident by the pointing out of the time, Ἐν ὑστερίαις καιροῖς In the latter times; who can believe that he who aimeth at this, would instance only in the smaller and almost circumstantial Errors, omitting the main and fundamental, which the Scripture elsewhere telleth us should be *Idolatry or spiritual fornication*? Secondly, As for *Errors about Marriage and Meats*, they were not proper to the *last times*, but found more or less in the Apostles own times; as may be gathered by some passages of their Epistles: Why should then our Apostle, here speaking of the *Apostasie of the latter times*, instance only in those things which the *first times* in some measure were never free from? Lastly, (which I take alone to be sufficient) The Syntax of the words will not bear it to have them so translated: For the persons in the first verse, τινὲς προσέχοντες, are expressed in *casu recto*, whereas the persons in the verses following, ψευδολόγων, κεκαυτηριασμένων, κωλυόντων, are in the genitive: now by what Syntax can these be construed *intransitively*? how will τινὲς, &c. agree with ψευδολόγων, &c. without breach of Grammar unsampled in our Apostle's Epistles? If any say, they may be referred then and agree with Δαιμονίων that indeed would be a strange sense, and nothing to their purpose, to say that *Devils lie, have seared consciences, and forbid marriage and meats*. But to construe it *transitively*, and to make all these genitive cases to be governed by Ἐν ὑποκρίσει, and take the preposition Ἐ, to signifie \* *Causam* or *Modum actionis*, as is most usual in Scripture; this, as it keepeth the Syntax true, so I hope to make it appear hereafter to be the very meaning, and the Event most answerable thereunto, when you shall hear proved out of story, That the Apostasie of the visible Church came in by lying wonders and all deceiveableness of unrighteousness, managed by those who either professed or doted upon Monastical hypocrisie; the affectation and errors whereof at length surprising the body of the Church, is that which S. Paul, 2 Thess. 2. 10. calls not the *Apostasie* it self, but *A not-love of the Truth*, for which God gave them over to strong delusions, that they might believe a lie. But this is out of \* its place; only I have anticipated thus much, lest you should be too long in suspense of the grounds of this novelty in translating. And yet this difficulty concerning the Syntax hath stumbled many of our latter Interpreters, as amongst others Beza, who solves it only by saying, That the Apostle more regarded the matter than the construction; which for my part I cannot believe.

\* Hyperius so expounds it in his Comm. on this Epistle.

\* See this further treated of in Part 2. Chap. 1.



## CHAP. II.

Ἀποστασία in the Scripture imports *Revolt or Rebellion. That Idolatry is such, proved from several passages in Scripture. By Spirits in the Text are meant Doctrines. Διδασκαλίας Δαιμονίων are to be taken Passively, viz. for Doctrines concerning Dæmons. Several instances of the like form of speech in Scripture.*

I Return now unto the First part of my Text, *The Description of that solemn Apostasie*; where I will consider the five parts or points thereof as I have propounded them, though it be not according to the order of the words. And first in the more general expression, as I called it, in the words Ἀποστήσονται ἡ πίστις, & προσέχοντες πνεύμασι πλάνοις.

Ἀποστήσονται is as much as to say, *They shall make an Apostasie*: Now Ἀποστασία in the Scripture's use, when it looks towards a person, signifies a *Revolt, or Rebellion*; when towards God, a spiritual Revolt from God or Rebellion against Divine Majesty, whether Total, or by Idolatry and serving other Gods. For the Seventy, whence the New Testament borrows the use of speech, usually translates by this word the verb מרר to rebel, and מרר Rebellion; both which when they have reference to a spiritual Sovereignty, mean nought else but Idolatry and serving of other Gods: as may appear, *Joshua* 22. 19. where the *Israelites* supposing their brethren the *Reubenites* and *Gadites*, in building another Altar upon the banks of *Jordan*, had meant to have forsaken the Lord and served other Gods, they said unto them, וַיִּמְרָא *you have rebelled against the Lord*, and presently, *Rebell not against the Lord, nor rebell against us*; where the Seventy hath Ἀπὸ τοῦ Κυρίου μὴ ἀποστάται γενήσῃς, & ἀπ' ἡμῶν μὴ ἀποστήτε and in *vers.* 22. מרר Rebellion is translated Ἀποστασία, in the words, *the Lord God of gods he knoweth if it be in rebellion or in transgression against the Lord*. Also *Numb.* 14. *vers.* 9. when the people would have renounced the Lord upon the report of the Spies, *Joshua* and *Caleb* spake unto them, saying, וַיִּמְרָא לֹא, *Rebel ye not*; where the Seventy hath Ἀπὸ τοῦ Κυρίου μὴ ἀποστάται γίνεσθε, *Be not Apostates from the Lord*. So *Nehem.* 9. 26. in that repentant confession which the *Levites* make of the Idolatry of their Nation, *they were disobedient*, say they, וַיִּמְרָא and rebelled against thee: where the Seventy hath ἠλλαξαν & ἀπέστησαν ἀπὸ σοῦ. And *Daniel* in the like confession, *Chap.* 9. *vers.* 9. מרר, the Seventy, ἀπέστημεν we have rebelled against him. So the Idolatry of *Ahaz*, 2 *Chron.* 28. and *Chap.* 29. is by the same Interpreters called ἀποστασία αὐτοῦ, and he ἀπέστη ἀποστάσει ἀπὸ τοῦ Κυρίου revolted greatly from the Lord.

I will not trouble you with the places where מרר translated ἀφίστημι is used for *Treason* and *Rebellion against earthly Princes*, which are many. It is sufficient to gather from what we have quoted, That Apostasie having reference to a Sovereignty and Lordship, betokens a withdrawing of service and subjection therefrom; which, if the Sovereignty and Majesty be Divine, is done by \* *Idolatry* and service of other Gods, as well as if the Majesty of the true God were renounced altogether. The use of the New Testament is answerable. *Hebr.* 3. 12. *Take heed lest there be in any of you an evil heart of unbelief, ἐν τῷ ἀποστῆναι in departing from the living God*. And, which is more near to our purpose, *S. Paul* in his 2 *Thess.* 2. 3. means no other thing in his Prophecie of the man of sin by Ἀποστασία than *Christian Idolatry*; Ἐάν μὴ ἔλθῃ ἡ ἀποστασία (*Syr.* מררות) *πρῶτον, Unless that Apostasie come first, that is, Unless there be a breach of Allegiance and Faith given unto Christ, by Idolatry under Antichrist*. The like therefore I conclude to be intended in my Text by ἀποστήσονται ἡ πίστις, namely, That in the latter times men should break their Oath of fidelity to Christ that in and through him alone they should approach and worship the Divine Majesty. And so hath the use of the word Ἀποστασία taught us something, or at least it hath wrought an indefinite suspicion of what should befall Christians in the latter times. Howsoever we are yet in suspense whether this departing from Christ and the Mystery of Godliness should be Total, in not acknowledging him at all, or

\* Hence the phrase in Scripture Fornicari dicitur, To apostatize from God by spiritual fornication: vide *Plal.* 73. *Hof.* 9. & *ch.* 4. *Ezek.* 123. See Concord. *Xix.*

The Apostasie of the latter Times  
PART I.

πνεύματι  
& πνεύματι i.e.  
πλάττει. Chast-  
dau & Targu-  
mists of Idol-  
latrium: & πνεύματι

πλάττειται,  
of Idola colere  
& teotari.  
Rom. 1. 27.  
2 Thess. 2. 11.  
2 Pet. 2. 18.

whether *Heretical*, in serving others besides him. For the Jews we know, when they forsook the Lord most, yet did not forsake him altogether; but their *Apostasie* was in not serving him only and alone, but others besides him, as Calves, the Host of Heaven, and *Baalim*.

LET us therefore see if the next *general* words will afford us yet further information, viz. Περσέχοντες πνεύμασι πλάνοις attending to erroneous spirits, or, as some read, πνεύμασι πλάνης spirits of error. It would be unprofitable and tedious to tell here of the diverse use of this word *spirit* in Scripture. Some take it in this place for *Doctors of spiritual things*, and so πνεύματα πλάνα, or, as some read, πλάνης, should be *Doctors of Errors*.

But I had rather take *spirits* in this place for *Doctrines* themselves; For so Divines observe it to be used, 1 John 4. 1. μὴ παντὶ πνεύματι πιστεύετε, Believe not every spirit, i.e. every doctrine, ἀλλὰ δοκιμάζετε τὰ πνεύματα, but try the spirits, εἰ ἐκ τοῦ Θεοῦ ἔσιν, if they be of God; ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον, because many false Prophets are gone out into the world: and so onward in that Chapter, πνεύμα τοῦ Ἀντιχρίστου the spirit of Antichrist signifies the false doctrine of Antichrist. So if this sense be admitted, we are something less in suspense than we were, and may guess that this *Revolt* should not be *Total*, but *Heretical*: For we shall not easily find the word *spirit* to be otherwise used but either for the *Doctrines* or *Doctors of Christianity*, or for *Heresies* under the same. It seems therefore to be some revolt from Christ by *Idolatry*, even in those who would seem to worship him.

But suppose it be so, yet still are we in suspense what these *Erroneous* and *Idolatrous Doctrines* might be: For *Idolatry*, as we may see in the Jewish Apostasies, was of diverse kinds, as worshipping the Host of Heaven, *Baalims*, and the Gentiles other things besides them. But we shall not be long in doubt, the next words will clear the case, and tell us they shall be Διδασκαλίας ΔΑΙΜΟΝΙΩΝ *Doctrines of Demons*: not which Demons or Devils are authors of (though that be true) as if the Genitive case were active; but *Doctrines concerning Demons*, the Genitive case Δαιμονίων being here to be taken passively for the object of these doctrines; as in *Hebr.* 6. 2. we have διδασκαί βαπτισμῶν doctrines of Baptisms, and doctrines of laying on of hands, of the Resurrection of the dead, and of eternal judgment, that is, doctrines about and concerning all these. And the same use may elsewhere be found even with the word *Doctrine*: as *Acts* 13. 12. διδασχὴ τοῦ Κυρίου the doctrine of the Lord, that is, concerning him. So *Titus* 2. 10. διδασκαλία τοῦ Σωτῆρος ἡμῶν Θεοῦ, the doctrine of God our Saviour. And *Gal.* 2. 20. we have πίστις τοῦ υἱοῦ τοῦ Θεοῦ, the faith of the Son of God, that is, concerning him. Semblably in my Text, Διδασκαλίας δαιμονίων are *Doctrines of Demons* or *Doctrine Deastrorum*; that is, The Gentiles idolatrous Theology of Demons should be revived among Christians. For I take the word Δαιμόνιον or Δαίμων (for all is one) not in that worst sense (which no Author but the Scripture useth) but in the better or more indifferent sense, as it was supposed and taken among the Theologists and Philosophers of the Gentiles, and as it is also sometimes taken in Scripture, as I shall shew in due time.

Διδασκαλίας  
δαίμωνων.  
J. 1. 10. 8.

\* Σομῆσι τῷ  
ἐννοματῷ  
αὐτῷ Ἀβ. 3. 16.  
Phil. 3. 9. πῆσι  
Χριστῷ and  
πῆσι ἀλη-  
θείας 2 Thess.  
2. 13. Consi-  
der them.

### CHAP. III.

*Demons* (according to the Theology of the Gentiles) were 1. for their Nature and Degree a middle sort of Divine Powers between the Sovereign Gods and mortal Men. 2. For their Office they were supposed to be Mediators and Agents between the Celestial Gods and Men. This proved from Plato, Plutarch, Apuleius, Celsus in Origen, and s. Austin. The Doctrine of the Mediation of Demons glanced at and reprov'd by the Apostle, *Coloss.* 2. 8. The distinction of Sovereign Gods and Demons proved out of the Old Testament, and elegantly alluded to in the New, *1 Cor.* 8. 5, 6.

MEAN-while let us first see what the Gentiles and their Theologists understood by *Demons*: which when you have heard, I doubt not but you will confess the Deifying and worshipping of Saints and Angels, with other parts of their *Idolatry* which do this, to be as lively an image of the *Doctrine of Demons* as could possibly be expressed; and such an one as whereby the *Apostasie of the latter times* is as by a character



character distinguished from the Heresies, false doctrines and corruptions of all other times whatsoever.

The Apostolic of the latter Times  
PART I.

*Dæmons* in the Gentiles Theology were *Deasiri* or an inferior sort of *Deified Powers*, as a middle between the Sovereign Gods and mortal men. So saies *Plato* in *Symposio*, Πάν το Δαιμόνιον μεταξύ ἔστι Θεῶν τε καὶ ἀνθρώπων. So say all the *Platonists*, and well-nigh all other Sects of Philosophers; I am sure the most do; for it is a very ancient doctrine, insomuch that *Plutarch* (*De defectu Oraculorum*) fetcheth this distinction between Θεοί, i. e. *Sovereign Gods*, and *Dæmons*, as far as the antiquity of *Zoroaster*: Ἐμοὶ δὲ δοκεῖσι πλείονας λῦσαι καὶ μείζονας ἀπορίας οἱ τὸ Δαιμόνιον γένεσθαι ἐν μέσῳ Θεῶν καὶ ἀνθρώπων, καὶ τρόπον τινὰ τὴν κοινωνίαν ἡμῶν συνάγειν εἰς ταυτὸ καὶ συνάγειν ἐξευερίαι· εἴτε Μάγων τῶν τε περὶ Ζωροάστρου ὁ λόγος ἔστι, εἴτε Θράκιος ἄνθρωπος Ὀρφέως, εἴτε Αἰγυπτίου, ἢ Φρυγίου, &c. They seem to me (saith he) to have solved great and difficult doubts, who have placed the *Dæmons* between the Gods and Men, and found out what in some sort uniteth and joyneth us with them: whether this be the doctrine of the Magi and *Zoroaster*, or the Thracian doctrine derived from *Orpheus*, or the Egyptian, or Phrygian, &c. The *Sovereign* or *Highest Gods*, which amongst them were properly called Θεοί, were those whom they supposed to be in the Heavens, yea in the Sun, Moon and Stars; whence they called them *Dii Superi*, *Dii Cælestes*, whom they affirmed to have neither beginning nor ending: as *Apuleius* speaks *de Demonio Socratis*, *Immortales, sine ullo vel fine vel exordio, sed prorsus à retro æviterni*. And because they dwelt in the heavenly Lights, as it were Souls in Bodies, *Plato* thinks the name Θεοί first came quasi αἰεὶ ὄντα δρόμον καὶ δίοντα, of the everlasting running and uncessant motion of the heavenly bodies: *Plat. in Cratylo*.

Now these *Sovereign* and *Celestial Gods* they supposed so sublime and pure, as might not be prophaned with approach of earthly things, or with the care and managing of mortal mens businesses; and therefore they bring in that *Middle sort of Divine Powers* which they call Δαίμονες or Δαιμόνια, *Dæmons*, to be as *Mediators* and *Agents* between the *Sovereign Gods* and mortal men. Thus saith *Plato* in his *Symposium*, Θεὸς ἀνθρώπων μίγνυται, ἀλλὰ διὰ Δαιμονίων πᾶσα ἔστι ἡ ὁμιλία καὶ ἡ διαλέξις. Θεὸς πρὸς ἀνθρώπων· God is not approached by men, but all the commerce and intercourse between Gods and men is performed by the Mediations of *Dæmons*. Will you see the particulars? Τὸ Δαιμόνιον (saith he) ἔστι ἐρμηνεύων καὶ διαπορθεύων Θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ Θεῶν, ὥς μὲν τὰς δεήσεις καὶ θυσίας, ὥς δὲ τὰς ἐπιτάξεις καὶ ἀμοιβὰς τῶν θυσιῶν. *Dæmons* are reporters and carriers from men to the Gods, and again from the Gods to men; of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other. And *Apuleius* in the place forequoted describes them, *Mediæ potestates, per quas & desideria nostra & merita ad Deos commeant; inter terribiles cælicolâsque vectores, hinc precum, inde donorum; qui ultro citroque portant, hinc petitiones, inde suppetias, seu quidem utrinque interpretes & salutigeri*; *Dæmons* are middle Powers, by whom both our desires and merits pass unto the Gods; they are carriers between men on earth and the Gods in heaven, hence of prayers, thence of gifts; they bring to and fro, hence petitions, thence supplies: or they are certain interpreters on both sides and conveyers of recommendations. For, saith he, *Neque enim pro majestate Deum Cælestium fuerit hæc curare, It becoms not the majesty of the Sovereign Gods to manage these things of themselves*. Whence it is that *Celsus* in *Origen* terms his *Dæmons* σατράπαις τῶν ἐπὶ πᾶσι Θεῶν, καὶ ὑπάρχοις, καὶ στρατηγῶν, καὶ ἐπιτρόποις, &c. l. 8. *contra Celsum*, pag. 940. The Peers, Presidents, Lieutenants and Officers of the most high God; who being neglected can do as much hurt as the Peers and Officers of the Persian or Roman Kings. Where note by the way, that *Celsus*, as some others did, acknowledges but one *Sovereign God*.

By reason of this Office of mediation, *Plutarch* (in his *De defectu Orac.*) calls the Order of *Dæmons* ἡ ἐρμηνευτικὴ καὶ διακοικητικὴ φύσις, also ὑπηρετὰς καὶ γεσσηματεῖς, ἐπισκόπους ἱερῶν καὶ μυστηρίων, &c. agreeable to the doctrine of *Plato*, the Order of *Agents* and *Ministers*, &c. To stay no longer here, take the Sum of all in the words of *Apuleius* in the Book forenamed: *Cuncta Cælestium voluntate, numine & autoritate fiunt, sed Demonum obsequio, operâ & ministerio*; All things are done by the will, power and authority of the *Celestial Gods*; but withal by the service and ministry of the *Dæmons*. And if I should bring all which I might to this purpose, I should be too tedious. *Porphyrius* in *Eusebius*, and *Plutarch*, skilful men in this kind of Philosophy, will satisfy them fully to whom this is not sufficient.

This was the *Oecumenical Philosophy* of the Apostles times and of the times long before them. *Thales*, *Pythagoras*, all the *Academicks* and *Stoicks*, and not many

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to be excepted, unless the *Epicures*, taught this Divinity. He that had rather read a Father of the Church, let him but turn over the eighth and ninth Books of S. *Austin de Civ. Dei*: the eighteenth Chapter of the former Book having this Title, *Qualis sit Religio in qua docetur quod homines, ut commendentur Diis, bonis Dæmonibus uti debeant Advocatis*; What a Religion is it that teacheth men to use good Dæmons for their Advocates to commend them to the Gods? the one and twentieth Chapter this, *An Dæmonibus nuntiis & interpretibus Diis utantur*; Whether the Gods do use Dæmons for their messengers and Interpreters. And of the ninth Chapter of the ninth Book the Title is this, *An amicitia Cælestium Deorum per intercessionem Dæmonum possit homini provideri*; Whether the friendship and favour of the Celestial Gods may be procured men by the intercession of Dæmons: and of the seventeenth Chapter this, *Ad consequendam vitam beatam non tali mediatore indigere hominem qualis est Dæmon, sed tali qualis est unus Christus*; To the attaining of blessedness, man hath no need of a Dæmon for his mediator, but of Christ alone. The reading of which Titles alone were sufficient to shew what was the supposed Office of the Dæmons among the Gentiles.

Col. 2. 8.

Verse 9.

Verse 18.

This Philosophy therefore so general was that, without doubt, whereof S. Paul admonisheth the *Colossians* to take heed lest they were spoiled with the vain deceit thereof, as being after the traditions of men, and rudiments of the world, and not after Christ. For some Christians even then under a pretence of humility, of not approaching too nearly and too boldly to God, would have brought in the worshipping of Angels in stead of this of Dæmons: but S. Paul tells them, That as in Christ dwelleth the fulness of the Godhead bodily, so that he needed no colleagues of mediation; so also were they compleat in him, and needed therefore no Agents besides him. Let no man therefore (saith he) beguile you of your reward through humility, and worshipping of Angels; intruding into those things which he hath not seen, and not holding the head, &c.

Neither is the Holy Scripture ignorant of this distinction of Sovereign Gods and Dæmons: The first whereof, the Celestial and Sovereign Gods, whether visible or invisible, it calls *הַשֵּׁם הַגָּדוֹל* the Host of heaven; the other sort it styleth by the name of *Baalim*, that is, *Domini* or Lords. And *Manasseh* that King of Idolaters was compleat for both of them: So we read 2 *Chron.* 33. 3. that he reared up Altars for Baalim, and made groves, and worshipped all the Host of heaven, and served them. And 2 *Kings* 23. 5. that good *Josiah* is said to have put down the Idolatrous Priests which burnt incense to Baal, to the Sun, and to the Moon, and to the Planets, and to all the Host of Heaven. And 2 *Kings* 17. 16. the Israelites are said to have worshipped all the Host of heaven, and to have served Baal. Now that these *Baalims* were no other than *Dæmon-gods* appears by their \* cutting and lancing themselves, who worshipped them, 1 *Kings* 18. 28. For these Tragick ceremonies are counted by those who treat about these mysteries as certain characters of Dæmons. But this you shall have further confirmed in due place, where the arguments may be better understood.

\* For cutting and lancing were Funeral rites, as appears *Levit.* 21. 5. and chap. 19. 28. and *Deut.* 14. 1. *Fer.* 48. 37. and chap. 16. 6. and therefore retained in this Funeral-worship (as they call it) of those that were Deified after death. *Quæ*,

Did not God forbid his people this Rite, because abused to Dæmon-Idolatry? yet did some transgressit, as *Fer.* 41. 5. *Moses* body therefore hidden. I may add to this observation, That for this cause the Scripture calls those false Gods *עֲצֵבִים*, which signifies as it were *דְּמוֹת אֲדָמָה*, Such as had been sorrowed for, such as were mourned for, as being dead. (The word *עֲצֵבִים* is used of David's mourning for *Abiathar*.) *Quæ*, whether *עֲצֵבִים* signifies so properly the Images, as the supposed Gods themselves, See *Psal.* 106. 36. 37. where *עֲצֵבִים* are explained to be *עֲצֵבִים* Devils. See *Esay* 48. 5. where *עֲצֵבִים* is distinguished from graven and molten Images. Where the word seems otherwise, it may be taken Metonymicé. Hence *Hosea* 13. 2. may be thus interpreted, They have made molten-images of their silver, which are according to their understanding, *עֲצֵבִים*, informed, as they supposed, with those mourned-for-ones.

That these *Baalim* were the Deified souls of the dead, is manifest from divers places of Scripture. *Numb.* 25. 2. 3. The Midianites called the people to the sacrifices of their Gods, and the people did eat. And Israel joyned himself to Baal Peor. But *Psal.* 106. 28. it is said, They joyned themselves unto Baal Peor, and ate the sacrifices of the dead. Whence *Apollinaris* expresseth it by *Νεφελαιαν ἑκατέμηνον*. In the prophetic Song of Israel's Apostasy, *Deut.* 32. 15. They sacrificed unto Dæmons, not to God; to Gods whom they knew not, to new ones that came newly up, whom their Fathers feared not. The Seventy *Δαίμονιους*. Heb. *לְשֵׁרִים*. Vide *Isai.* 65. 4. Idololatra in sepulchris. Item cap. 8. verse 19. *Pro vivis ad mortuos*. Loc. *Isa.* 8. 19. Targ. vertit, Nonne hac via est populorum colentium Idola? Unusquisque populum ab Idolo suo requirit, vivi à mortuis. LXX. sic; *καὶ ἔθνη* & *θεοὶ* διδόναι αὐτοῖς ἐκζητήσουσι; *τί ἐκζητήσουσι καὶ ἔθνη* ζώντων τὰς νεκρῶν; Loc. *Isa.* 65. 3. 4. Targ. sic; In hortis sacrificant Idolis, & adolent aromata super lateres. 4. Qui habitant in domibus quæ edificantur de pulvere sepulchrorum, & cum cadaveribus filiorum hominum morantur. LXX. αὐτοὶ θυσίαζον ἐν τοῖς κήποις, καὶ θυμῶσιν ἐπὶ τοῖς πλίνθοις τοῖς Δαίμονιους καὶ ἄλλοις. Ἐν τοῖς μνήμασι καὶ ἐν τοῖς σπυλαίοις κοιμῶνται δὲ ἐν ὑπνῷ. Videatur etiam *Isa.* 26. 14. Targum in locum. Multa huc adduci possunt de Gigantibus *עֲנָנִים*, quorum *Moses* meminit. Quin & *Hieronymus* in hunc locum *Isaia*, per *Domino*s alienos in vers. 13. intelligit Idola & falsos Deos; per Gigantes & mortuos in vers. 14. Simulachra istiusque assidentes Dæmones.

This distinction also of Sovereign Gods and Dæmons I suppose our Apostle alludes to 1 *Cor.* 8. 5, 6. where he saith, Though there be that are called Gods, whether in heaven or in earth; as there be *θεοὶ πολλοὶ* Gods many, (that is, *Dii Cælestes*, Sovereign Deities) καὶ κύριοι πολλοὶ and Lords many, (that is, *Δαίμονες ἐπιχθόνιοι*, Dæmons Presidents of earthly things;) Yet to us Christians there is but ὁ θεός one Sovereign God, the Father, of whom are all things, and we to him, (that is, to whom, as Supream, we are to direct all our services;) and but ὁ κύριος one Lord Jesus Christ, (in stead of their many Mediators



Mediators and Dæmons, ) δι' ἃ τὰ πάντα, καὶ ἡμεῖς δι' αὐτῶν, by whom are all things which come from the Father to us, and through whom alone we find access unto him. The allusion, methinks, is passing elegant, and such as I think cannot be well understood without this distinction of *superior* and *inferior* Deities in the Theology of the Gentiles; they having a plurality in both sorts, and we Christians but one in each, as our Apostle affirmeth. There wants but only the name of *Dæmons*, in stead of which the Apostle puts *Lords*, and that for the honour of Christ, of whom he was to infer ἃς Κύριος, *one Lord*; the Name of Christ being not to be polluted with the appellation of an Idol: for his *Apodosis* must have been otherwise ἃς Δαίμων, *one Demon*. Or it may be he alludes unto the Hebrew name *Baalim*, which signifies *Lords*; and *those Lords*, as I told you, were nothing else but *Dæmons*: For thus would S. Paul speak in the Hebrew tongue, *There are* אלהים רבים *and* בעלים רבים, *many Gods and many Lords*.

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## CHAP. IV.

*The Gentiles Doctrine concerning the Original of Dæmons, viz. That they were the Souls of men Deified or Canonized after death. This proved out of Hesiod, Plato, Trismegist, Philo Byblius the translator of Sanchuniathon, Plutarch, Tully. Baal or Bel or Belus the first Deified King: Hence Dæmons are called in Scripture Baalim. Dæmons and Heroes how they differ. Dæmons called by the Romans Penates, Lares, as also Dii Animales Soul-Gods. Another and an higher kind of Dæmons, such as never dwelt in Bodies: These answer to Angels, as the other (viz. the Soul-Dæmons) answer to Saints.*

AND thus have I shewed you (though but briefly, in regard of the abundance the argument would afford) the *Nature and Office* of these *Dæmons* according to the *Doctrine of the Gentiles*. I come now unto another part of this *Doctrine*, which concerns the *Original of Dæmons*, whom you shall find to be the *Deified Souls of men after death*. For the *Canonizing of the Souls of deceased Worthies* is not now first devised among Christians, but was an *Idolatrous* trick even from the days of the elder world; so that the Devil, when he brought in this *Apostatical* doctrine amongst Christians, swerved but little from his ancient method of seducing mankind.

Idolatry is a  
variety of  
species. Tercul.  
de spectaculis  
cap. 12.

Let *Hesiod* speak in the first place, as being of the most known the most ancient. He tells us that *when those happy men of the First and Golden age of the world were departed this life, great Jupiter promoted them to be Dæmons*, that is, *Keepers and Protectors or Patrons of earthly mortals, and Overseers of their good and evil works, Givers of riches, &c. and this*, saith he, *is the Kingly Royalty given them*. But hear his own words;

Ἀντάρ' ἐπεὶ μὲν τότ' οὖν γένετο κατὰ γαῖαν κάλυψεν,  
τοῖ μιν ΔΑΪΜΟΝΕΣ εἰσι Διὸς μεγάλης διαβυλάς,  
ἔσθλοισι, ἔπ' ἡρόδοτοι, φύλακες θνητῶν ἀνθρώπων,  
οἳ ῥα φυλάσσουσιν δίκας καὶ χεῖρ' ἔργα,  
ἥερα ἑοσάμηνον, πέντη φοιτῶντες ἐπ' αἶαν,  
πλῆθος ὅτ' αἶν. καὶ τότ' οὖν γένετο βασιλῆϊον ἔχον.

And hence it is that *Oenomaus*, quoted by *Enschius*, calleth these *Dæmon-gods* Ἡσιό-  
δοι θεοὶ *Hesiod's gods*.

The next shall be *Plato*, who in his *Cratylus* says, That *Hesiod* and a great number of the rest of the Poets speak excellently, when they affirm that good men when they die attain great honour and dignity, and become *Δαίμονες*, which is (saith he) as much to say as *Δαήμονες* καὶ φρόνιμοι, that is, *Wise ones*; for *Wise ones* (saith he) are only *Good ones*, and all *Good ones* are of *Hesiod's Golden generation*.

The same *Plato Lib. 5. de Repub.* would have all those who die valiantly in the field to be accounted of the *Golden kind*, and *Δαίμονας ἐffici*, to be made *Dæmons*, and the Oracle to be consulted how they should be buried and honoured, and accordingly ever afterwards ὡς Δαίμονων ὅτ' αἶν. τε καὶ προσκυνησόμεν, αὐτῶν τὰ δίκας, i. e. their Sepulchres to be served and adored as the Sepulchres of *Dæmons*. In like manner should be done unto all who in their life-time excelled in virtue, whether they died through age or other-  
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*wife.* This place *Eusebius* quotes ( *Lib. 13. Prep. Evang.* ) to parallel with it the then harmless practice of Christians, in honouring the memory of Martyrs, by holding their assemblies at their Sepulchres ; to the end that he might shew the Gentiles, that Christians also honoured their Worthies in the worthiest fashion. But it had been well if in the next Ages after, this custom of Christians ( then but resembling ) had not proved the very same *Doctrine of Dæmons* which the Gentiles practised.

But I go on, and my next Author shall be *Hermes Trismegistus*, whose antiquity is said to be very near the time of *Moses*. I will translate you his words out of his *Asclepius* which *Apuleius* made Latine. There, having named *Æsculapius*, *Osiris*, and his Grandfather *Hermes*, who were ( as he saith ) worshipped for *Dæmons* in his own time, he adds further, That the *Egyptians* call them ( namely the *Dæmons* ) *sancta animalia*, and that amongst them ( namely the *Egyptians* ) *per singulas Civitates coli eorum animas, quorum sunt consecrata virtutes*, Through every city their Souls are worshipped, whose Vertues are deified. And here note by the way, that some are of opinion that the *Egyptian Serapis*, whose Idol had a bushel upon his head, was *Joseph*, whose Soul the *Egyptians* had canonized for a *Dæmon* after his death.

Prepar. Evang.  
lib. 1. cap. 9.

*Philo Byblius*, the translator of *Sanchuniathon* that ancient *Phœnician* Historian, who lived before the times of *Troy*, and wrote the Acts of *Moses* and the Jews ( saith *Eusebius* ) very agreeably to the Scripture, and ( saith he ) learned his Story of *Jerom-baal* a Priest of the God *J E V O* ; *Philo Byblius* ( I say ) in a Preface to his Translation of this Author, setteth down what he had observed and learned out of the same Story, and might serve to help their understanding who should read it : namely, That all the Barbarians, chiefly the *Phœnicians* and *Egyptians*, of whom the rest had it, accounted of those for *Dii Maximi*, who had found out any thing profitable for the life of men, or had deserved well of any Nation ; and that they worshipped these as Gods, erecting Statues, Images and Temples unto them. And more especially they gave the Names of their Kings ( as to the Elements of the world, so also ) to these their reputed Gods : for they esteemed the natural Deities of the Sun, Moon and Planets, and those which are in these, to be only and properly Gods : so that they had two sorts of Gods ; some were Immortals, and others were ( as we may term them ) Mortallists.

\* Hieron. in  
cap. 23. Ezech.  
Idolum autem  
Baal, five Bel,  
Assyriorum re-  
ligio est, conse-  
crata a Nino  
Belu filio in  
honorem patris.  
Idem in Hof.  
cap. 2.

Thus saith *Philo Byblius* out of the *Phœnician* History. From which Testimony we may borrow some more light concerning those *Baalims* in Scripture. \* For *Baal* or *Belus*, whose worship *Jezabel*, the daughter of *Ithobaal* King of *Tyre*, brought into *Israel*, was a deified *Phœnician* King of that name, as *Virgil* will tell us in that verse concerning the *Phœnician* Queen *Dido*,

*Implevitque mero pateram, quam Belus & omnes  
A Belo soliti* ———

Ninus in tantam pervenit gloriam, ut patrem suum Belum referret in Deum, qui Hebraice dicitur בל, & in multis Prophetis, maximeque in Daniele ; & juxta Theodotionem sub Idolo Babylonis hoc appellatur nomine : Hanc Sidonii & Phœnices appellant בל.

\* Eusebii Chron. Chronicon Alexandrin. seu Fasti Siculi. Hieron. paulo post locum proxime citatum ; Didimus, inquit, exordium Dæmonis, imò Hominis in Dæmonem consecrati : Omnia enim Idola ex mortuorum errore creverunt. Idem in c. 46. Ita. Quem ( i. e. Baal ) Græci Belum, Latini Saturnum dicunt ; cuius tantia fuit apud veteres religio, ut ei non solum humanæ hostiæ, ac captivorum ignobilissimæ mortaliæ, sed & suos liberos immolarent. Cyrillus contra Julianum Lib. 3. versus finem, Primus ( inquit ) regnavit in Assyriorum terra [ ἀνὴρ ἀλλόθεν ὃς καλεσθεὶς ἀπὸ Βήλ & ] vir superbus & arrogans Belus, qui & primus hominum dicitur à subditis nomen Dictatis accepisse : Hic interpres vitiose transfert *Arbilus* ; & ubi mox sequitur, Ἐν Βήλῃ ἡ πόλις ὁ Νίνος, Interpres, *Arbeli*, &c. Lactant. De fals. Relig. c. 23. & ubi originem Idololatriæ ad Belum refert.

\* Jer. 50. 38.  
Ila. 47. 12.

Nay *Baal*, or in the Chaldee Dialect *Bel*, ( for all is one ) was the first King of *Babel* after *Nimrod* ; and the first \* ( as is written ) that ever was deified and reputed a God after death ; whence afterward they called all other Dæmons *Baalim* : even as because the first *Roman* Emperor was called *Cæsar*, thence were all the Emperors after him styled *Cæsares*. And it may be this is part of that which *Philo Byblius* out of *Sanchuniathon* would tell us ; That the Barbarians, especially the *Phœnicians*, &c. gave names from their Kings to such as were canonized after death : For so we see here that the *Babylonians*, and the neighbouring Countries, which spake the Hebrew tongue or some Dialect thereof, called all Dæmons *Baalim*, of

the first *Dæmon* or deified King in the world, *Baal* or *Belus*. For at that time when *Belus* reigned in *Babel*, was *Phœnicia* with the neighbour people under the Kingdom of *Babel* : Whence may seem also to have come their community of language and ceremonies. And here note a wonderful mystery, That old *Babel*, the first Pattern in the world of ambitious Dominion, was also the Foundress of Idols \*, and the Mother of the fornication and abominations of the earth.

And because we have fallen upon the naming of *Dæmons*, let us observe another mystery of names, out of *Plutarch* ( *De defect. Orac.* ) which may help us out of, or prevent



vent some difficulties, namely, *That Dæmons are sometimes called by the names of those Celestial Gods whose Ministers and Proctors they are, and from whom they receive their power and Divinity*: as *Apollo's Dæmon, Apollo; Jupiter's Dæmon, Jupiter*; and so the rest: ὃ δῖος & θεῶν συντέτακται, καὶ παρ' ἡμῶν δυνάμεις καὶ τιμὴ ἐλήχεν, ἀπὸ τούτου φιλεῖσθαι. *Like as here among us men, one is called Jovius from Jupiter, another Athenæus from Ἀθηνᾶ, i. Minerva, another Dionysius from Διόνυσος, i. Bacchus, &c.* Thus *Plutarch*; which *Cleombrotus* there saith he learned of a wonderful and profound *Ægyptian* Eremita, who lived about the red Sea, &c. To which is agreeable what *Eusebius*, *Præpar. Evang. lib. 3. cap. 3.* quotes out of *Diodorus*, viz. *That the Ægyptians affirmed such as had been great Benefactors where they lived, to be Deified after their death, and some of them ὁμωνύμως ὑπάρχειν τοῖς θεοῖς, to be called by the very names of the Celestial Gods.*

The same *Plutarch* in the same place doth acquaint us with this pretty conceit, which being to the purpose I will not omit; namely, That the Souls of men took degrees after death: First they commenced *Heroes*, who were as Probationers to a *Demonship*; then after a time sufficient, *Demons*; and after that, if they deserved well, to a more sublime degree. Howsoever it be, *Demons* and *Heroes* differed but in more and less antiquity; the more ancient *Heroes* being called *Demons*, and the younger *Demons Heroes*.

But that we may return again more close to the matter in hand, This order of *Dæmons*, or \* *Soul-gods*, as I may call them, found place in the Religion of the elder *Romans*, who called them *Penates*, \* *Lares*, and *Manti Dii*; and when once they began to *Canonize* their deceased Emperors, (which was from the time of *Augustus*) they called them *Divi*, which word before that time was more general. *Tully* in his second Book *De Legibus* shall be my witness, that his country-men acknowledged this distinction of *Sovereign Gods* and *Soul-deified powers*; for there you shall find this Law, *Divos, & eos qui Cœlestes semper habiti, colunto: & ollos quos in cælum merita vocaverint*; Let them worship the Gods; both those who were ever accounted Celestial, and those whom their own merits have advanced to heaven. And again, *Deorum Manium jura sancta sunt. Hos letho datos Divos habento*; Let the Rights of separate Souls be kept unviolable, and let them account the deceased Worthies as Gods. Would God the present *Christian Romans* had not renewed this Law.

Yea so strongly was this Doctrine embraced amongst the Gentiles, that some of their latter Theologifts thought, That even the Souls of wicked men and Tyrants had a power after death, and that of these came *mali Damones*, which hurt men; and yet to these they ordained Temples, and Sacrifices to keep them from hurting them, as well as to the good *Demons* for helping them. But the Ancients gave this honour to the Souls of vertuous men only.

Thus have you heard the *Original of Demons* according to the ancient and general opinion of the Gentiles. But besides these *Demons*, whose Original you have heard, (I mean besides *Soul-Demons* and *Canonized mortals*) their Theologists bring in another kind of *Demons* more high and sublime, \* which never had been the Souls of men, nor ever were linkt to a mortal body, but were from the beginning, or without beginning, always the same. So *Apuleius* tells us in his *De Deo Socratis*; *Est & superius aliud augustiusque Demonum genus, qui semper à corporis compedibus & nexibus liberi, certis potestatibus procurentur. Ex hac sublimiori Demonum copia autumat Plato singulis hominibus in vita agenda testes & custodes singulos additos.* This sort of *Demons* doth fitly answer and parallel that sort of spiritual Powers which we call *Angels*, as the former of *Soul-Demons* doth those which with us are called *Saints*.

parate from Bodies, or such as never dwell in Bodies at all. Though both these sorts have the name of *Demons* given them in common, yet are those which were the Souls of men otherwhile for distinction sake called *Heroes*, (*Plutarch. de Plac. Philos. Lib. 1. cap. 8.*) though some extend this name in general to all, but only to such as are either of an inferior rank, or but Novices, not yet promoted to the Office of *Demons*; as *Punies* not yet called to the Bar.

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\* Dii Anima-  
les 3 de quibus  
Labeo libros  
scripserat, in  
quibus aitbat  
(verba Servii  
in Aen. l. 3.) esse  
quedam sacra  
quibus Anima  
vertantur in  
Deos, qui appel-  
lantur Anima-  
les, quod de A-  
nimabus fiant.  
\* Vid. Lex.  
Martin, verbo  
Lar & quz ha-  
bet ex Varrone.

\* *Plutarch. de defect. Orac.* in the person of *Ammonius the Philosopher*, makes two sorts of *Demons*, αἱ δαίμονες οἰμαί & ἡ μετὰ χῆρας τὸ παλαιὸν ψυγῆ, *Souls se-*

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## CHAP. V.

*The manner and way of worshipping the Demons and retaining their presence, viz. by consecrated Images and Pillars. That Images were as Bodies for Demons to animate and dwell in. The worshipping of Images and Columns a piece of the Doctrine of Demons. This proved out of Trismegist, Porphyry, Arnobius, Minutius Felix, &c. The worshipping of Demons in their Reliques, Shrines and Sepulchres another piece of Demon-doctrine. That the Gentiles Temples were nothing but the Sepulchres of dead men. The gross Idolatry of the Egyptians.*

**B**UT lest I might seem to have no measure in raking up this Ethnical dunghil, I will now leave the Theology of the Original of Demons, and shew you yet another piece of that Doctrine, namely, Concerning the manner how Demons were to be worshipped, and as it were brought to the lure of men, when they had occasion of devotion with them: And this was done by *sacring of Images*. This you shall hear from an ancient Author and passing skilful in the mysteries, even *Hermes Trismegistus*, who in his *Asclepius* speaketh, in English thus; *It is a wonder (saith he) beyond all wonders, (and he saith truly) that man should find out a way to make Gods: Yet because (saith he) our Forefathers erred much through unbelief concerning Deities, and had small regard of Religion and Divine worship; therefore they devised an art to make Gods, (he meaneth Images:)* And because they could not make Souls, (he means to these senseless bodies) therefore they called the Souls of Demons and Angels, and put them into their Images and holy Mysteries; by which means alone these Images have power of helping and hurting; which thus incorporated (he saith) are called by the Egyptians *Animalia sancta*. And in another place, *That kind of Gods (saith he) which men make, is composed of two natures, of a Divine, (which is first and more sacred) and of that which is amongst men, namely, the matter whereof they are made.* The summe of all this Mystery is, That Images were made as Bodies, to be informed with Demons as with Souls: For an Image was as a Trap to catch Demons, and a device to tie them to a place, and to keep them from flitting.

\* Vid. Athanas.  
Legat. pro  
Christ. Non de-  
sunt qui dicunt  
μὴ εἶναι τὴν  
ἐτερον τεύχος  
τοῖς θεοῖς ἢ  
τὸν αὐτὸν αὐ-  
τοῖς, non alio  
modo homines  
convenire Deos  
posse, scilicet quā-  
m per Simulacra.

Tertul. de Idol.  
c. 7. Artifices  
Idolorum Da-  
monis corpora  
conferre.

\* De Præpar.  
Evangeli. 1. 5.

The like hath *Eusebius* out of *Porphyrie*, *That the Gods did exceedingly delight in consecrated Images, and were circumscribed and enclosed therein as in a sacred place; ὡς ἀφείσιν, ἀλύται τὸ κεῖσθαι ἐν τῇ γῆν τὸ θεῖον, and the Image being taken away, that is dissolved which detained the Deity upon earth.* This is that which *Psellus* calleth *προσεγγισαὶ δαιμονίων*, the Approachings or Presencings of Demons. And *Iamblichus* termeth these consecrated Idols *Ἀγάλματα θείας μετεσσίας ἀνάπλεα*, Images filled with divine fellowship or with divine society. And our forementioned *Hermes* calleth them *statuas animatas, sensu & spiritu plenas*, animated Statues, full of sense and spirit.

Hence came that answer or defence of the Gentiles, as *Arnobius* (*Lib. 6. advers. Gent.*) makes them speak, *Neque nos ara, neque auri argentique materias, neque alias quibus signa consunt, eas esse per se Deos & religiosa decernimus numina; sed eos in his colimus, eosque veneramur quos dedicatio infert sacra, & fabrilibus efficit habitare simulachris: We do not think brass and gold and silver and other materials of Images to be of themselves Gods and holy Powers; but in these we worship and reverence the Gods brought into these Images by sacred dedication, and keeping their residence there.* And in another place he makes this Objection for their behalf; *An numquid dicitis fortè presentiam vobis quandam sub his numinum exhiberi simulachris; & quia Deos videri non datum est, eos ita coli, & iis munia officiosa præstari? But you say, perhaps, the Deities present themselves unto you in some sort under these Images; and because the Gods cannot be seen, they are thus worshipped, and have religious service done unto them.*

And thus have we seen the ground of the Idolatrous use of Images, and found that the Worship of them also is a Doctrine of Demons: For as at first they were ordained for Demons; so whatsoever Deity is worshipped in this manner, though it were the true and Sovereign God, is thereby made a Demon.

What I say of Images, must be understood also of Pillars or Columns, whereof we read *Levit. 26. 1. Ye shall make no Idols, nor graven Images, nor rear you up a Pillar to bow down unto it.* For howsoever Pillars and Images, through some confusion at length surprising the Gentiles superstition, may afterwards seem to be ascribed to other Deities besides Demons; yet by original institution they were proper unto Demons, & no other.



other. The *Sovereign and Celestial Gods*, they were worshipped in the Sun, Moon and Stars, where they were supposed to dwell: But *Images and Columns* were for *Dæmons*; and if they seemed to be made for any other, *Plutarch's* Eremita would resolve us, that they were but *Dæmons* called by the name of some *Sovereign Gods* whose Agents they were. The truth of this the History of the beginning of Idolatry by *Images* makes evident. For that *Images and Pillars* were at first devised and erected to the Honour and Memory of dead men \*, this the fourteenth Chapter of the Book of *Wisdom* will tell us, and that *by the vain-glory of men they first entred into the world*: no less will the long-continuing custom of the world, using thus to honour not only their dead, but since also the living, be sufficient to perswade the truth. *Minutius Felix* in his *Octavius* will put us forth of doubt. *Majores nostri* (saith he) *dum Reges suos colunt religiosè, dum defunctos eos desiderant in Imaginibus videre, dum gestiunt eorum memorias in statu detinere; sacra facta sunt, quæ fuerant assumpta solatia*: Our Ancestors while they religiously honour their Kings, while they desire after their departure to behold them in their *Images*, and delight to preserve their memory in Statues; what was at first taken up for their own solace, was at length made a matter of Religion. When therefore those whom they thus honoured and remembred were canonized for *Dæmons*, then were these Memorials also worshipped for some supposed presence or divine respect of such *Dæmons* in or to them. The worshipping therefore of *Images and Columns* is by its original and institution a piece of the *Doctrine of Dæmons* \*; so that whatsoever is thus worshipped, yea the glory of the incorruptible God himself, is thereby changed into a *Dæmon*.

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\* Vid. Herod.  
Chio, c. 35.  
Persæ statuas  
non erigere,  
quod non, ut  
Græci, sentiunt  
Deos archæpau-  
quas ex homi-  
nibus esse ortas  
ex opinione  
Herodoti.

\* Το γὰρ τοῦ  
τοῦ θεοῦ καὶ  
διακρίσει  
αὐτὸς καὶ οὐ  
ἄλλος.

ἀπολλόν, ὅτε μορφῇ ἐπιτεθεὶς δι' ἧς γινώσκουσιν, ὅτε γῆμας αἰετῶνται, ὅτε ἰκάνῃ πῖνα· ταῦτα δὲ πάντα γίνονται κατὰ τὴν ἐξουσίαν τοῦ θεοῦ καὶ οὐ κατὰ τὴν ἐξουσίαν τῶν ἀνθρώπων. ἀνθρώποι γὰρ ἡσαν ἡνίκά τις ἔχον, σῶμα, ὅτε μέτοχοι ὄντες. *Constantin. Orat. ad Sanctorum Catum, Cap. 4.*

THUS much of *Images and Idol-Pillars*, of the reason of their supposed Divinity, and of the original and first occasion of worshipping them. But yet we have not done, there is another piece of *Dæmon-devotion* yet behind, namely, The worshipping of *Dæmons* in their *Reliques, Shrines and Sepulchres* \*; for this was also a part of the *Doctrine and Theology of Dæmons*. *Plato*, whom before we quoted for the Canonizing of *Dæmons*, of the Ghosts of such as died valiantly in the field, would have their *Shrines and Coffins* to be worshipped, ὡς Δαιμόνων δίκας, as the coffins of *Dæmons*. Hear also what *Clemens Alexandrinus* speaks of this *Dæmon-doctrine*, *Strom. lib. 6.* Διαφέρειν δ' ἑδὲν νομίζουσιν, εἴαν γ' ἢν θεὸς, εἴτε καὶ ἀγγέλους τὰς ψυχὰς ταύτας λέγοιμεν, &c. They (that is, the Greeks) are of opinion that it matters not whether we call those Souls (viz. the *Dæmons* whom they invoke) Gods or Angels. But the more skilful Theologists place the coffins of the deceased in many of their Temples as so many Statues of the Gods, Δαιμόνας μὲν τὰς τέτων ψυχὰς καλεῖντες, θρησκεύεσθαι δὲ πρὸς ἀνθρώπων διδασκαλίας, &c. calling their souls *Dæmons*, and withall teaching that they ought to be worshipped by men, as being for the holiness of their lives intrusted by Divine Providence to be employ'd about this earth for the service of men: For they well knew that some Souls were naturally tied to the Body. Out of which words observe, That they supposed the like presence and power of *Dæmons* at their Coffins and Sepulchres which before we observed and heard of in their *Images*; as though there always remained some natural tie between the Souls deceased and their Reliques; and therefore they there builded Temples unto them where their bodies and ashes were entombed. And hence it is that the Primitive Fathers which write against the Gentiles do so often upbraid them, That their Temples were nothing else but the Sepulchres of dead men; νεῶς μὲν οὐκ ἄλλως ὀνομαζομένης, (saith *Clem.* in his *Protreptic.*) ταῦτα δὲ γενομένης, ταῦτα, τὴν νεῶς ὡς ἐπικεκλιμένης. They were indeed called by the specious and plausible name of Temples, but were in truth nothing but Sepulchres; that is, the very Sepulchres of dead men were called Temples. He goeth on speaking to the Gentiles; ὑμεῖς δὲ ἀλλὰ καὶ τῶν δαισίδαιμόνας ἐκλάθεσθε, τὴν τὰς τιμῶν αἰχυνόμενοι. Be ye therefore at length perswaded to forget and relinquish your *Dæmon-worship*, and be ashamed to worship the Sepulchres of dead men. To the like purpose *Arnobius* l. 6. advers. Gent. Quid quòd multa ex his Tempia quæ tholis sunt aureis & sublimibus elata fastigiis, autorum conscriptionibus comprobatur contegere cineres atque ossa, & functorum esse corporum sepulchras? Nonne patet & promptum est aut pro Diis immortalibus mortuos vos colere, aut inexpiabilem fieri Numinibus contumeliam, quorum Delubra & Tempia mortuorum superlata sunt bustis? Where he tells them, that many of their Temples, famous for their high and golden roofs, were nothing but the Sepulchres of the deceased, covering dead bones and ashes; and that it was very evident that for the immortal Gods they worship'd men that were dead,

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dead, or that they were guilty of doing an horrible dishonour to the Gods, whose Temples were built over the burying-places of dead men.

I might further add to these Oecumenical doctrines of *Dæmons* that monstrous one of the *Egyptians*, for which their fellow-Gentiles derided them, who worshipped living brute Beasts, yea Onions and Garlick, and Water it self, with Divine worship, as supposing some *Dæmon* or other to dwell in them. Such were their Cow-god *Apis*, and their Bull-god *Mnevis*, and their Water-god *Nilus*, which it shall be enough to have only named, to make the former compleat; and that from it and the rest of that kind of abominations we may gather this Conclusion once for all, That since the Sovereign and Celestial Gods (as you heard before) might not be approached nor polluted by these earthly and material things, but kept always immovably, without change of place or presence, their heavenly stations; therefore the adoring or worshipping of any visible or material thing for any supposed presence or other relation of a divine power therewith, is to be accounted amongst the *Doctrines of Dæmons*.

## CHAP. VI.

*A Recapitulation or Summary of the Doctrines of Dæmons. How the Severals thereof are revived and resembled in the Apostate Christian Church. That the word Δαιμόνιον is sometime in Scripture taken according to the Theology of the Gentiles, and not always for an Evil Spirit. That it is so to be taken in the Text was the judgment of Epiphanius: an observable passage quoted out of him to this purpose.*

AND thus have you seen the *Theology of Dæmons*; 1. For their Nature and degree, to have been supposed by the Gentiles an inferiour and middle sort of Divine Powers between the Sovereign and Heavenly Gods and mortal men: 2. Their Office, to be as Mediators and Agents between these Sovereign Gods and men: 3. Their Original, to be the Deified Souls of worthy men after death; and some of an higher degree, which had no beginning, nor ever were imprisoned in mortal bodies: 4. The way to worship them, to find and receive benefits from them, namely, by consecrated Images and Pillars, wherein to have and retain their presence at devotions to be given them: 5. To adore their Reliques, and to Temple them.

Now therefore judge impartially whether S. Paul's Prophecy be not fulfilled already amongst Christians, who foretold that the time should come that they should Apostatize and revive again Διδασκαλίας δαιμονίων, *Doctrines of Dæmons*; whether the deifying and worshipping of Saints and Angels, whether the bowing down to Images, whether of men or other things visible, broaden Idols, and Crosses like new *Dæmon-Pillars*, whether the adoring or templing of Reliques, whether these make not as lively an image of the Gentiles *Theologie of Dæmons* [Διδασκαλίας Δαιμονίων] as possibly could be expressed; and whether these two words comprehend not the whole pith and marrow of *Christian Apostasy*, which was to consist in Spiritual fornication or *Idolatry*, as appears by that name and denomination thereof given by S. John in his *Revelation*, *The Whore of Babylon*. Is not she rightly termed the *Babylonish whore*, which hath revived and replanted the *Doctrines of Dæmons* first founded in the ancient *Babel*? And is not this now fulfilled which S. John foretells us, *Apoc. II*. That the second and outmost Court of the Temple (which is the second state of the Christian Church) together with the holy City should be trodden down and overtrampled by the Gentiles (that is, overwhelmed with the Gentiles *Idolatry*) forty two months?

But perhaps I am yet too forward in my Application; some things in our way must first be cleared: For howsoever the resemblance indeed be evident, yet First the Text seems not to intend or mean it, because the word Δαιμόνιον is in the Scripture never taken in the better or indifferent sense, howsoever prophane Authors do so use it, but always in an evil sense, for the Devil or an Evil Spirit. Now the signification of words in Scripture is to be esteemed and taken only according to the Scripture's use, though other Writers use them otherwise. Secondly, For the charge of *Idolatry*; though much of that wherein we have instanced may be granted to be justly suspected for such indeed, yet nevertheless that whereupon this Application mainly relieth, namely, *The praying to Saints glorified, as Mediators and Agents for us with God*, should not seem to deserve so foul a name. For suppose it were a needless, yea and a fruitless Ceremony,



mony, yet what reason can be given why this should be more tainted with *Idolatry*, than is the like honour given to Saints and holy men whilst they live on earth, whom then to desire to mediate and pray to God for us was never accounted so much as an unlawful matter? When these two Scruples are answered, I will return to continue my former Application.

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To the First therefore, for the use of the word Δαιμόνιον in Scripture, I say, That because those which the Gentiles took for *Demons* and for *Deified Souls of their Worthies* were indeed no other than *Evil Spirits*, counterfeiting the Souls of men deceased, and masking themselves under the names of such supposed *Demons*, under that colour to seduce mankind; therefore the Scripture useth the name *Demons* for that they were indeed, and not for what they seemed to be. For no *blessed soul* or *good Angel* would admit any honour which did derogate from the honour of the *only true God* who made them: neither do the glorified Saints in heaven, or the blessed Angels, though Apostate Christians now invoke and worship them, accept of this honour, hear their prayers, or condescend to their devotions, by any sign or act whatsoever; but whatsoever is made seem to be done by them, is done by the self-same *wicked Spirits* which heretofore were masked under the names of *Demons*; and therefore in this regard the one may as well bear the names of *Demons* as the other, and be as likely to be intended by the use of that word.

Secondly, though the Scripture often useth this word in the *worst sense*, yet follows it not it always should do so. Because the word Διάβολος it self, which the Scripture hath appropriated to signify *Satan* the Prince of hell-hounds, following therein the Seventy, (who first gave it this notion nowhere else sampled in any Greek Author) yet is this word Διάβολος in the New Testament it self, three several times used in the common sense for a *Slanderer* or *False accuser*, and that in three several Epistles, in both to *Timothy*, and that to *Titus*: And why should the like seem improbable for the word Δαίμων or Δαιμόνιον? Nay, most certain it is so, as I now come to make manifest.

1 Tim. 3. 11.  
2 Tim. 3. 3.  
Tit. 2. 3.

And that first, *Acts 17. 18.* where *S. Paul* our Apostle, having at *Athens* preached *Jesus risen from the dead*, the Philosophers thus encountred him, saying, *This fellow* *Ξένων Δαιμονίων δοκεῖ καταγελεῖν ἡμᾶς*, which we translate, *He seemeth to be a setter-forth of strange gods*, namely, *Demon-gods*: For hearing of one *Jesus* after death to become a Lord and Saviour, and to be adored with divine worship, they took him presently (according to their own principles in that kind) to be some new or foreign *Demon*; for so it follows in the Text, that they said thus, *Because he preached unto them Jesus and the Resurrection*. Upon the same ground *Celsus* in *Origen lib. 8. cont. Cels.* calls the same Christ our Saviour the Christians *Demon*; for whereas the Christians said, that they without hurt and danger blasphemed and reproached the Gentiles Gods, *Celsus* replies, \* *Nonne vides, bone vir, quod etiam tuo Damoni opponens se quispiam non solum convitiatur, sed terrâ marique illum exigit?* Do you not see (good Sir) that some opposing your *Demon*, do not only reproach him, but proclaim him unworthy to be at all in the world? Where *Origen* answers *Celsus*, (a) *Qui nullos scit malos Demones, nescio quomodo sui oblitus, Jesum vocarit Demonem*; He that acknowledges no evil Demons, I know not how he came to forget himself, calling *Jesus* a *Demon*. But *S. Paul* thus charged by the Philosophers, coming to make his Apology in the *Areopagus*, retorts their accusation; *Ye men of Athens* (saith he) *I see you in all things* *ὡς Δεισιδαίμονες ἑστέ* too full of Demons already. I shall not need bring any more amongst you. (For thus the word Δεισιδαίμων by Etymology signifies a worshipper of *Demon-gods*, and was anciently used in this sense; and so you shall find it often in *Clement Alexandrinus* his *Protrepticon* (b), not to speak of others; though afterwards from signifying ἡ πρὸς τὸ θεῖον ἐνλάλεια, as *Budans* speaks, it came to be applied to those who were too precise and anxious in their devotions.) But I (saith our Apostle) preach no new *Demon* unto you, but that *Sovereign and Celestial God* who made the world and all things therein; who being Lord of heaven and earth, dwelleth not (as your *Demon-gods* do) in Temples made with hands, neither is worshipped with mens hands, as though he needed any thing, (as you conceive of your Demons,) seeing he giveth to all life and breath, and all things: This God I preach unto you. And this place I take to be so unanswerable for the indifferent and common acception of the

funerum colunt: aut qui parentibus suis superstites, celebrant Imagines eorum domi, tanquam Deos Penates. Nam qui novos sibi ritus assumebant, ut Deorum vice mortuos honorarent, quos ex hominibus in cælum receptos putabant, hos Superstitiosos vocabant: Eos vero quæ publicos & antiquos Deos colerent, Religiosos nomenclabant; unde Virgilius, Vana superstitio veterumque ignota Deorum. Martin. Lex. quem

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word Δαιμόνιον, that I care not now though the rest should fail me : but let us see what they are.

In Revel. 9. 13, &c. the sixth Trumpet from *Euphrates* brings an huge army upon the Christian world, which destroyeth a third part of men ; and yet those which remained repented not of those sins ( verse 20. ) for which these plagues came upon the earth, viz. That they should not worship Δαιμόνια and Idols of gold, silver, and brass, and stone, and of wood, which can neither see, nor hear, nor walk. Is not this a Comment upon the Apostle's Prophecy in my Text ? The time which it concerns must needs fall in the *last times* ; for it is the last Trumpet save one. The place must be the *Roman Empire*, or Christian world ; for that is the Stage of all the *Seals* and *Trumpets* : And how could it be otherwise, seeing S. John at *Pathmos* saw them coming from the great River *Euphrates* ? whatsoever comes from thence, must needs fall upon the Territory of the *Roman Empire*. To hold you no longer, the best Expounders make it the *Ottoman* or *Turkish* invasion, which hath swallowed so great a part of Christendom. But what people are they who in the *Roman* Territory do in these latter times worship Idols of gold, silver, brass, and stone, and wood ? Are they *Ethnicks* ? there is none such. Are they *Jews* ? they cannot endure the sight of them. Are they *Mahometans* ? nay, they abhor it also. Then must they needs be *Christians* ; and then must *Christians* too worship Δαιμόνια ; for both are spoken of the same men. But what *Christians* do, or ever did worship *Devils* formally ? But *Demon-gods* ( alas ! ) they do and long have done. Here therefore Δαιμόνιον is again taken in the common and Philosophical sense, or at least, which is all one, for *Evil Spirits* worshipped under the names of *Demons* and deceased Souls.

Besides my Text, there is but one place more in all the Epistles of S. Paul where the word Δαιμόνιον is used, namely 1 Cor. 10. 21. where if there be any allusion to the Gentiles conceit of *Demons*, then all the places of S. Paul's Epistles are bending that way. But some there are, saith Stephen in his *Thesaurus*, who think the Apostle in his Ποτήριον Δαιμονίων, or Cup of *Demons*, alludes unto that poculum aγυθὺν Δαιμόνων, used amongst the Gentiles. And further to strengthen this conceit of the Apostle's Allusion to the Heathenish notion of \* *Demons*, the words of the former verse make much ; For the things which the Gentiles sacrifice, they sacrifice ( saith he ) to *Demons*, and not to God. Now this was the very Tenet of the Gentiles, That the Sovereign and Celestial Gods were to be worshipped only purâ mente, and with hymns and praises, and that sacrifices were only for *Demons*. Vid. Porphy. in Enseb. Præp. Evang. Herm. Trismeg. in Asclepio, Apuleium de Daemonio Socratis. He therefore who had given his faith to that Εἰς Κύριον. One Lord, to the ὁ μόνος Δυναστής the only Potentate, to the Εἰς Μεσίτην, to the one and only Mediator Jesus Christ, must have no communion, have no part in the service of those many Mediators, Lords or *Demon-gods* of the Nations ; for Christ's Monarchical Mediation excludes all other Mediators and *Demons* : not that the wooden Idol was ought of it self, but that the Gentiles supposed there dwelt some *Demon* therein, who received their sacrifices, and to whom they intended their services. Thus may this place be expounded, and so the use of the word *Demon* in the worst sense or directly for a Devil, will be almost confined to the Gospel ; where the subject spoken of being men vexed with *Evil Spirits*, could admit no other sense or use : and yet S. Luke, the best-languaged of the Evangelists, knowing the word to be ambiguous, and therefore as it were to distinguish it once for all, doth the first time he useth it, do it with an explication, Chapter 4. verse 33. There was ( saith he ) a man in the Synagogue ἔχων πνεῦμα Δαιμονίου ἀκαθάρτου, having the spirit of an unclean *Demon*.

Thus much of the word *Demonium* Δαιμόνιον in Scripture ; whereby I hope it appears, that this place of my Text is not the only place where the word is used according to the notion of the Gentiles and their Theologists.

But you will say, Did any of the Fathers or Ancients expound it thus in this place ? If they had done so, the *Mystery of iniquity* could never have taken such footing ; which because it was to come according to divine disposition, what wonder then if this were hidden from their eyes ? Howsoever, it may seem that God left not his spirit without a witness : For, as I take it, Epiphanius, one of the most zealous of the Fathers of his time against *saint-worship* then peeping, took διδασκαλία Δαιμονίων in my Text for a *Doctrine of worshipping dead men*. You may read him in the seventy eighth Hereſie towards the conclusion, where, upon occasion of some who made a *Goddeſs* of the blessed Virgin, and offered a cake unto her as the Queen of Heaven, he quotes this place of my Text concerning them, saying, πληρῶνται ὅτι τὸ Αποστήσειν αὐτὰς

\* See Tertul.  
De Spectac.  
cap. 13.



ἡ ὕψις διδασκαλίας, προσέχοντες μύθοις καὶ διδασκαλίαις δαιμονίων· ἔσονται ὁ, φησὶ, ΝΕΚΡΟΙ Σ λατρεύοντες, ὡς καὶ ἐν τῷ Ἰσραὴλ ἐσεβάδηνσαν· which in English sounds thus, *That also of the Apostle is fulfilled of these; some shall apostatize from the sound Doctrine, giving heed to Fables and Doctrines of Demons; for (saith he) they shall be worshippers of Dead men, as they were worshipped in Israel.* Are not these last words for an Exposition of διδασκαλίας δαιμονίων? But what (will you say) doth he mean by the Dead worshipped in Israel? I suppose he means their *Baalim*, who (as is already shewed) were nothing else but *Demons* or *Deified Ghosts of men deceased*: yet he brings in two examples besides; one of the *Sichemites* in his time, who had a *Goddeß* or *Damoneß* under the name of *Jephthah's daughter*; another of the *Egyptians*, who worshipped *Thermutis*, that daughter of *Pharaoh* which brought up *Moses*. Some, as *Ezeas*, would have these words of *Epiphanius* to be a part of the Text it self in some copy which he used. But how is that likely, when no other Father once mentions any such reading? Nay it appears moreover, that *Epiphanius* intended to explain the words as he quoteth them, as he doth *πίστις* the Faith by ὕψις διδασκαλία the sound Doctrine, and πνεύματα πλάνης erroneous spirits by μύθοι Fables, and so προσέχοντες διδασκαλίαις δαιμονίων giving heed to Doctrines of Demons by λατρεύοντες τοῖς νεκροῖς worshipping Dead men. Otherwise we must say he used either a very corrupt copy, or quoted very carelessly. But grant that *Epiphanius* read so: Either this reading was true, and so I have enough; because then the Apostle with his ἔσονται ὁ, &c. should expound himself by δαιμόνια to mean the *Deifying of the dead*: Or it was not the original reading, but added by some or other for explication sake; and so it will follow, that those who did it made no question but that the words there contained some such thing as *worshipping of the dead*. Therefore take it which way you will, it will follow, that some such matter as we speak of was in times past supposed to be in this Text and Prophecy.

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## C H A P. VII.

*Why those words in the description of the Mystery of Godliness [Received into Glory] are set last. That praying to Saints glorified, as Mediators and Agents for us with God, is Idolatry. For the proof of this several Grounds are laid down. To be prayed to in Heaven, and to present our Devotions to God, and to deal as an Agent and Mediator between us and him, is a Prerogative appropriate to Christ, a Flower of his Glory and Exaltation to sit at God's Right hand, a Royalty incommunicable to any other. That none but Christ our High Priest is to be an Agent for us with God in the Heavens, was figured under the Law, in that the High Priest alone had to do in the Most holy place, and there was to be Agent for the people. That though Christ in regard of his Person was capable of this God-like Glory and Royalty, yet it was the Will of God that he should purchase it by suffering an unimitable Death. This proved from several Testimonies of Scripture. Saint-worship is a denial of Christ's Prerogative. Bread-worship in the Eucharist to what kind of Idolatry it may be reduced. How Saint-worship crept into the Church.*

NOW I come to the Second point, to maintain and prove That *praying to Saints glorified, as Mediators and Agents for us with God, is justly charged with Idolatry*. For this is the hinge whereupon not the Application only of my Text, but the Interpretation thereof, chiefly turneth. For this is that which I told you in the beginning, that my Text depended upon the last words of the former chapter and verse, *Received into glory*; which were therefore, out of their due order, put in the last place, because my Text was immediately to be inferred upon them. The like misplacing, and for the like reason, see \* *Heb. 12. 23.* where, in a catalogue or recension of the parts of the Church, *Christ the Head*, and the *sprinkling of his blood*, is mentioned in the last place, and after the *spirits of just men*, because the next verses are continued upon this sprinkling of Christ's blood: *Ye are come to the general assembly, and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the Spirits of just men made perfect, And to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, which speaketh better things than that of Abel*: where-as the right order should have been, First, *God the Judge of all*; secondly, *Christ*

\* See also *Apo- cal. chap. 1. ver. 5.* where *Christ* is named after the seven Spi- rits for the like reason.

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the Mediator of the new Covenant; and thirdly, in the last place, the Spirits of just men made perfect. Agreeably therefore to this dependance of my Text I am to shew, That the Invocation of Saints glorified implies an Apostasie from Christ, and a denial of his Glory and Majesty whereunto he is installed by his Assumption into heaven, to sit at the right hand of God. Which before I do, I must premise some General grounds, which are as followeth.

First, That as God is most One, and without all Multiplicity; so must the Honour and Service which is given unto him have no Communicability. Isa. 42. 8. I am the Lord, that is my name, and my glory will I not give unto another, nor my praise to graven Images: For the One-most God must have an One-most service. Therefore in that Action whereof God is the Object, nothing must be an Object but God. Or, in the Scripture phrase, thus, In those actions which look towards the Face of God, nothing may come between, whose Face such Actions may look upon besides him; whether by way of Subordination to him, or Representation of him: For I am the Lord thy God (\* saith he ) Thou shalt have no other Gods יְהוָה לפני before my face.

\* Exod. 20. 3.

Secondly, This Face of God is not only the Object of his Person, but also the Place of his presence, where his Glory is revealed in the Heavens, where we shall see him face to face, 1 Cor. 13. 12. Revel. 22. 4. and where the Angels in heaven behold the Face of the Father which is in Heaven, Matth. 18. 10. No Action therefore directed thitherward, that is, to this Face of his revealed presence and glory, may so much as look askint upon any other Object, or behold any other Face but the Face of God alone; For we must have no other Gods before his Face.

I say not, that a man may not turn his Face upon the Face of any other thing when he turns his Face towards the Face of God; for how then should we worship him at all, seeing which way soever we turn us, something will always be before us? But it is not the Face of our Bodies, or their posture, but the Face and posture of the Act we do, which must not have the Face turned upon any thing else, when it is directed at the Face of God: namely, That Action in which God is faced, must face nothing else but God; that is, Where God is the Object; whether in regard of his Person, when we pray unto him; or of his Throne of presence, when we would approach it, or direct our supplications towards it; there nothing is to have any respect of an Object but God alone. So although when we pray unto God, we turn the face of our Bodies towards Heaven, the Sun, the Moon, and Stars; yet do we not therefore worship the host of heaven, because our Action hath no relation to them as to an Object, but to God alone; and howsoever they are between God and us in place, yet as an Object of our devotion neither they, nor any thing in them, come any way between us and him.

Now for the reason ( if you ask it ) of this Incommunicableness of all Action and Service directed to God-ward, you shall have it, Exod. 34. 14. Because the Lord whose name is Jealous, is a Jealous God: Jealous, not only lest he should not be honoured and served as God; but Jealous lest he should not be honoured as One God: For as by honouring him we acknowledge him God, so by the Incommunicableness of honour we acknowledge him One God.

For this cause, God being to give us a Mediator, by whom we should have access unto his presence, and whom, without his Jealousie, we might interpose in our devotions and supplications unto himself, or offered at the Throne of his Majesty and Glory in the heavens, provided that admirable Mystery of communicating to the nature of a man born of a woman, the Hypostatical union of the second Person of the Deity; and him, after he had vanquished death, to exalt to sit at his right hand of Glory and Power in the Heavens, there in his own Presence and Throne to receive our Requests, and to deal as an Agent between us and him.

Thus at length I am arrived at that Port which all this while I made for, viz. to shew, That this Glory of Christ, which is styled His sitting at the Right hand of God, is that Incommunicable Royalty to which of right belongeth in the Presence of God to receive and present our devotions to the Divine Majesty; as in that which now followeth shall appear.

*Sessio ad Dextram Dei*, To sit at the Right hand of God, isto be installed in God's Throne, or to have a God-like Royalty, which is defined in Scripture; Μεγαλωσύνη Χερσὶ ἐν ὑψηλοῖς, The Majesty of Christ in heaven; whence it is said, Heb. 1. 3. ἐκάθισεν ἐν δεξιᾷ τῆ μεγαλωσύνης ἐν ὑψηλοῖς, He sate down on the Right hand of Majesty on high; and Heb. 8. 1. it is called Δεξιὰ τῆ θρόνου τῆ μεγαλωσύνης ἐν τοῖς ὑερανοῖς, The Right hand of the Throne of the Majesty in the Heavens: It is called also by Christ himself, Mark 14. 62. Δεξιὰ τῆ δυνάμεως, Luke 22. 69. Δεξιὰ τῆ δυνάμεως τῷ Θεῷ, The Right hand of Power, and the Right hand of the Power of God: For as to the Right hand belongs both dignity and strength;



strength; so doth this *Glory of Christ* include both a *God-like Sublimity* and a *God-like Power*; the first δεξιά & δόξα, the second δεξιά & δυνάμει. The proper place where the *Majestical Glory* is revealed, is the *Heavens*, as may appear almost wheresoever this *sitting at the right hand of God* is mentioned, Eph. 1. 20. ἐν τοῖς ἐπουρανίοις, Coloss. 3. 1. ἐν τοῖς ἄνω, Heb. 1. 3. ἐν ὑψηλοῖς, Heb. 7. 26. ὑψηλοτέρῳ τῷ ἑβραϊσμῷ, 1 Pet. 3. 22. εἰς ἑβραϊσμὸν, &c. Heaven, Heavenly places, High places, and the like, being always thereto annexed: and every where appeareth to be a consequent of his *Ascension into Heaven*, as we say in our Creed, *He ascended into Heaven, and sitteth at the Right hand of God*; and therefore in the words whereon my Text depends, is expressed by *Assumed or Taken up into Glory*, ἀνελήφθη ἐν δόξῃ. For as God himself is styled *Pater in Cælis*; not because not elsewhere, but because his *Glory* is there revealed: so Christ sits *ad dextram in Cælis*, because there the beams of the *Majesty* given him by his Father are revealed: whence it comes that his Kingdom is called the *Kingdom of Heaven*, that is, a Kingdom whose King's residence and Kingly Throne are both in Heaven.

This glorious *Throne of Majesty*, this *sitting at the Right hand of the Power of the Almighty*, is a Name *incommunicable*, an Exaltation whereof no creature in heaven or earth is capable: which is that the Apostle means to tell us, when he saith, Eph. 1. 21. *Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come*; and Phil. 2. 9, 10. *Wherefore God also hath highly exalted him, and given him a name which is above every name, (that is, created name) That at the name of Jesus every knee should bow, both of things in heaven, and things in earth, and things under the earth.* Revel. 3. 21. *He that overcometh, (saith Christ) I will give him to sit with me in my Throne; even as I have overcome, and sat with my Father in his Throne.* Here is mention, we see, of two Thrones, of which, *my Throne*, that is, Christ's Throne, is the condition of a glorified man; in this Throne his Saints shall sit with him: But *my Father's Throne* is the *Power of Divine Majesty*, wherein none may sit but God, and the God-Man *Jesus Christ*.

These grounds laid, I say, That the Honour of being prayed to in Heaven, and before the Throne of presence, is a *Prerogative of Dextra Dei*; and to receive our devotions there, a *Flower of Christ's sitting at the Right hand of God*: as S. Paul, Rom. 8. 34. conjoins them, saying, *Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is at the Right hand of God, and who makes intercession for us.* For by right of this his Exaltation and Majesty he comes to be a *Priest after the order of Melchisedech*, as appears Psalm 110. 1. *The Lord said unto my Lord, Sit thou on my Right hand, till I make thine enemies thy footstool*; then follow the effects thereof, ver. 4. *The Lord hath sworn, and will not repent, Thou art a Priest for ever, after the order of Melchisedech.* And by the same right also he becomes the *Only and Eternal Priest* which hath to do in the *most Holy place*, the Heavens: For as the High Priest only entered the *most Holy place* beyond the veil in the earthly Tabernacle; so Christ Jesus, *our only High Priest*, through his Body, as the first Tabernacle, by his own blood, entered into the second Tabernacle, or *Holy place*, not made with hands, as was the figure, but into Heaven it self, ἐμφανισθῆναι τῷ προσώπῳ & Θεοῦ ὑπὲρ ἡμῶν, there to appear in the presence of God for us. All this you have in the same words at large, Heb. 9. 7, 11, 12, 24.

Now in the Tabernacle of this world, as was in the first Tabernacle, we may haply find many Priests whom to imploy as *Agents* for us with God: But in the second Tabernacle, which is Heaven, there is but *one Agent* to be imployed, but *one* who hath *Royal commission* to deal between God and men, that *Angel of the presence*, as *Isaiah* calls him, ch. 63. 9. and *one only Mediator*, Jesus Christ the Lord of glory, who in this prerogative is above Saints and Angels: For to which of the Saints or Angels said God at any time, *Sit on my Right hand, till I make thine enemies thy footstool*? Heb. 1. 4, 9, 13.

Neither will this Demonstration admit that vulgar Exception to be of any force, namely, That *Expiatory mediation*, or *Meritorious intercession in heaven*, should indeed appertain to Christ alone; but *Favourable intercession* to pray for us, not so; and therefore for this we may without derogation to Christ sollicite either Saints or Angels. I could say, that this rage is too-too narrow and short to cover their nakedness who lay hold of it; in whose Supplications to Saints, and to God too in their names, nothing is more usual than the express mention of *their Merits, Blood and sufferings*, as Motives to God to hear them. But we shall not need this Answer:

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For we have demonstrated, that as in the Law none but the *High Priest* alone was to do office in the *Holiest place*; so Christ Jesus now is the *only Agent* for whatsoever is to be done for us in the *holiest Tabernacle of Heaven*. Besides, we read that none but the High Priest alone was to offer Incense, or to incense the most Holy place when he entred into it: But *Incense* is the *Prayers of the Saints*, sent thither from this outward Temple of the militant Church, as in the Law was fetched from without the veil: This therefore none in Heaven but Christ alone must receive from us, to offer for us. And this is that Angel with the *golden Censer*, (*Rev. 8. 3.*) who there offers the *Incense of the prayers of the Saints*, there given him to offer upon the *golden Altar before the Throne*; alluding exprelly to the *golden Altar* before the *Testimony*.

For the fuller understanding and farther confirmation of what hath been spoken, take this also; That notwithstanding the man *Christ Jesus* in regard of his *Person*, being God as well as Man. was from his first incarnation capable of this *Royalty* and *Glory*; not only for the incomparable sufficiency of his *Person*, which by reason of his twofold Nature is alwaies and in all places present both with God and men, and so at one instant able and ready at every need to present to the one what he should receive from the other; but chiefly and most of all, for that by being very God himself, his Father's jealousy (which could never have brooked the communication of this *Glory* to any other which should not have been the self-same with himself) was by this condition of his *Person* prevented and secured.

Nevertheless and notwithstanding all this capability of his *Person*, it was the will of his Father, in the dispensation of the *Mystery* of our redemption, not to confer it upon him, but as purchased and attained by suffering and undergoing of that *Death* which no creature in heaven or in earth was able to undergo but himself; being a suffering of a *Death*, whereby *Death* it self was overcome and vanquished; to the end that none by death save *Jesus Christ* alone might be ever thought or deemed capable of the like *Glory* and *Sublimity*; but that it might appear for ever to be a peculiar right to him.

And this, I think, is not only agreeable to the tenour of Scripture, but expresse Scripture it self. *Heb. 2. 9, 10.* But we see *Jesus*, who was made a little lower than the *Angels*, by the suffering of death, crowned with glory and honour. For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings. *Phil. 2. 8.* And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the *Cross*; and *v. 9, 10.* Wherefore God hath also highly exalted him, and given him a name above every name, That at the name of *Jesus* every knee should bow. *Heb. 10. 12.* But this man, after he had offered one sacrifice for sins, for ever sat down on the *Right hand of God*. *Rom. 14. 9.* For to this end *Christ* both died, rose and revived, that he might be Lord both of the dead and living. See besides, *Acts 5. 30, 31.* *Rom. 8. 34.* *Ephes. 1. 20.* *1 Pet. 1. 11.*

Lastly, for that particular parcel of this *Glory* of Christ, viz. To be that only Name in which we are to ask at the hands of God whatsoever we have to ask; is not this also ascribed and annexed to his triumph over death? *John 14. 12, 13.* I go unto my Father, (viz. through death;) And whatsoever ye ask in my name, that will I do. *John 16. 16, and 23.* A little while, and ye shall not see me; and again a little while, and ye shall see me; because I go to my Father. And in that day (when I am gone to my Father;) ye shall ask me nothing. Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Verse 24. Hitherto ye have asked nothing in my name; ask, and ye shall receive. *Heb. 7. 25, 26.* Wherefore he is able to save them to the uttermost that come unto God by him; seeing he ever liveth to make intercession for them. For such an *High Priest* became us—who is made higher than the heavens.

How is it then that some extenuate that kind of *Saint-worship*, wherein Prayers are not made unto them directly, but God is prayed to in their names and for their mediation sake to grant our requests? Is it not a denial of Christ's Prerogative, to ascribe unto any other, for any respect of glory or nearness to God after death or otherwise, that whereof he alone is infeoffed by his unimitable *Death*, triumphant *Resurrection* and glorious *Ascension*? Certainly that which he holds by incommunicable title, is it self also incommunicable.

To conclude therefore with the words of *S. Paul, 1 Tim. 2. 5.* There is but one God, and one Mediator between God and men, the man *Christ Jesus*: As God is one, so is the Mediator one; for it is a God-like *Royalty*, and therefore can belong but to one.





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*I beseech you, Sirs, ( he speaks to the Greeks ) why do you find such fault with what we do ? For, such as were eminent for Piety and Religion, and for the sake thereof suffered death, we also call Preservers and Physicians : in no wise do we term them Dæmons, ( God forbid we should ever fall into such a desperate madness, ) but the hearty friends and servants of God—*

<sup>a</sup> Ὅτι καὶ πνεύματα ἁγίων ἀνθρώπων, ὡς ἐκ τοῦ σώματος, εἰσὶν ἐν ἐξουσίᾳ καὶ ἐν δυνάμει ἀσπάζεσθαι τὰς ἀνθρώπων ἀφαιρέσεις, Πλάτων ἀποφασίζει ἐν τῇ ἐνδεκάτῃ βίβλῳ τῶν Νόμων —

<sup>a</sup> That the Souls of holy men, even when they are out of the Body, are in a capacity of taking care of mens affairs, Plato affirms in the eleventh Book of his Laws —

b *The Philosopher (you see) bids men believe even the vulgar reports [ that is, the relations and stories which are commonly talk'd of concerning the care which deceased Souls have of men : ] But you do not only disbelieve us, and are utterly unwilling to hearken to the loud voice of the Events or Effects themselves——*

ὁ ἄλλος δὲ μὴ  
 φιλοσοφῶν κα-  
 λείει καὶ τοὺς  
 ψυχραὶς πνεύ-  
 σευσιν ὑμῶν  
 δεῖν ἔμμενον ἡ-  
 μῶν ἀντιτείνειν. καὶ τὸ πρὸς περὶ γυναικῶν παντὸς βοῶντος ἐπιτείνει ὁ βλάστης

c—Οἱ δὲ ἱεροὶ — The Martyrs Temples are frequently to be seen, famous for their beauty and great-  
 μαρτύρων σι- ness —  
 νοὶ λαμπροὶ  
 καὶ ἁγιογραφοὶ καὶ μεγάλοι διαπρεπεῖς —

ε—Οἱ δὲ ᾄδοντες — *The Martyrs*  
 μαρτύρων σὺν —  
 καὶ λαοῖς  
 καὶ ἱερεῶσι καὶ μέτεσσιν διαπρεπέως —

d—They that are in health pray for the continuance thereof; and they that have been long sick pray for recovery: the barren also pray for children—And they that are to take a long journey desire them [ viz. the Martyrs ] to be their Companions, or rather their Guides, in the journey—

d—They that are in health pray for the continuance thereof; and they that have been long sick pray for recovery : the barren also pray for children—And they that are to take a long journey desire them [ viz. the Martyrs ] to be their Companions, or rather their Guides, in the journey—

<sup>c</sup>—Not going to them as Gods, but making application to them as to Divine men  
and Agents for them with God.

εἰς αὐτοὺς θεοὺς [αὐτοῖς] — Not going to them as Gods, but making application  
 and Agents for them with God.  
 ἀλλ' ὡς ἄνθρωποι ἀντιβοῦντες, καὶ γινώσκειν πρεσβυτέρους ὑπὲρ ὧν ἐβόησαν.

<sup>f</sup> Now that they who made faithful prayers, have obtained their petitions, clearly appears by the Presents and Gifts brought by the Votaries as so many grateful acknowledgments of their recovery. Accordingly some do present (to be hung up in the Church) the Effigies of Eyes, others of Hands; and these made of Gold or of Silver—

<sup>f</sup> Now that they who made faithful prayers, have obtained their petitions, clearly appears by the Presents and Gifts, brought by the Votaries as so many grateful acknowledgments of their recovery. Accordingly some do present (to be hung up in the Church) the Effigies of Eyes, others of Hands; and these made of Gold or of Silver—

— Nay the Martyrs have utterly abolished and wip'd out of the minds of men the memory of those who were called Gods—

ε—κὶ τὸ αὐ—  
 τῶν τῶν καλῶ—  
 μένων θῶν τῶ  
 μνήμην ἐκ τῶ τῶ ἀνθρώπων ἐξήλειψαν διαβοῖας—

h—Our Lord God hath brought his Dead (viz. the Martyrs) into the room and place (the Temples) of your Gods, whom he hath sent packing, and hath given their honour to his Martyrs. For in stead of the Feasts of Jupiter and Bacchus are now celebrated the Festivals of Peter and Paul, and Thomas and Sergius, &c. and other holy Martyrs—

h — Our Lord God hath brought his Dead ( viz. the Martyrs ) into the room and place ( the Temples ) of your Gods, whom he hath sent packing, and hath given their honour to his Martyrs. For in stead of the Feasts of Jupiter and Bacchus are now celebrated the Festivals of Peter and Paul, and Thomas and Sergius, &c. and other holy Martyrs—

i—Wherefore since you see there is so much advantage by honouring the Martyrs; be persuaded I beseech you, to flee from the error of Dæmons; and making use of the Martyrs as so many Lights and Guides, follow the way which leads directly to God, &c.

i—Wherefore since you see there is so much advantage by honouring the Martyrs; be persuaded I beseech you, to flee from the error of Dæmons; and making use of the Martyrs as so many Lights and Guides, follow the way which leads directly to God, &c.

Now judge whether *Διδασκαλία Δαίμονων* hath hitherto been fitly applied or not: I will go on.



## CHAP. VIII.

*That Idolatry is the main Character of the Church's Apostasy, proved by Three Arguments.*

HAVING therefore by so many Arguments made apparent (as I hope) what I endeavoured to prove; I desire we may observe, among so many Corruptions both now and heretofore overwhelming the Church of Christ, what that is wherein the Holy Ghost placeth the *Essence*, and accounteth as the very *soul* of the *Great Apostasy* under the *Man* of sin, and would have us to make the *Pole-star* of our discovery thereof. Not every Errour, not every Heresie, how foul soever; but *Διδασκαλία Δαιμονίων*, *Idolatry* and *Spiritual Fornication*. As for other Heresies, though accompanying this, yet are they but accidental, and not of the *Essence* of the *Great Apostasy* which was to come. Even as *Whores* are seldom without other foul faults, which yet are no parts of whoredom: so hath the *spiritual whore* many other Heresies, but her *Whoredom* is only *Idolatry* and the *Doctrine of Demons*.

Neither is *Heresie* of itself, no, though damnable *Heresie*, a character whereby the *Great Apostasy* can be known from other Sects and Blasphemies. Foul Heresies were in the first Ages of the Church, yet *Antichrist* and his time were neither of them yet come. When his time approached nearer, the *Arrians*, *Macedonians*, *Nestorians*, *Eutychians*, were abominable Hereticks; and the *Arrians* possessed for a time the face of the visible Church; yet was not theirs the *solemn Apostasy* looked for.

But *Idolatry* or *Spiritual Whoredom*, which in that storm the Devil was a working, this is the only character and note whereby the *Apostasy under the Man of sin* is discovered and distinguished from all other Blasphemies, Sects and Heresies of what age or time soever.

Which that I may not seem to ground only upon the exposition of my Text, which whatsoever the probability thereof be, may yet be thought alone too weak to support the weight of so main a Conclusion; I desire you to take these Arguments for a full confirmation thereof: some of them have already been intimated, but now all are mustred up together.

1. That *Babylon* is intituled in the Revelation of S. John, not the *Liar of Babylon*, nor the *Tyrant of Babylon*, nor the *Heretick of Babylon*, nor the *Murderess of Babylon*, but the *Whore of Babylon*, yea that *Great Whore*, and the *Mother of the fornications and abominations of the earth*. Doth not God (think we) give the name as he accounts the nature? Or is there any one will deny that this *Babylon* is that *Mystery of iniquity* which our Apostle so calleth, as being in opposition to the great *Μυστήριον ευσεβείας* *Mystery of true worship and Religion*? If any should, *Μυστήριον Βαβυλῶν* \* *Mystery Babylon*, in her forehead, would help to reclaim him. And what *Whore* is that with whom \* the *Kings and Nations and Kingdoms of the earth* commit *fornication*? can it be any other but a *spiritual Whore*? Without question therefore S. John means no other thing here than what he foretold in the eleventh chapter, That the *second and outmost court of the Temple*, (which is the *Second state of the Christian Church*) together with the *holy City* should be trodden down and overtrampled by the *Gentiles forty two months*, that is, overwhelmed with the *Idolatry* of the *Gentiles*, which is *Διδασκαλία δαιμονίων*, as long as power shall be given to the *Beast* to make war with the *Saints*, as long as the *Witnesses* must wear sackcloth, and the *Woman* which escaped the fury of the *Ethnical Dragon* be fed in the wilderness.

2. S. Paul tells us, that the *Great Apostasy* should enter by *strong delusions*, by signs and lying wonders: Consider then what Corruptions of the Christian Faith were thus ushered in. To begin with the beginning and *First* Corruption of that kind. *Invocation of Saints*, with the *Adoration of their Shrines and Reliques*, how were these advanced in the Church? was it not by miraculous cures of the sick, healing of the lame, restoring of the blind, yea raising of the dead (as seemed) by the only touch and aire sometimes of the *Shrines and Reliques* of *Souls* deceased? was it not still confirmed by strange Apparitions and other means wonderful to hear, for discovery of *Bones and Reliques* unknown and forgotten, yea of men whose names they had never heard of before? and, which I shall shew better hereafter, no such experience

1 Thes. 1. 9.  
Conversion to  
Christianity is  
described, A  
turning from  
Idols to serve  
the true and li-  
ving God, and  
to wait for his  
Son Jesus  
Christ; there-  
fore Apostasy  
therefrom is a  
return to Idols  
from the living  
and true God  
and his Son  
Jesus Christ.

\* Rev. 17. 5.  
\* Ver. 2.

2 Thes. 2. 9.  
&c.

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for three hundred years together observed in the Church, until the fatal and fixed time began to enter. *The worshipping of Images* (the *Second*, for time, of the Church's Fornications) was not this also allured and at length fully ratified by like *signs* and *Miracles* shewed upon those who approached them in their devotions? Read the *Legend*, and see what store there is of *strong delusions* and *lying wonders*. That which for time came in *last*, but deserves a place among the foremost, I mean the *Idolatry of Mass* and *Adoration of the Breaden God*, search and see if it also be not thus attended.

If all this be true, then would I know what Doctrine of theirs besides was installed with these solemnities. There is but one only left for exception, and that is *Purgatory*: But what if all the delusions of *Purgatory*, with all the Apparitions of *Purgatorian Ghosts*, were but an indirect device of Satan, aiming partly to advance the *Mass* into an Idol by the miraculous efficacy (as the Ghosts forsooth report) of the oblation thereof for them; partly to instal the *son of perdition* (a *Dæmon* I yet spake not of, and yet a *Dæmon*) to sit as God in the Temple and Throne of Christ, with the keys of \* *Hades* and death, to deliver them? What stronger presumption can there be of this than the Event, and that the error of *Purgatory* had so long been working before the Devil seemed to know how to make this use of it, which at length he spied out and plied lustily with *signs* and *Wonders*? If all this be true, then it follows still that it is *Spiritual Fornication* which the Holy Ghost in Scripture intendeth, and the Event hath marked out for the Soul of *Antichristian* abomination and impiety. But of the matter of *Miracles* and *lying wonders* more in the Second part of my Text, which is the proper place thereof.

2 Thess. 2.

\* Apocal. i. 18.

3. And lastly, The *Great Apostasy* is a thing proper to *ὑστερον καιρον* the *Latter times*; (which I will shew, when I come at it, to be the last times of the Fourth Kingdom of *Daniel*, *Dan. 7. 25. & alibi.*) But amongst all other Corruptions, only the *Spiritual fornication* of the Church and Spouse of Christ will be found proper to these times.

## CHAP. IX.

*Two Exceptions against the foregoing Assertion.* Except. I. That Idolatry should rather be laid upon the Pagans. *This answered, and proved That Pagan Idolatry is not here meant, nor can the Saracen or Turk be the Antichrist meant in Scripture.* Except. II. That Antichristianism cannot be charged upon those that acknowledge the true God and Christ. *The Answer to this, wherein is interwoven the Author's serious and pathetic Exposition with the Church of Rome. That Antichrist is a Counter-Christ, and his Coming a Counter-resemblance of the Coming of Christ; shew'd in several particulars.*

**B**UT you will say, if *Idolatry* and *Spiritual fornication* be the matter, why should not this rather be laid upon *Paynims* and *Turks* and *Saracens*, who acknowledge not Christ, rather than upon Christians who do?

I answer, *S. Paul* and *S. John* prophesied of a thing to come, not of that which was in being when they prophesied. But *Ethnic* and *Paynim Idolatry* at that time overwhelmed the whole earth, yea and persecuted and made war with the Saints, and no time hath yet been when this Idolatry was not to be found. It must needs be then some other *Whoredom* (for *Whoredom* it was to be) which was prophesied of to come.

Again, neither *Saracen* nor *Turk* (the greatest unchristian States since Christ) neither of these, I say, can be the *Antichrist* we speak of; nor their *Blasphemy* that *Mystery of iniquity* foretold by the Apostles and Prophets.

In Saracen.  
Frid. Sylburgii  
(citante Mar-  
tinio p. 1903.

Lex.) Οἱ Σαρακενοὶ μέχρι οὗ Ἡεκαλείη τ βασιλέως χείρων εἰδωλολάτρουω προσκυνώμετες τῷ Εὐαγγέλιῳ ἄγνω, καὶ τῷ Ἀποστόλῃ.  
ἂν δὴ καὶ ΧΑΒΑΡ τῇ αὐτῶν ἐπονομάζουσι γλώτῃ. Ἰησοῦ δὲ ἡ λέξις αὐτῇ τὴν μεγάλην.



For there are *two* unquestionable Characters of that Mystery, which will neither of them, without doubt not both of them, agree to *Turk* or *Saracen*; namely, First, That it should sit in the *Great City*, which in *S. John's* time reigned over the nations of the earth: Secondly, That it should be an *Apostasy from the Christian faith once embraced*. But the *Turk*, whatsoever he be, is no *Apostate*, being of a Nation which never was Christian: Nor was the seat of the *Saracen* Empire, whilst it stood, either in the Old or New *Rome*, or near unto either: For I would seem to yield for this time, that New *Rome* or *Constantinople* would serve the turn; though I am far enough from believing it. Nor will I allege, that *Mahomet* himself and his Nation were both *Paynims* when they began their blasphemy; for you would tell me that *sergius* the Monk taught him to make the *Alcoran*. Nor will I question now whether the *Christian* or the *Mahumetan* be the greater Idolater; though the doubt might soon be resolved, seeing it is well known that the *Mahumetans* worship no Images. But I have alleged nothing but what is without exception, That both these Characters I speak of cannot be applied either to *Turk* or *Saracen*, though I believe that neither can be. When I spake of *Paynims* and *Mahumetans*, I would have you remember that there were some blasphemous Sects in the first Ages of the Church, which are no more to be accounted of as *Christians* than *Mahumetans* and *Paynims* are; nay *Mahumetanism* is nearer Christianity than many of them were: For amongst whom the *Christians* Deity is not received and worshipped, those, though they spring up in imitation of Christianity, I account but new *Paynim*-blasphemies, and not *Christian* Heresies. Such were the \* *Cerinthians*, *Marcionites*, *Saturnians*, *Valentinians*, and *Manichees*, &c. Which neither professed the same Deity, nor acknowledged that Divine Word which we *Christians* do: whereas yet the *Mahumetans* worship the same God with *Jews* and *Christians*, God the Creator of Heaven and Earth, the God of *Abraham*, *Isaac* and *Jacob*; howsoever they conceive otherwise of his Nature and Properties than *Christians* do. But this by the way, lest it might put a rub in our discourse of Spiritual fornication.

But you will still allege for her behalf who seems all this while to be charged, That *Antichrist* and the *Man of sin* is set forth in Scripture as the most hateful and execrable thing that can be in the eyes of God Almighty: But how can such a thing be said, and comparatively to be, where the true God, with Christ his Son, God and man are in any sort acknowledged and worshipped?

Lord! that the whole strain of Scripture, in the Prophets especially, and the example of the *Church of Israel*, should not cure this web, and take this filme from the eyes of men! Doth not the Lord say of *Israel*, that he had chosen them to be a special people to himself, above all people that are upon the face of the earth? Deut. 7.6. *You only have I known* (saith he) *of all the families of the earth*, Amos 3.2. And is not Christ the Lord of *Christians*? and is not the Church his spouse? τὸ μυστήριον τούτο μέγα ἐστίν, saith *S. Paul*, *Ephes.* 5. 32. This is a great Mystery. No marvel then where this Mystery is not considered, if the Mystery of iniquity be not understood.

Alas poor *Church of Israel*! thy case it seems should have been a very hard one; For, what Nation in the world ever suffered so much rebuke, so many plagues, so much wrath, as thou hast done? Yet couldst thou say for thy self, thou never forsookest the true God altogether, but wast still called by his Name; only thou wouldst fain worship him in *Calves* and *Images*, as other Nations, thy neighbours, did their Gods; thou wouldst needs follow the fashion, and this was thine error. Thou never meantst to cast off thy *Jehovah* altogether, but still wouldst have him to be thy God, and thy self to be his people; yet thou tookest this liberty, to have other Gods besides the Lord thy God, viz. thy *Baalims* and *Demon-Gods* of other Nations about thee; and yet hopedst that *Jehovah* the God of heaven, thy only Sovereign God, would not be offended thereat, since thou retainedst him still in chief place and honour with thee.

Why was thy God then so unkind and cruel unto thee, to call thee *Whore*, and *Prostitute Whore*, so often? all his Prophets continually baiting thee with that so foul and odious a name of *abominable Harlot*? Why did he scatter thee, and even cart thee naked among the Nations, afore his jealousy would be satisfied? For it seems he is far more indulgent to his second wife, the *Church of the Gentiles*: For she worships her God in *Images* and *Crucifixes*, yea calls a piece of *Bread* her Lord and her God; and yet saith, he is no whit jealous of her, but well pleased. She, though espoused to *Christ Jesus*, the Son of the living God, as her sole Mediator and Intercessor in the

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Mahomet in Alcoran inducit Deum ad se ita loquentem: Pauper tuus & ditavisti; Idolis servisti, & vocavi te, Hentem. in Prefat. ad Artham in Apocal.

Mahomet was a Paynim, neither circumcised as the other Arabians were, nor baptized till he began his false Prophecy; when Abdalla the Jew did the one unto him, and Sergius the Monk conferred the other. \* Tertul. in his De Resurrectione Carnis calls these Hereticks, Alterius divinitatis Haretici.

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presence of God his Father, yet thinks she may fall down to *Saints* and *Angels*, yea to as many Images of them as ever the *Jews* had of their *Baalims*, or the *Gentiles* of their *Demons*. And yet, forsooth, because she makes her Lord the chiefest still in the honour of her affection, and uses the rest of her Lovers no farther than she may still yield the first and chief place to him, she verily supposes he is no whit offended with her: whereas *Israel* should have been called a *Whore* a thousand times over for as little as this; yea and like enough to have been carted too, and her nose slit (*Ezek. 23.25.*) long before this time.

Nay, but she wipes her mouth, and asks why her Lord should be angry; for she calls him still *her Lord*, and acknowledges and professeth him still to be *her Husband*. If he hath a mind to be angry with any, let him go to the *Turks*, *Tartars* and other *Mahumetans*, or to the *Paynims*, who will not acknowledge him at all to be their Lord, though he hath offered himself, and perhaps wooed some of them; but they would none of him, but have married themselves to other husbands: here, if he will be jealous, is matter for his jealousy.

But thou *Christ-apostatical strumpet*, knowest thou not the first Commandment of thy Christian Decalogue to be, *Thou shalt have no other Christs but me*? What doest thou then with so many *Christ-lings*? Knowest thou not that an Husband is more grieved and dishonoured by his Wife's adultery, than if any other women whatsoever, yea suppose his kinswomen and daughters, should play the harlots?

What are *Turks*, *Tartars*, or any other unbelieving Nation under Heaven, unto thy Lord and Saviour? are they not all as Strangers to him, and he to them? But as for thee, he had chosen thee out of many Nations to espouse thee to himself; so that thou mayest say with *Israel*, *Isa. 63. 19. We are thine; but as for them, thou never barest rule over them, they were not called by thy Name.* But to thee (to use the words of *Ezechiel*, *ch. 16. v. 8. &c.*) *He sware an oath, and entered into a covenant with thee, and thou becamest his, and wert called, and wilt still be called by his name. Thee he washed with water, yea, thoroughly washed thee from the pollution of thy birth, and anointed thee with oyl. Thou wast decked with gold and silver, and thy raiment was of fine linnen, and silk, and brodered work; thou didst eat fine flour, and honey, and oyl, and wast exceeding beautiful, and didst prosper into a Kingdom. And thy renown went forth among the Heathen for thy beauty; for it was perfect through the comeliness which the Lord thy God had put upon thee. But thou didst trust in thine own beauty, and playedst the Harlot because of thy renown, and pouredst out thy fornications upon every one that passed by. And of thy garments thou didst take, and deckest thy high places with divers colours, and playedst the Harlot thereupon. Thou hast also taken thy fair jewels of thy Lord's gold, and of thy Lord's silver, which he had given thee, and madest to thy self Images of men, and didst commit whoredom with them; And tookest thy brodered garments, and coveredst them: and thou hast set the Lord's oyl and his incense before them, &c.*

Judge now between the Lord and his people, ye that have Wives, give sentence ye Husbands, whether of the two in question hath most dishonoured our Lord and Saviour; which of the two is most like to fret him, and kindle the coals of fury and jealousy: Those who never were in covenant with him, nor yet are called by his name; or whether his Spouse, his darling and beloved one, to whom he was betrothed and married. Judge according to the manner of Wedlock, and the notorious precedent of *Israel*. He that is a *Father* (we say) is best able to understand the love of a *Father*, and therefore God's love to his children: For the like reason, he that is an *Husband* is sensible of the jealousy of an *Husband*, and so of the case of *Christ* with his *unfaithful and treacherous spouse the Christian Jezabel*.

The decision and sum of all is this, That the *Whoredom* of the Church of God is a *Spiritual Adultery*; and therefore between the *Idolatry* of *Christians* and that of *Infidels* and *Paynims* is as much difference, in God's esteem, as is between *Adultery* and *simple Fornication*. The one, as equal to *Murther*, was in the Law punished with death; the other with a much lighter punishment. Whence in *Ezechiel* (in those words I have been so long) Chapter 16. verse 38. God saith to *Jerusalem* for their *Idolatry*, that he would judge her as women that break wedlock and shed blood are judged: he would give her blood in fury and jealousy. And this was the resolution of God himself against *Israel*, *Amos 3. 1, 2. Hear this word that the LORD hath spoken against you, O children of Israel, saying, You only have I known of all the families of the earth; therefore will I punish you for all your iniquities.* And the same will be the judgment of the *Christian Jezabel* (howsoever *Paynims* and *Infidels* speed) when *Great*

*Babylon*

Hieron. in cap.  
43. Ezek. Ego  
hoc arbitror,  
quod non pol-  
luit nomen  
Domini, nisi  
ille qui visus est  
nominis eius cre-  
dere: Et quo-  
modo tollit  
membra Chri-  
sti, & facit  
membra mere-  
triciis, qui prius  
Christo credi-  
dit; sic ille pol-  
luit nomen Do-  
mini, qui prius  
nominis eius fi-  
dem suscepit.



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*Babylon shall come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*

This I would have well considered and weighed by those whom the *Mahumetan* blasphemy hath dazeled, that they can hardly believe that so hated and execrable a name as that of *Babylon* should belong unto any other, unless there be yet to come some otherlike barbarous Tyrant and seducer after them. The cause of which error is, That men have fancied another manner of *Antichrist* than the Holy Ghost meant of, and placed their eyes far wide of the ground of God's hatred, and of the nature of that *Mystery of Abomination*. But *Israel's* Apostasie, God's jealousy, and their unparalleled Punishment therefore, such as no Nation in the World, how Idolatrous soever, endured besides themselves, are in this case the only Pole-star to direct us.

But even this mistake, which is and hath been of the *Mystery of iniquity*, is it self a kind of *Mystery*, or not without one: For *Antichrist* is a *Counter-Christ*, and therefore his Coming to be a *Counter-resemblance* of the *Coming of Christ*.

*Christ* was both to come, and accordingly looked for in the *Last times*, that is, in the time of the Fourth Kingdom of *Daniel*: So *Antichrist* and his *Mystery* of impiety was to be ἐν ὑστέροις καιροῖς, in the latter times of those *Last times*, that is (as I shall better shew hereafter) in the *Last times* or *Last Scene* (as I may so speak) of the Fourth Kingdom of *Daniel*.

When *Christ* came, the *Sceptre* was to depart from *Judah*, and that *Common-wealth* to be dissolved: So when *Antichrist* was to come, the *Roman Empire* was to fall, and He that hindered was to be taken out of the way, 2 Thess. 2: 7.

The *Jews* expected *Christ* to come when he did come, and yet knew him not when he was come; because they had fancied the manner and quality of his coming like some temporal Monarch, with armed power, to subdue the earth before him: So the *Christians*, God's second *Israel*, looked the coming of *Antichrist* should be at that time when he came indeed, and yet they knew him not when he was come; because they had fancied his coming as of some barbarous Tyrant, who should with armed power not only persecute and destroy the Church of *Christ*, but almost the World; that is, they looked for such an *Antichrist* as the *Jews* looked for a *Christ*.

Wherefore as *Christ* came unto his own, and his own received him not; so *Antichrist* came upon those who were not his own, and yet they eschewed him not: But yet as some *Jews* (though few) knew *Christ* when he came, and received him; so did some *Christians* (though but few) keep themselves from the pollution of *Antichrist*.

Lastly, as the *Jews* ere long shall acknowledge and run unto him, whom they pierced as not knowing him: So hath the *Christian Church*, for a great part, discovered that *Son of perdition*, whom a long time they had ignorantly worshipped, because they knew him not. O the depth of the riches both of the wisdom and knowledge of GOD! how unsearchable are his judgments, and his ways past finding out!

But for our part, seeing our case is so like unto that of the *Jews*, let their lamentable and woful error, in mistaking their *Messiah* by wrongly fancying him, be a warning and caveat unto us, that we likewise upon like conceits and prejudice mistake and misdeem not the *Man of sin*.

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Rev. 16. 19.

Jo. 1. 11.

## TINEΣ, S O M E.

## CHAP. X.

*The Second Particular in the Description of the Great Apostasie, viz. The Persons Apostatizing, exprest by TINEΣ SOME. The Great Apostasie was to be a General one. That the word [TINEΣ SOME] doth not always imply a Few or a Small number, proved by several passages in Scripture. The true Church of Christ was never wholly extinguisht. Wherein we and the Papists differ about the Church's Visibilty. In what respects our Church was Visible, and in what it was Invisible under the Apostasie and Reign of Antichrist. This is further cleared by the parallel state of the Israelitish Church under the Apostasie of Israel.*

NOW I come unto the second point expressed in this Description of the Great Apostasie, namely, *The Persons Revolters*; They should not be all, but TINEΣ S O M E. Τινες ἀποστῆναι, *Some shall Apostatize. Some*, that is, not (as we in our English do often use it) *a Few*; but *some*, that is, *not All*; yet *some*, that is, *So many*, as that the whole visible Church should be said thereof to be *Apostatized*; So many as should like a Cloud over-spread the face of the Christian Firmament, in such sort as the Stars and Lights therein should not easily be discerned. For the Great Defection so much prophesied of was to be a solemn and General one; such a one as wherein the chiefest of the Churches, *honoured as a Mother in Israel*, should become a *Babylonish Whore*, a *Mother of Harlots* and of the abominations of the Earth, Revel. 17. such a one as whereby the *Outmost Court of the Temple of God* should not only be *prophaned*, but *trod down by Gentilism*, Revel. 11. such a one as the *World* is said to *wonder after the Beast*, and to *worship him*; and such a one as should not only make *war with the Saints*, but *overcome them*, Rev. 13. Otherwise, if our Apostle here, and S. John there, should mean no more but the Errours of some particular ones, and their Revolt from the Faith of the Church, they should make either no Prophecy at all, or at the best but a needless one.

For who knows not that in S. Paul's, S. John's, and the Apostles own times, were many Heresies and Hereticks grown up as weeds in the Wheat-field of Christ? but as yet the wheat overtopped them, and the visible body of the Church disclaimed them. If these had been the worst the Church should look for, the Apostles should seem to prophesie of things present, and not as they do of things to come; yea and more than this, they should foretell of a thing as proper and peculiar to the *Last-times*, which was no Novelty in their own times.

We must take notice therefore that the *Apostasie and Corruption of Faith* so much prophesied of, was another manner of one than that which was so frequent in those first times; such a kind of one as should not be disclaimed by the Visible body of the Church, but should surprise, eclipse and overcloud the beautiful face thereof: which manner of Defection never had been before, nor should the like be after it.

Now that the word TINEΣ or S O M E useth in Scripture to imply *no small number*, but only serves to intimate an exception of *some particulars*, though there were but two or three to be excepted, I will make manifest by a few examples, lest our English use might deceive us.

First, John 6. 60. *Many of the Disciples*, (saith the Text) *when they heard this, said, This is an hard saying*; and v. 66. *Many of his Disciples from that time went back, and walked no more with him*: Nevertheless concerning these *many* Christ himself saith, v. 64. Ἀλλ' εἰς ἐξ ὑμῶν τινες, *But there are Some of you which believe not*: Here we see that *some* is a great many. So Rom. 11. 17. S. Paul there saith of the rejection of the Jews, *Some of the branches are broken off*: Now what a *some* this was, appears in the same Chapter, v. 32. when he saith, *God hath included them ALL in unbelief, that he might have mercy upon ALL*. But to seek no further, the 1 Cor. 10. will store us with examples: as v. 7. *Neither be ye Idolaters* καὶ τινες αὐτῶν, *as Some of them were*; this was a great *some*, for Moses saith of it, Exodus 32. 3. *And ALL the people brake off their golden Ear-rings, and brought them to Aaron*. In v. 8. *Neither let us commit fornication, as Some* of



of them; which were so many, Numb. 25. 4. that the Lord said unto Moses, *Take ALL the heads of the people, and hang them up before the Lord, that the fierce anger of the Lord may be turned away from Israel*; and v. 3. it is said in general, *and Israel joyned himself to Baal-Peor*. Again in the same Chap. v. 9. it is said, *Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents*; and verse 10. *Neither murmure, as some of them also murmured*: this *Some* was a great *Some* indeed, even all the people, save Moses, Joshua and Caleb; whereof is said, Numb. 14. 1. *And ALL the Congregation lifted up their voice and wept*; and v. 2. *And ALL the Children of Israel murmured against Moses and Aaron*; and the *WHOLE* Congregation said unto them, *Would God that we had died, &c.* wherefore they were as largely punished, all of them dying in the wilderness, Joshua and Caleb excepted. These places of many will suffice, to shew that the word [*SOME*] in my Text intends not to extenuate the number of Apostates, as implying they should be but *Few*; but only shews they should not be *ALL*: For where the Apostates are but *twis, Some*, there *Some* also are not Apostates, but excepted from the common Defection, wherewith the rest were miserably overwhelmed.

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The Observation therefore which this [*TINE'S SOME*] affords us is, *That the true Church of Christ was never wholly extinguished, nor the light of his Gospel ever quite put out, no, not in the greatest darkness that ever was to overwhelm it.*

By the true Church of Christ I understand *That holy Society and Company of Believers, which as they accord and are joyned together in one common Faith of all Divine Truths needful to Salvation, so are they also free from the fellowship of such enormous abominations and mortal errors as destroy and overturn it.* This is that Society whereof, by the grace of Almighty God, we glory to be the members; This that Society which in the Primitive times grew and flourished; This that Society which (when the times foretold of the Church's Eclipse came, and the Great Apostasie had overspread the face thereof) was indeed much impaired, indangered and obscured, but never was totally extinguished, but continued even under the Jurisdiction of the *Man of sin*, yea in *Babylon* it self where he had this Throne: For doth not Christ at length say, *Apoc. 18. 4. Come out of her my people*? How could they come out thence, unless they had been there? or how should *Antichrist* sit in the Temple of God, *2 Thess. 2. 4. unless God's Temple were even there where Antichrist sate*? As a few living embers in a heap of dying ashes; As a little Wheat in a field overgrown with weeds; As the Lights of the heaven in a firmament overcast with clouds; As a little pure Gold in a great mass of dross and mixed metal: such was the faithful Company of Christ in the Apostate body of Christendom, the *\* Virgin-Church* in the midst of *Babylon*.

\* Apocal. 14. 4

But, will our Adversaries say, This is not sufficient to make you the *true Church of Christ*, because some of you have always been; but you must prove also that you have alwayes visibly been: For the true Catholick Church must not only never have been interrupted or extinguished, but it must have been a Society visibly known unto the world, and not as Embers in the ashes, but as a burning and shining Flame.

But this Objection deserves no answering; because our Adversaries (howsoever they would dissemble it) do but play upon the present advantage which they think their own Church hath in this point above ours: Otherwise, when they forget the contention they have with us, and are in a calmer mood, they can be pleased to deliver other doctrine; which if they would be so ingenuous as always to remember, we needed not such a stir about the point of *the Church's Visibility*. For the difference between them and us hereabout is not so great as they would make it seem. They themselves, and the Fathers also, teach, That when *Antichrist* cometh, the *Visibility* of the Church shall be eclipsed: nay they affirm more than we usually in that case require; Forthen, they say, the use of the Sacraments shall cease; no Eucharist, no Mass, no publick Assemblies, yea all Ecclesiastical Jurisdiction shall be extinguished. But here lies all the difference; they hold the *glorious Visibility* of the true Church to have continued from the beginning unto this present, and the *overshadowing* of the *Light* and *Eclipse* of the glory thereof under *Antichrist* to be yet to come: We on the contrary maintain, the *clouding* of the Church's *Visibility* under the *Man of sin* to have been already, and *some part* of the *Visible splendor* thereof to be yet to come: Both agreeing in this, that in the *fatal Apostasie* the Church's *Visibility* and *Glory* should cease: but we say, That time hath been already; they say, It is yet to come: we say, That time of darkness was to continue many ages; they say, When it comes, it shall last but three single years and a half. Seeing therefore the whole Controversie lies in the point of Time, Whether the Church's *fatal Apostasie* be already past or yet to come; it would be

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much the shorter and quicker course for both them and us to decide this Controversie, *To examine the condition and quality of both Religions by the Holy Scripture*, where we have also, as S. \* Peter speaks, *a most sure word of Prophecie, whereunto we shall do well if we take heed, as to a light shining in a dark place.*

Now though this Answer be sufficient enough for the Objection of our Adversaries; yet for the better understanding and clearer insight into the matter questioned, we will further consider, Whether and in what manner or measure our Church may be said to have been *Visible* during the prevailing Apostasie, and in what respect again it was *not Visible*; and in both agreeable to the State of the true Church under the frequent Apostasies of *Israel*.

First therefore, we must know that by *A Visible Christian Society* in this Question is meant *A Society or Company of Christian Believers joyned together in one external Fellowship and Communion of the same publick Profession and Rule of Faith, Use of Sacraments, and Ecclesiastical Jurisdiction*; For these make the outward form and (as it were) shape of the *Church*, whereby this Society is discernable from other Societies of men: So that a Society by this outside severed and distinguished from other Societies, is a *Society visible* and conspicuous to other Societies of men.

The question therefore is, Whether that holy Society of Believers before mentioned, who accorded together in one *Common Faith with us of all Divine Truths needful to Salvation*, and kept themselves free from such enormous abominations and mortal errors, which we now disclaim as utterly annihilating that *Common Faith*; Whether such a Society as this has been in all Ages, joyned and distinguished by such a common out-side from other Companies, either of men in general, or Christians in special; or in shorter, and perhaps plainer, terms thus, Whether the Society of men of our Christian belief hath in all ages been for the out-side a distinct Ecclesiastical Corporation from other Societies of men.

My Answer is, That for the *First Ages* it was so; not only thus Visible, but easily discernable from all other Societies of men whatsoever: But afterward, when the *Great Apostasie* we speak of surprized and deformed the beautiful Spouse of Christ, then was not that *Virgin-Company* of Saints, our Mother, a distinct external Society from the rest of Christendom; but a Part, yea and the only sound Part, of that External and Visible Body whereof our Adversaries boast their predecessors to have been members. For howsoever this our *Virgin-Mother*, for the inward and invisible communion of her sincere and unstained Faith, were a distinct and severed Company from the rest with whom she lived; yet, for the Common Principles of the Christian Faith still acknowledged in that corrupt body of Christendom, she retained communion with them, and for the most part of that time of darkness continued an External part of the same Visible Body with the rest in gross call'd Christians; as being begotten by the same Sacrament of *Baptism* (as the *Israelites* in the like case of *Circumcision*), taught in some part by the same *Word* and *Pastours* still continued amongst them, and submitting to the same *Jurisdiction* and *Government*, so far as these or any of these had yet some soundness remaining in them. But for the rest which was not compatible with her sincere and unstained Faith, and which annihilated, in those it surprized, even those Common Grounds of Christianity otherwise outwardly professed; she with her children either wisely avoided all communion with it; or if they could not, then patiently suffered for their conscience sake under the hands of *Tyrants*, called Christians; until that *Tyranny* growing insupportable, and that mortal contagion unavoidable, it pleased God, lest we might have been as *Sodom* and *Gomorrhah*, to begin to call us thence at the time appointed unto a greater Liberty, as we see this day.

As therefore when a little *Gold* is mixed with a great quantity of base and counterfeit metal, so that of both is made but one mass or lump; each metal, we know, still retains its nature diverse from the other, and yet outwardly and visibly is not to be discerned the one from the other; but both are seen together as they are outwardly one, but cannot be distinguished by the eye as they are diverse and several; the *Gold* is *Visible* as it is one mass, and under the same outside and figure with the rest, yet it is truly *Invisible* as it is diverse from the rest: but when the Refiner comes and severs them, then will each metal appear in his own colours, and put on his own outside, and so become *Visible* apart from the rest: Such is the case here, and such was the State and Condition of the Church in the prevailing and great *Apostasie*; The purer metal of the Visible Christian Body was not outwardly discernable from the base and counterfeit, while one outside covered them; and so much the rather, because the *Apostate* part in a great proportion exceeding the sound, made it imperceptible: but when



when the time of *Refining* came, then was our Church not first founded in the true Faith, (God forbid) but a Part of the Christian Body newly refined from such Corruptions as time had gathered; even as *Gold refined* begins not then first to be *Gold*, though it begin but then to be *refined Gold*.

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WHATSOEVER we have hitherto spoken of the State of the true Believers under the *Apostasy of Antichrist*, is the same which befell the true *Israelites* in the *Apostasy of Israel*. And doth not *S. Peter* intimate that the *Apostasy* which should befall *Christians* should be like to that which we read to have befallen *Israel*, 2 *Pet.* 2. 1? *There were* (saith he) *False Prophets also among the people, (i. e. Israelites) even as there shall be False teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them.* If the *Apostasy of Christians* were to be of the same stamp with that of *Israel*, and the *Heresies* brought into Christendom by the false Doctors of *Babylon*, like unto those wherewith the false Prophets of *Israel* infected and poisoned the ancient people of God; surely we cannot find a better Pattern whereby to know what was the state and condition of the unstained Christian Believers under the *Apostasy of the Man of sin*, than that which was of the true *Israelites* under the *Apostasy of Israel*.

For the right understanding whereof, we must always remember that the *Israelitish* Church did at no time altogether renounce the true and living God, not in their worst times; but in their own conceit and profession they acknowledged him still, and were called his people, and he their God, though they worshipped others beside him: So *Christians* in their *Apostasy* neither did nor were to make an *absolute Apostasy* from God the Father and Christ their Redeemer, but in an outward profession still to acknowledge him, and to be called *Christians*; though by their *Idolatry* and spiritual whoredoms they indeed *denied the Lord that bought them, (i. e.)* whom they profest to be their Redeemer; just as *Israel* for the like is said to have forsaken the Lord their God that brought them out of the Land of *Egypt*. Here therefore the case of both is alike; let us also see the rest.

You ask, Where was the true Church we speak of in *Antichrist's* time? I ask likewise, Where was the Company of true worshippers in *Ahab's* time? was it not so covered and scattered under the *Apostate Israelites*, that *Elias* himself, who was one of it, could scarce find it? *I have been very jealous* (saith he) *for the Lord God of hosts; because the children of Israel have forsaken thy Covenant, thrown down thy Altars, and slain thy Prophets with the sword; and I, even I alone am left, and they seek my life to take it away, 1 Kings 19. 14.* Yet the Lord tells him, verse 18. *I have yet left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.* Yet I trow these seven thousand were not outwardly severed from the rest of *Israel*, but remained still external members of the same Visible body with them.

But you will except, that the true and unstained Church in *Judah* was still visible and apparent. I ask you then, Where was the Company of the true worshippers of *Jehovah* in *Manasses* time, the worst time of all other? when the ten Tribes were carried captive, and but *Judah* and *Benjamin* only left; and they, as far as the eye of man can see, wholly and generally fallen from the Lord their God to all manner of Idols and Idolatries, like unto the abominations of the heathen, whom the Lord had cast out before the children of *Israel*: when in the Temple it self, the only place where the true God was legally to be worshipt, were *Idolrous Altars* erected, even in the House whereof the Lord had said, *In this House and in Jerusalem will I put my name for ever;* even in this House, this holy House, were Idols and graven Images erected, and in both Courts thereof Altars to *Baalim*, the Sun, the Moon, and the whole host of heaven; the like whereof never had been until that time. Besides, who is able to name the man for almost fifty years together that remained a Faithful servant and True worshipper of the Living God in the midst of this hideous profanation? Nor is it easie to be conceived, how it was possible all that time to offer any Legal sacrifice without *Idolatry*, when God's own Temple and House was made a den of Idols; nay his Altar, the only Altar of *Israel*, destroyed, to make room for Altars erected to Idols; as may be gathered 2 *Chron.* 33. 15, 16. Where was the true Church of *Israel* now? or had the Lord no Church at all? Yes certainly, he had a Church, and a Company which defiled not their garments; a Company (I say,) but not visibly distinguished from the rest of their Nation, but hidden as it were in the midst of that *Apostate* body, and yet known together with the rest to be *Israelites* and people of *Jehovah*; but known to God alone and themselves to be true *Israelites* and faithful servants to *Jehovah* their God.

2 Chron. 33.

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2 Chron. 34.

God. And that such a Company there was, and a strong party too, though not seen, appeared presently upon the death of *Manasses* and his wicked son, when *Josiah* began to reign at eight years of age. For they then prevailed even in the Court it self, and so brought up the King, that even while he was yet young, in the eighth year of his reign, he began to seek after the God of David his father, and in the twelfth year to make a publick and powerful Reformation, such as the like was never done before him. Could all this have been done so soon, and by a King so young in years, and to carry all before it like a torrent, unless there had been a strong party, which now having a King for them, began quickly to shew themselves and to sway the State, though before they were hardly to be seen?

When therefore our Adversaries ask us where our Church was before *Luther*, we see by this what we have to answer.

Ἐν ὑστερίᾳ καιρῶν.

## CHAP. XI.

*The Third Particular, or The Time of the Apostasie. That the Last Times in Scripture signifie either a Continuation of Time, or an End of Time. That the Last Times simply and in general are the Times of Christianity; the Last Times in special and comparatively, or the Latter Times of the Last Times, are the Times of the Apostasie under Antichrist. That the Times are set out to us to be as Marks to inform us when the Things to fall out in them should come to pass; and not the Things intended for signs to know the Times by. This Observation illustrated from Dan. 8.*

OF the two first Particulars of the Four, whereby the Great Apostasie of Christian Believers is here decyphered, I have spoken sufficiently; viz. First, for the Quality and kind thereof, it should be a new Doctrine of Demons: Secondly, that for the Persons revolting, they should not be All, but Some. Now I am to speak of the Third, The Time when, Ἐν ὑστερίᾳ καιρῶν, In the Latter Times.

For the easier understanding whereof, we must know that speeches of Last Times in Scripture mean sometimes a Continuation or Length of time; sometimes an End of time.

A Continuation of time I mean, as when we say that Winter is the Last time or season of the year, or old age the Latter time of life; neither of them being the very End, but a space of time next the end; which therefore, in respect of some whole Systeme of time, whereof it is the Last part, is truly termed the Last time thereof. Man's life is a Systeme of divers ages, the Last space whereof is the Last time of life. The Year is a Systeme of four seasons, and therefore the Last season thereof, Winter, may be called the Last time of the year. But by an End of time, I mean the very expiring of time, as the Last day of December is the End or last time of the year; the moment when a man dies is the Last time, that is, the End of his life.

Now in the New Testament, when by mention of Last time is meant an End or Terminus temporis, I observe it to be exprest in the Singular number; as Ἐσχάτη ἡμέρα the Last day, being four times mentioned in the sixth of John, and once in the eleventh, is in every one of them meant of the Day of the Resurrection at the End of the world. I will raise him up, saith our Saviour, ἐν τῇ ἐσχάτῃ ἡμέρᾳ, in the last day, John 6. 39, 40, 44, 54. And Martha of her brother Lazarus, I know (saith she) he shall rise again in the Resurrection, ἐν τῇ ἐσχάτῃ ἡμέρᾳ, at the Last day, John 11. 24. So 1 Pet. 1. 5. ἔσχατος καιρὸς, the last time, is used in the self-same sense, being spoken of the incorruptible inheritance reserved in heaven, and to be revealed (saith the Apostle) ἐν καιρῷ ἐσχάτῳ, in the Last time. In all which is meant the End of the world. But in 1 John 2. 18. we have ἐσχάτη ὥρα, the Last hour, Little children, it is the Last hour; where no doubt he meaneth an End of sometime, but not the End of the world, which was then far off; but an End of their time to whom he then wrote his Epistle, (that is,) an End of the Jewish State and Religion, which was then at the very door: which Exposition I will make more plain hereafter.

But when a Continuation or Longer space of time is signified, then I find the Plural number to be used; as 1 Pet. 1. 20. of the Incarnation of Christ it is said, that he was fore-



fore-ordained before the foundation of the world, but was made manifest ἐν ἔσχατοις τοῖς χρόνοις in the Last times, which times have continued these 1600 years at the least. So Heb. 1. 2. God (saith S. Paul) ἐν ἔσχατοις τοῖς ἡμέραις in these Last days hath spoken unto us by his Son. And 2 Tim. 3. 1. This know also, ὅτι ἐν ἔσχαταις ἡμέραις that in the Last days perillous times shall come. Again, Acts 2. 17. In the Last days I will pour out of my Spirit upon all flesh. In the 2 Pet. 3. 3. Ἐν ἔσχατοις τοῖς ἡμέραις, In the Last days shall come scoffers. And so in my Text, Ἐν ὑστερίαις καιροῖς, In the Latter times some shall revolt from the Faith, and give heed to Doctrines of Demons.

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Whatsoever the validity of this observation be, for the rest I make no question but it will be granted, That ὑστερίαις καιροῖς in my Text means some Continued space of time, and not *Terminus temporis* or the very End of time: which therefore presupposed, I approach one step nearer, laying this for a second ground of our discovery, That these ὑστερίαις καιροῖς Latter times, whereof S. Paul speaks and means, were Times not then present, but afterward to come: For the words of the Text are not a Narration of things present, but a Prediction (as I have already admonished) of what should betide the Christian Faith in after-times. Yet notwithstanding were the Times wherein S. Paul lived, and all the Times of Christianity, the Last times, and so styled in Scripture even by our Apostle himself, as by some of the forecited examples evidently appeareth. Wherefore it must needs follow, that the Times here meant and mentioned in my Text are not the Last times in general and simply, but the Last times in special and comparatively; that is, the Latter times of the Last times: That as the Last times in general were the times wherein CHRIST the Sun of Righteousness was to be revealed, and his Kingdom founded in the World; so the Latter times of these Last times should be the times wherein the Apostasie of the Christian Faith should prevail, and that Wicked one usurp the Throne of Christ.

Before therefore that we can know what are the Last times comparatively (that is, the Latter times, or the Last of the last) we must first understand what are the Last times simply and in general; why so called, whence reckoned, and how limited: For then will these Latter times in my Text, which are the Last part of them, be easily found, and in a manner demonstrated.

As for the Last times therefore in general, most use to describe them only thus, To be the times of the Kingdom of CHRIST, which began at his Passion, to continue unto the end of the World; which in respect that it succeeds the Legal worship, and no other shall succeed it, is therefore the Last time. In like manner the ὑστερίαις καιροῖς allotted to the Man of sin are (as I take it) usually no otherwise described than to be the Times wherein the Apostasie should appear; which in that it should immediately precede the Second coming of CHRIST, is therefore to be esteemed the Last times of all. But these descriptions are *obscurum per magis obscurum*, they declare an obscure thing by that which is or was more obscure than it; and therefore come short of making good the intent of the Holy Ghost in his so often mention of the Last times, especially in the New Testament. For the Last times or fulness of time were both a ground of the Jews expectation of CHRIST when he came, and are without doubt so often propounded and alledged by the Apostles for a confirmation of the truth of his coming. But if the Last times could not be known but by his coming, how should his coming be known by them? So also the Holy Ghost in my Text mentions these ὑστερίαις καιροῖς Latter times for an argument or sign of the Apostasie to fall out therein, or for a note and mark of time wherein we should look for, and therefore as fore-warned beware of being carried away in that Defection. But if these Times cannot be known nor described any other way than by the Defection to fall out in them, we should benever a whit the nearer, and this mark of time which the Holy Ghost gives us would stand us in no stead at all.

Targ. Eccles. 1.  
11. expounds  
לאחרונה  
In novissimo  
כיומי  
מלכה  
משיחא  
In diebus Regis  
Christi.

\* παρρησια  
ιδιαις καιροῖς.  
1 Tim. 2. 6.

Let us therefore now take this as a Truth to be supposed, That the Times are set out unto us to be as Marks to inform us when that should come to pass which was to fall out in them, and not the Things which were to befall, intended for Signs to know the Times by. And therefore we are not to doubt but that the Holy Ghost hath somewhere else, by some other mark and ground of Computation, made known unto us when to reckon both the Last times, wherein was foretold that Christ should be anointed; and these Latter times of them, when the Christian Apostasie should be revealed: that so we might have a sure belief in the one, and a certain and sufficient mark when to beware of the other.

The Prophanation of the Legal Sanctuary and trampling down the holy people by Antiochus Epiphanes was marked out in Daniel's prophecy by the like circumstance and determination

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באחרית  
מלכותם  
LXX. ע"י יצג  
תו"ן ה' האתלס  
מס' אנטף.

determination of time, as is this *Apostasie* here in our Apostle's prediction. Dan. 8. 23. *In the latter time, or \* latter end of the Kingdom of Gracia, a King of a fierce countenance shall stand up, viz. He who should magnifie himself against the Prince of the Host of Heaven, and take away the daily sacrifice, &c.* as it is in the Vision which was fore-shewed of him Verse 10, 11. Where it would be preposterous to think, that this *Latter time* or *End of the Greek Kingdom* could not be defined otherwise than by the *Event* to fall out therein; and not rather conceive that this determination of time, being such as might otherwise well enough be known, was therefore intended for a Character to observe the *Event* by. For when was this *Latter end of the Greeks Kingdom* to be taken notice of, but then when they should see that Kingdom begin to be given unto another people; when the *Fourth Kingdom*, the *Roman State*, should once begin to inroach upon the *Third*? especially when they should see the *Head-Province* thereof, *Greece* it self, to come under their obedience; when they should see this, then were they to prepare themselves; for the *abomination of desolation* was now at the door. And surely the *Event* was most punctual: For this *Roman* inroachment, having been some 28 years together manifestly attempting and advancing, was at length accomplished, when *Æmilius* the Consul having quite vanquished *Perseus* the King of *Macedon*, all *Greece* came under the *Roman* obedience, 166 years before the Birth of *Christ*: which no sooner was come to pass, but the very self-same year, within less than three months after, *Antiochus* sets up the *abomination of desolation* in the Temple of *Jerusalem*. Why should we not then believe that the Holy Ghost intendeth here to give us as sure a Watch-word when to beware of the *Man of sin*, by this circumstance of *Latter times* in my Text, as we see he gave the Jews to look for the Persecution and Prophanation by *Antiochus*?

## CHAP. XII.

*A more particular account of the Last Times in general, and of the Latter Times of the Last Times. That the Four Kingdoms of Daniel are the Great Kalendar (as the LXX weeks the lesser Kalendar) of Times. That the Times of the Fourth or Last Kingdom (that is, the Roman) are the Last Times meant in Scripture. That the Latter Times of the Last Times are the Latter Times of the Fourth Kingdom, wherein the Great Apostasie should prevail.*

**T**HEREFORE without any more preambles, I come now directly to resolve what was before propounded, viz. First, *What is meant by LAST TIMES in general, Whence and How we are to reckon them.* And then in the Second place, *What are these 'Υστερον καιρον' LATTEr TIMES in my Text, which must be, as I said before, a Latter part of that general.*

For the true Account therefore of *Times* in Scripture, we must have recourse to that SACRED KALENDAR and GREAT ALMANACK of PROPHECY, *The Four Kingdoms of Daniel*, which are *A Prophetical Chronology of Times measured by the succession of Four principal Kingdoms, from the beginning of the Captivity of Israel, until the Mystery of God should be finished.* A course of Time during which the Church and Nation of the Jews, together with those whom by occasion of their unbelief in *Christ* God should surrogate in their rooms, was to remain under the bondage of the Gentiles and oppression of Gentilism: But these Times once finished, all the Kingdoms of this World should become the Kingdoms of our Lord and his *CHRIST*. And to this *Great Kalendar of Times*, together with that other, but lesser, *Kalendar of LXX weeks*, all mention of *Times* in Scripture seems to have reference.

Now these *Four Kingdoms* (according to the truth infallibly to be demonstrated, if need were, and agreeable both to the ancient opinion of the \* Jewish Church whom they most concerned, and to the most ancient and universal opinion of || Christians derived from the times of the Apostles, until now of late time some have questioned it) are, 1. The *Babylonian*, 2. that of the *Medes and Persians*, 3. the *Greek*, 4. the *Roman*. In which Quaternary of Kingdoms, as the *Roman*, being the Last of the Four, is the *Last Kingdom*; so are the *Times* thereof those *Last Times* we seek for; during which times (saith *Daniel*, chap. 2. v. 44.) *The God of Heaven shall set up a Kingdom which shall never be destroyed, nor left unto another people, but it shall break in*

pieces

\* Vide Targ.  
Habac. 3. 17.  
|| Vide Cyril.  
Hierof. κατωχ.  
12. & Hiero-  
nymus locum in-  
frā citatum.



pieces and consume all those Kingdoms, and it shall stand for ever : which is figured by a Stone hewn out of the mountain without hands, before the times of the Image were yet spent ; which stone at length smote the Image upon his Feet of Iron and Clay, and so utterly destroyed it ; that done, the Stone that smote the Image upon the feet became a great Mountain, and filled the whole earth. The meaning of all which is, That in the Last times, or under the Times of the Last Kingdom ( the Roman ) should the Kingdom of CHRIST appear in the World, as we see it hath done.

And this is that which the Apostle saith, *Hebrews 1. 2. God in these Last days, or Last times, hath spoken to us by his Son*: and *S. Peter 1 Epist. 1. 20.* that he was fore-ordained before the foundation of the world, but was manifested in these Last times. This is that *Fulness of time* whereof the Apostle speaks, *Galat. 4. 4. When the Fulness of time was come, God sent forth his Son made of a woman*: and *Ephes. chap. 1. v. 9, 10.* Having made known to us the mystery of his will — That in the dispensation of the Fulness of times he might gather together in one all things in Christ. Agreeable unto all which is that *Hebrews 9. 26. Christ hath once appeared, ὅτι συντελέια τῆς αἰώνιος, in the end of times, or ages, to put away sin by the Sacrifice of himself*: Where these *Last times, Fulness of time, and Conclusion of ages*, are nothing else but the *Times of the Fourth Kingdom*, whose *Times* are the Last period of *Daniel's Four*, the *Fulness of the Prophetical Chronology*, and *Conclusion of the sacred Kalendar*. During these *Times* Christ was looked for, and accordingly came, and reigned; whose *Kingdom* shall at length abolish the brittle remainder of this *Romish State*, according to the other part of the Prophecy, when the *Fulness of the Gentiles shall come in*, and our Lord subdue all his enemies under his feet, and at the last even Death it self.

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Add here that  
of Christ him-  
self, *Mar. 1. 15.*  
*The time is ful-  
filled, and the  
Kingdom of  
God is at hand.*  
Huc quoque  
pertinet illud,  
*1 Tim. 2. 6.*  
*propter hoc uni-  
versis fidem.*

HAVING thus found *What Times* are termed the *Last times* in general, let us now see if we can discover which are the *Latter Times* of these *Last times*, or the *Latter times* in *special*, which are those ὕστερον καιροῖ *Latter Times* in my Text: which will not be hard to do. For if the *Last Times* in general are all the *Times* of the *Fourth Kingdom*, then must our *Latter times*, as a part thereof, needs be the *Latter times* of that Kingdom. Let us therefore again to our *Prophetical Kalendar*, and survey *Daniel's* description of the *Fourth* or *Roman Kingdom*, as it is Chapter 7. from verse 19. where we shall soon find the *Latter times* thereof to be that Period of a \* *Time, Times and half a Time*, during which that prodigious *Horn with eyes like a man, and a month speaking great things, should make war with the Saints, prevail against them, and wear them out, and think to change times and laws, until the Judgment should sit, and his dominion be taken away*; and in him that long-lived Beast finally be destroyed, and his body given to the burning flame, verse 11. For this *Hornish Sovereignty* is the *Last scene* of that long Tragedy, and the *Conclusion* of the *Fourth Beast*; and therefore the times thereof are those ὕστερον καιροῖ *Latter times*, whereof the *Spirit spake expressly*, that in them there should be an *Apoſtaſie from the Chriſtian Faith*.

\* καὶ ἐπὶ, καὶ  
ἐπὶ, καὶ ἡμεῖς  
καὶ ἡμεῖς.

## CHAP. XIII.

*Two Enquiries concerning the Latter Times. I. What durance they are to be of. Answ. That the Times of the Antichristian State are to last 42 months or 1260 days. That hereby cannot be meant three single years and an half, proved by several particulars. Enquiry II. When they begin. Answ. That they take their beginning from the mortal wound of the Imperial Sovereignty of Rome, or the ruine of the Roman Empire. This proved from the Apocalypse, and 2 Thesial. 2. where by the το κατιχον the Fathers generally understand the Roman Empire. The same further proved from Dan. 7. That by the little Horn is meant Antichrist or The man of sin ( and not Antiochus Epiphanes ) was the judgment of the most ancient Fathers.*

Concerning these *Times* thus found, we will now further enquire, First, *What duration they may be of*; Secondly, *When they take beginning, and by what mark their beginning may be known.*

For the first, we will make no question but these are the self-same Times whereof S. John speaks, \* telling us That the Church should be in the wilderness a Time, Times, \* Rev. 12. 14. and half a Time; the same with those XLII moneths \* wherein S. John's restored Beast \* Chap. 13. 5. should domineer, and play the self-same reeks which Daniel's Hornish Tyrant doth; the

\* Rev. 12.14.

\* Chap. 13.5.

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\* Chap. 11. 2.  
1 Verse 3.

Of this see *The  
Remains*, chap.  
8. pag. 597.

\* See this more  
fully treated of  
in *The Remains*  
ch. 9. pag. 598.

the same time with those XLII *moneths* \* during which the *Church is trodden down of the Gentiles*; lastly, the same time with || 1260 *days*, during which the *Witnesses of Christ prophesie in sackcloth*. For a *Time, Times, and half a Time*, or a *Year, two Years, and a half*, are XLII *moneths*; and XLII *moneths* make 1260 *days*. If therefore we can find the continuance and beginning of any of these, we have found the continuance and beginning of them all.

For the *Duration and Length* of them, they must imply some *definite time*, because the Scripture follows that use of speech, and useth no number *indefinitely*, but those which the use of speech had made such, as 7. 10. 1000. But *mixt and compound numbers*, as these are, *viz.* 3<sup>1</sup>. 42. 1260. are neither in the Hebrew, nor I think in any other tongue, used *indefinitely*.

Our Adversaries would have them literally understood for *Three single years and a half*, as though it were an *History*, and not a *Prophecy*: But besides the use of *Prophecy* to reckon *Days for Years*, I think it would trouble any man to conceive how so many things as should be performed in this time, should be done in *Three single years and a half*. \* 1. Ten Kingdoms founded at the same time with the Beast. 2. Peoples, and multitudes of Nations and Tongues to serve and obey him. 3. To make war with the Saints and overcome them. 4. To cause all that dwell upon the Earth to worship him. 5. *Babylon* to ride the Beast so long, that all Nations shall drink of the wine of her fornication, all the Kings of the earth commit fornication with her, yea the Merchants and all those that had ships in the Sea to grow rich by trading with her. Methinks all these things should ask much more than *Three years work or Four either*. To which I add moreover, that that King, State of Government, Sovereignty, or Seigniory, or what you will, of the Beast, under which the Whore should ride him, followeth immediately upon a Former which in comparison is said to continue but a *short space*, Rev. 17. 10. But if the *Antichristian State* shall continue but *Three years and a half* literally taken, how short must the time of that foregoing King or Sovereignty be, which should occasion the Holy Ghost to insert so singular a note of the difference thereof from that which followed, *That it should continue but a short space*? Doth not this imply, that the next State (wherein the Whore should ride the Beast) was to continue a *long space*? Therefore *Three years and a half* Historically taken cannot be the Time of the Churches Apostasie and the *Antichristian* Sovereignty of *Rome*: and if it cannot be taken *Historically*, it must be taken *Prophetically*, every *Day for a Year*; and so 1260 *days* counted so many years shews the extent of these *ἑσπερι κατεσι Latter times* to be 1260 years.

NOW for the Second thing proposed, *The Beginning of these ἑσπερι κατεσι Latter Times*; S. John tells us in the *Revelation*, That his Blaphemous Beast of 42 *moneths* continuance should succeed upon the mortal wound of the *Cæsarean* or Imperial Sovereignty of *Rome*; and *Apocal.* 17. 12, 13. the Idolatrous Beast which carries the great Whore upon his back, should have a Plurality of Kings start up at the same time with him, who should agree to submit their power and kingdom unto this *Whore-ridden* Beast. And would not he also in the same Chapter have ustrike notice, That the *Antichristian State* of the Beast which was to come should be the next to that of the *Cæsars* which then reigned? For the Angel theretells him, That that State of the Beast wherein the Whore should ride him, which then was not in being, but should afterward ascend out of the bottomless pit and go into perdition, that this State or Head of the Beast should succeed so immediately upon the *Sixth State* or Head (*viz.* the *Cæsarean* then reigning) that howsoever for some respect it might be called an *Eighth*, yet should it in very deed be but the *seventh*. For how could it be otherwise, when the Beast in the Vision hath but Seven heads and no more? *Vide ver.* 8. 10, 11.

\* Tertul. de  
Resurrect. c. 24  
Ambros. comment.  
in hunc locum. Hieron.  
qu. 11. ad Al-  
gasiam, & Præ-  
fat. in l. 8.  
comment. in  
Ezek. Chrysost.  
comment. in  
hunc locum.  
Aug. lib. 20.  
cap. 19. de Civ.  
Dei, sed non  
tam asseveran-  
ter ut ceteri.  
Cyrillus Hiero-  
soly. in l. 24.

Agreeable to this is S. Paul's Epocha, 2 *Thes.* 2. 7. who tells us, that as soon as the Imperial Sovereignty of *Rome*, which then *hindred*, should be taken out of the way, then should that *Wicked one be revealed*. \* Thus the Fathers generally expound it. Hence was that custom in the Church, in the most ancient times of it, to pray in their Liturgy for the *lasting of the Roman Empire*; that so *Antichrist* might be long a coming. Tertul. *Apol.* cap. 32, & 39. *Ad Scap.* cap. 2. Upon this ground S. Jerome, when he heard of the taking of *Rome* by *Alaricus* the *Goth*, presently expected the coming of *Antichrist*, *Ad Gerontiam de Monogamia*; *Qui tenebat*, (saith he) *de medio fit, & non intelligimus Antichristum appropinquare*: He who hindered, is taken out of the way; and we consider not that *Antichrist* is at hand. Idem *Præfat.* in Lib. 8. *Comment.* in Ezek. *Pascitur animus, & obliuiscitur seculi calamitatum, quod in extremo fine jam positum con-*

*gemiscit & parturit, donec qui tenet, de medio fiat, & pedes statuae quondam ferreæ fragilitate*



gilitate digitorum scilicet conterantur: Cadit mundus, & Cervix erecta non flectitur, &c. My mind is \* refreshed, and for the present forgets the woful calamities that this last Age labours with, groaning and travailling in pain, till he who kinders, be taken out of the way, and the feet of the || iron Statue be broken to pieces by reason of the brittleness of the clayie toes. The world goes to ruine, and yet the haughty neck does not bend, &c. Thus he. Postquam clarissimum terrarum omnium Lumen extinctum est, imò Romani Imperii truncatum caput, & in una urbe totus orbis interiit — After that the most glorious light in all the world was put out, and the Head of the Roman Empire was cut off, and so the whole world was destroy'd in the destruction of that one City — as he elsewhere deplores that woful calamity, *Præf. in Lib. I. Comment. in Ezech.*

Answerable to that which S. John told us, Daniel's Kalendar also informs us, That the Hornish Tyrant, who was to act the ὑπερκαταραγή, should then begin to appear, when Ten Kings should arise in the Fourth Kingdom. For the Ten Horns which at the last he espied upon the Beast's head, and observed a little Horn with eyes and a mouth to spring up amongst them, and displant Three of them, chap. 7. v. 8. the Angel v. 24. expounds to be Ten Kings which should arise out of that Kingdom, and another (to wit Antichrist) should arise (a) behind them (to it (b) should be translated, as the Septuagint doth οπισθεν αὐτῶν) which should be diverse from the first (that is, a King of another nature) and should bring down or (c) humble three Kings, and play those recks which follow in the Text. Thus the Fathers universally and from the utmost antiquity expound this Scripture. Justin Martyr Dialog. cum Tryphone takes it as granted, that this Horn is ὁ τῆς ἀποστασίας ἀνθρώπος, that man of Apostasy, ὁ ἀνομιὰ τοῦ λαοῦ ἐκείνου ἐκείνης τῆς Χριστιανῆς, that would attempt all the mischief imaginable against us Christians. Irenæus, scholar to Polycarp, l. 5. c. 21. aliis 25. saith, Daniel novissimi Regni finem respiciens, id est, novissimos decem Reges, in quos divideretur regnum illorum super quos Filius perditionis veniet, Cornua dicit decem nasci Bestiæ, &c. The prophet Daniel eying the end of the Fourth or Last Kingdom, that is, those Ten Kings into whom their Kingdom should be divided, and upon whom the Son of Perdition should come, [ viz. the Little Horn that should domineer and overtop them ] saith (chap. 7.) that the Beast had Ten Horns grow out of his Head, and that there came up among them another little Horn, and that before this Horn Three of the first Horns were pluck'd up by the roots. Yea a little after he tells us, that S. John in his Ten Kings which should receive their Kingdoms at one hour with the Beast, expounds this of Daniel; Manifestius adhuc de novissimo tempore, & de his qui sunt in eo decem Regibus, in quos divideretur quod nunc regnat Imperium, significavit Joannes Domini discipulus in Apocalypsi, edisserens quæ fuerint decem cornua quæ à Daniele visa sunt, &c. What was before prophesied concerning the Last Times, and the Ten Kings therein, amongst whom the Empire that now reigns should be divided, John, the disciple of our Lord, hath more clearly exprest in his Apocalypse, where he tells what those Ten Horns were which Daniel saw, viz. Ten Kings, which had received no Kingdom as yet, but were to receive power as Kings one hour with the Beast: Chap. 17. 12. Nay S. Jerome, in his Comment upon this seventh chapter of Daniel, will give us to understand that all the Ecclesiastical Writers delivered this to be the true exposition: For having there confuted Porphyrie, who, to derogate from the divinity of this Prophecy, would have it meant of Antiochus Epiphanes, and therefore written when the Event was past, he concludeth thus; Ergo dicamus, quod omnes Scriptores Ecclesiastici tradiderunt, In consummatione mundi, quando regnum destruendum est Romanorum, decem futuros reges, qui orbem Romanum inter se dividant, & undecimum surrecturum esse Regem parvulum, qui tres reges de decem regibus superaturus sit, in quo totus Satan habaturus sit corporaliter: Let us therefore affirm, agreeably to the concurrent judgment of all Ecclesiastical Writers, That in the consummation of the world, when the Roman Empire is to be destroyed, there shall arise Ten Kings who shall share the Roman world among themselves, and that an Eleventh King (the little Horn in Dan. 7.) shall arise, who shall subdue Three of those Ten Kings; in which little Hornish Tyrant Satan shall dwell entirely and bodily. Who these three Kings were which this Horn displant to make himself elbow-room, you shall hear more anon. But I will not conceal that I have heard of another Exposition, which fits our turn for the Beginning of the Apostasy no less than that of the Fathers; namely, That by Ten Kingdoms may be meant the full Plurality of the Roman Provinces, so much whereof as Three is of Ten should have the Imperial power rooted out of them, and fall under the Dominion of the Antichristian Horn, who should act the Sovereignty of the Latter times or the last Sovereignty of that Kingdom. Now it is most

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\* He speaks before of his Studies and Book labours, whereby his mind was relieved and delivered from the afflictive remembrance of those calamities. || By the Feet of the Statue, (in Dan. 2.) part of iron and part of clay, is meant the Roman Empire. (a) Behind. (b) Vid. Gen. 22. 13. Exod. 14. 19. 1. 2. Chro. 13. 13. Jos. 8. 2. 2 Kings 5. 18. Ezech. 7. 12. (c) השביל השפל. Vulg. humilis. LXX. τοῦ πενιχοῦ. Irenæus, d. minorabit, vel (ut in alio exemplari) de-honorabit. Vatab. oppri-met. Fama. deprimet.

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true, that the Pope's Patriachdom in the West holds just that scantling of the ancient Territory of the Roman Empire ; which a man may judge by his eyes or compasses in a Map : and yet I prefer the other Exposition before it.

To come to an issue : It is apparent by all that hath been said, that these ὕστεροι καινοὶ *Latter times*, with that wicked Sovereignty which should domineer in them, were to take beginning from the wound, the fall, the ruine, the rending in pieces or rooting up of the Imperial Sovereignty of the City of *Rome*. When that City should cease to be the Lap of that Sovereignty which the *Cæsars* once held over the Nations, and many new upstart Kings should appear in the place and Territory of that once-one Empire ; then should the *Apostasie* be seen, and the *Latter times* with that *Wicked one* make their entrance. Now in what Age this fell out, I think no man can be ignorant who hath but a little skill in History.

## CHAP. XIV.

*That we are not to reckon the Latter Times, or the Times of the Empire's ruine and the Apostasie attending, from the full height thereof : This illustrated from other Computations in Scripture. The Three main Degrees of the Roman Empire's Ruine. Who are those 3 Kings whom the Little Horn ( or Antichrist ) is said ( in Dan. 7. ) to have displanted or deprest, to advance himself. About what time Saint-worship began in the Church. That we are not too curiously to enquire from which of the 3 degrees of the Empire's ruine the Apostatical or Latter Times take their beginning.*

**B**UT you will say, The Imperial Sovereignty of Old *Rome* fell not all at once, but had *divers steps and degrees of Ruine* ; so that the doubt will be notwithstanding, from which of these steps of the Fall thereof these *Latter times* must be reckoned.

I answer, From any of them. For as the Imperial Sovereignty fell by degrees, so the Apostasie under the lattermost Sovereignty grew up also by degrees ; and for every degree which the ruinous Empire decayed, was the rising *son of perdition* a degree advanced. Secondly, All the main and evident degrees of the Empire's ruine fell in the compass of an Age ; and the knowledge and observation of that Age only, within which the Times of this Fall are comprehended, was sufficient both to warn them who then lived that that which should come was then a coming, and to inform us who now live that it is already come.

Now which were these main and evident degrees of the Empire's falling, and at what time, I will tell you as soon as I have removed an usual mistake in this business, which is to reckon the times of the Empire's ruine, and so likewise of the Apostasie attending it, only from the ἀρχή or full height thereof. But this is too much against Reason, and not agreeable to the course we otherwise use in the like. For as when we reckon the Age of a man, we reckon not from the time since he came to mans estate, but from the time of his birth : so should we do here for the Times of the *Man of sin*. I say not, we should begin to count his Age from his conception, for that we use not in other things ; but from the time he was first *editus in lucem*, when he first began to appear in the world : and so likewise the Fall of the Empire and the Apostasie, not from the time they were consummate, but from the time they first evidently appeared. As therefore I hold their opinion the best, and most agreeable to truth, who begin the 70 years of the Jewish captivity in *Babylon*, not from the consummation thereof under *Zedekiah*, when the City and Temple were utterly rased, for that is impossible, ( there being not \* 60 years in all between the nineteenth of *Nebuchadnezzar* and the last of *Cyrus* ) but from the beginning thereof under *Jehojakim* eighteen years before, or at the most but from *Jehojachin* : So are these ὕστεροι καινοὶ *Latter times* of the Roman State to begin when the Empire first began

\* As infallibly appears in that long-wanted Mathematical Canon of *Problems*, now lately brought to light out of one of our own Libraries.



to fall, and not when it was utterly rooted up. Take for another example the computation of the Time allotted to the Calamity of the Jews under *Antiochus*; which I the rather alledge, because he is commonly counted for a Type of *Antichrist*: The beginning of that 2300 *evenings and mornings*, or six years and somewhat more than a quarter, which that Calamity was to continue, from the beginning thereof until the Temple should again be cleansed, *Dan.* 8. 13, 14. was not to be reckoned from the height thereof, when the *daily sacrifice should be taken away*, (for thence it is but three years, *I Mac.* 1. 54, &c. with chap. 4. 52.) but from the beginning of the Transgression which occasioned this desolation, and is described *I Mac.* 1. 11, &c. So likewise the End of the Kingdom of the *Greeks*, wherein this Calamity was to happen, is not to be counted only then when *Æmilius* the Consul had quite finished the conquest of *Macedon*, (for this points out only the height of that calamity) but from the beginning of that last fatal \* War which put an end to that Kingdom; which was about some three years and an half before, and jumps with the beginning of the *Transgression of desolation*, as the finishing of the Conquest doth with the *taking away* of the *daily sacrifice*.

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\* Bellum Mi-  
cedonicum se-  
cundum.

But leaving this, let us return again and see which were those *main and evident degrees* of the Empire's downfall, and when they befell; which I suppose may not unfitly be sampled by those of the *Babylonish* captivity.

As therefore the *Babylonish* captivity had *Three* steps or degrees, the first in the days of *Jehojakim*, when *Daniel* went captive; the second under *Jehojachin* or *Jechonias*, when *Ezekiel* went captive; the last under *Zedekiah*, when the Temple and City were wholly rased and consumed: So (omitting the *Political* change under *Constantine*) the chief and principal moments of the Ruine of the Empire by the sword (and by the sword the Beast had his deadly wound, *Apocal.* 13. 14.) may fitly be reduced unto *Three*.

1. The *First* was presently after the death of *Julian*, the last of Heathen Emperors, about the year 365, ominously marked with that universal, stupendious and never-but-then sampled Earthquake, (a) whereby the waters of the Sea were rolled out of their chanel, and left ships hanging upon the tops of houses. From this time forwards all the Nations on every side seem as it were with one consent to have conspired the Ruine of the Empire. (b) Now that terrible and fatal storm of the Nations of the North, *Almanes*, *Samaritans*, *Quades*, *Pills*, *Scots* and *Saxons*, especially the *Goths*, began to break in upon it; almost without intermission harrying, burning, wasting, destroying the most part of the provinces thereof almost for (c) 45. years together. And to mend the matter, the *Goths* soon after their coming were admitted as Inhabitants, and dispersed as free Denizens into the bowels and heart of the Empire, advanced to be Commanders, and bore the greatest sway in their Armies. (d) By which fatal error the Empire received her bane, and the *Romans* were no longer masters of their own strength; which they quickly and often repented; but even that cost them dear, when they had indeed eyes to see it, but never ability to mend it. This was the *First* degree of the Empire's ruine.

(a) Ammian. Marcel lib. 26. c. 31. Horrendi tremores per omnem orbem ambitum grassati sunt subito, quales nec fabule nec veridice nobis antiquitates exponunt, &c. Hieron. in vita Hilarionis. (b) Hoc tempore velut per universum Orbem Romanum canentibus buccinis, excitate gentes sacerrime, limites sibi pro-

ximos persultabant: Gallias Rhetisque simul Alemanni populabantur; Sarmata Pannonias & Quadi; Pills, Saxones & Scoti, & Autacotti Britannos arumnis vexare continuus; Thracias diripiebant praedatorii globi Gethorum, &c. Ammian. ibid. cap. 10.

(c) Hier. Ep. 3. Ante annum 400. viginti & eo amplius anni sunt, cum inter Constantinopolin & Alpes Julius Augustus Romanus sanguis effunditur. Scythiam, Thraciam, Macedoniam, Daciam, Dardaniam, Thessalam, Achaiam, Epiros, Dalmatiam, cunctisque Pannonias Gothus, Sarmata, Quadi, Alani, Hunni, Vandali, Marcomanni vastant, rapiunt: Romanus Orbis ruit. Quid putas nunc animi habere Corinthios, Athenienses, Lacedaemonios, Arcadas, cunctumque Graciam, quibus imperant Barbari?

(d) Synesius Orat. ad Arcadium August. Quomodo enim ferre possumus partes viriles in nostra Republica alienorum & externorum esse, & fortissimum Imperium concedere aliis? Illic gloria principatum? Neque enim dubitandum est fore, ut illi aliquando armis instructi hominum urbanorum se d. minores esse velint. Quod primum eveniat, revocandi sunt nobis Romanorum animi, & ita assuescendi, ut ipsi suo Marte vincere & possint & velint: nec omnino societatem cum Barbaris ineant, sed eos omnes despiciant, omniq. loco funditus pellant. Primum igitur Magistratu ejiciantur, & procul a Curia honoribus arceantur, quibus per summum dedecus obreperunt quae diu apud Romanos habita sunt, & rursus fuerunt apud eos honestissima. Nam & Deam Themidem, quae Senatus, & Belloniam, quae Exercitus praesidet, obvelare se arbitror, cum certant hominem penulam scortis indutum ducem esse chlamydatorem, & villosam penulam exuvientem togam sumere, & de summa rerum cum Romano Magistratu consulere, prope ipsum Consulem sedentem, longe post eum sedentibus quibus honos ille jure optimo debebatur. Paulo post, Apud nos Exercitus magni sunt, nostrisque servus Scythias sanguine conjuncti, qui nescio quo infelici fato in Romanum Imperium irruerunt; illi suos duces habent magna auctoritatis viros non solum apud eos ipsos, sed etiam apud nos: quod malum nostra dedit secordia nobis. Paulo post de Theodosio, ille supplicantes (scil. Gothos) erexit, & belli socios ascevit, & civitate donavit, & omnium bonorum participes fecit, & partem Romani agri illi attribuit. At illi, quod pater tuus Mitem sevis praeavit, nos in hunc usque diem deident. Sed id primus fecerat \* Valens, Anno 374. de quo sic Paulus Diaconus Hist. Miscell. lib. 12. cap. 14. Hunnos Gothi transito Danubio fugientes, a Valente sine ulla \* Vid. Socra- faderis pactione suscepti sunt, qui tribuit eis terram Thraciarum ad habitandum, arbitratus praeparatum solatium ab eis habere contra omnes Barbaros: hac prae Mitem de cetero negligebat, & eos qui dudum contra hostes elaboraverant, Imperator despicebat, &c. — Hoc ergo fuit initium, ut in illi tempore Romana Respublica calamitatibus subderetur. Barbari namque cum Thracias tenuissent, licenter Romanorum vastabant provincias, &c.

2. The *Second* was about the year 410, when *Alaricus* the *Goth* sacked *Rome* it self, the proud Lady of the world; when, as *S. Jerome* saith, *Capiebatur urbs quae totum ce-*

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*pit Orbem, imò fame periit antequam gladio, & vix pauci qui caperentur inventi sunt; The City which had conquered the whole world was it self taken, being undone by famine before it was by the sword, insomuch that there were but few left to be taken prisoners.* And from this very year the Plurality of Kings foretold of began to come upon the stage; Five or Six new Kingdoms presently appearing within the Territories of the Empire: Of the *Goths*, of the *Eurgundians*, and, though somewhat later, of the *Franks* in *Gal- lia*; of the *Suevians* and *Alans* and of the *Vandals* in *Spain*; and, as *Sigonius* thinks, of the *Hunnes* in *Pannonia*; certainly they could not be much later than this very year. But this number of Kings we will leave till they be better increased, as continually they did. And thus you see the *Second* degree of the ruine of the Em- pire.

3. The *Third* was about the year 455, presently upon the death of the third *Valen- tinian*, the last (as *Sleidan* well observed) of the Emperors of the West, and conse- quently of the ancient *Rome*; then when *Genfericus* the *Vandal* took the City now the second time, fired it, and spoiled it of all the goodly and glorious ornaments which *Alaricus* had spared, amongst which were the golden and silver vessels of the Temple of *Jernsalem*, \* brought thither by *Titus*: All which, with an innumerable multitude of Roman captives, he carried away with him. Now was the Prediction, which *Varro* reports that *Vetius Valens* the Augur made of 12 Vulturs to *Romulus* the Foun- der, That his City should continue 1200 years, fulfilled, and those years newly expi- red: And, which is more to be heeded, now was the Plurality of Kings lately risen in the ancient Territory of the Empire, as *Daniel* and *S. John* had prophesied, increa- sed unto the full number of *Ten*; which, together with the Provinces wherein they were seated, and the Names of the Kings which reigned the next year after the City was taken, are these which follow.

\* Paulus Dia-  
conus Hist.  
Misc. prout ex  
codice Palati-  
no edidit Janus  
Gruterus,  
Quatuordecim  
interim dies se-  
curâ & liberâ  
diractione om-  
nibus opibus  
suis & miracu-  
lis Roma vasa-  
ta est; in

quibus erant Ecclesiastica parvula tota ex auro & lapidibus pretiosis ornata, & vasa Hebraica quæ Titus Vespasiani filius post captivitatem Hi-  
erosolymitarum Romam detulerat: multaque millia captivorum — cum Regina Eudoxia, quæ Genfericum ad hoc facinus invitaverat, dua-  
busque ejus filiabus, Carthaginem abducta sunt.



ANNO DOMINI 456.

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	Kingdoms of the	Provinces.	Names of the Kings reigning	Somewhat of their changes.
1	<i>Britons.</i>	<i>In Britain.</i>	<i>Vortimer.</i>	<i>An. 526. This Kingdom of the Burgundians was subdued by the Franks: But to fill up the number, that of the Ostrogoths became 2, by the coming of the Longobards into Pannonia the same time.</i>
2	<i>Saxons.</i>		<i>Hengist.</i>	
3	<i>Franks.</i>	<i>In Gallia.</i>	<i>Childerick.</i>	
4	<i>Burgundians.</i>		<i>Gunderick.</i>	
5	<i>Wisigothes.</i>	<i>In the South of Gallia between the Rhene, Lorr and the Sea; and Part of Spain.</i>	<i>Theodorick. II.</i>	
6	<i>Suevians and Alanes.</i>	<i>Spain in Galicia and Portugal.</i>	<i>Riciarius.</i>	
7	<i>Vandals.</i>	<i>In Africk, but first in Spain.</i>	<i>Genfericus.</i>	
8	<i>Almanes.</i>	<i>Germany in Rhetia, between the Rhene, &amp;c.</i>	<i>Summanus.</i>	
9	<i>Ostrogothes, whom the Longobards succeeded.</i>	<i>In Pannonia, where they subdued the Hunnes, and not long after propagated their Kingdom into Italy.</i>	<i>Theodemir.</i>	
10	<i>Greeks.</i>	<i>In the residue of the Empire.</i>	<i>Marcianus.</i>	

Thus was the Empire divided and shared *Anno 456.* the year after *Rome* was sacked by *Genfericus*, and the off-spring of these Nations, through many alterations, (partly by the inconstancy of humane things, unions and disunions, partly by the further enlargement of the Christian Faith) are the body of most of the Kingdoms and States of Christendom at this day. Three of these Kings, saith \* *Daniel*, should the Antichristian Horn depress and displant, to advance himself; which Three are those whose Dominions extended into *Italy*, and so stood in his light.

1. That of the *Greeks*, whose Emperor, *Leo Isaurus*, for the quarrel of Images, he excommunicated, and revolted his subjects of *Italy* from their allegiance.

L 11 3

2. That

\* Chap. 7.  
Verse 8, &c. 24.

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2. That of the *Longobards*, (successors of the *Ostrogoths*) whose Kingdom he caused (by the aid of the *Franks*) to be wholly ruined, thereby to get the Exarchate of *Ravenna* (which since their revolt from the *Greeks* they were seized on) for a Patri-mony to *S. Peter*.

3. The last was the Kingdom of the *Franks* it self, continued in the Empire of *Germany*, whose Emperors from the day of *Henry* the Fourth he excommunicated, deposed and trampled under his feet, and never suffered them to live in rest, till he made them not only quit their interest in Election of Popes and Investitures of Bishops, but that remainder of Jurisdiction in *Italy*, wherewith, together with the dignity of the *Roman* name, he had once infeofed their Predecessors.

These are the Kings, by *displanting* or (as the *Vulgar* hath) by *humbling* of whom the Pope got elbow-room by degrees, and advanced himself to the height of Temporal Majesty and absolute Greatness, which made him so terrible in the world.

This Third blow therefore I suppose is to be counted the Last of the Ruine of the Empire; the Imperial power of the ancient *Rome* (until the Pope some 345 years after revived the name) henceforth ceasing. For as for those who yet some twenty years after our date cuffed for that Name, one of them deposing another, they were indeed but shadows of *Cæsars*, and as it were strugglings with the pangs of death, until with *Augustulus* it gave up the ghost. Yea it is to be observed, that two of them, *Avitus* (the very next) and *Glycerius*, being deposed from the Empire, were made Bishops, the one of *Placentia* or *Piacenza*, the other of \* *Portus*; as a sign perhaps that the Emperor of *Rome* henceforth should be a Bishop, and a Bishop the Emperor.

\* *Salona* Formandes, quem vide cum Paulo Diacono.

To conclude therefore with the application of our Apostle's Prediction: Whether the *Christian Apostasie* in worshipping new *Demon-Gods* began not with the First of these degrees, notably increased with the Second, and was established by the Last, I leave you to judge, when you shall have surveyed the Monuments and Records of those times.

\* Vide Can. 9. Concil. Laodiceen. An. 364. *Stegathas* *εργα*.

It is commonly and truly affirmed by our Ecclesiastical \* Antiquaries, That before the year 360 there is no word to be found of the *Invocation of Saints glorified*, or *Worshipping their Reliques*; to which I add, no not of any *Miracles* done by them: But presently after that year, when our first date of the Empire's ruine began, search and you shall find. I spare to name the Authors, not willing to discover the nakedness of the Fathers: But who so reads them, will admire to see so truly verified what the Spirit foretold should be *ὅτι ὑστερον καίτοις in the latter times*. And to make an end; If any shall think this Speculation of *Times* to be a needless curiosity, I desire him to remember how our Saviour reproved the Jews for neglect hereof, *Matth. 16. 3. O ye Hypocrites, ye can discern the face of the skie, but can ye not discern the signs of the times?* or as *S. Luke 12. 56. How is it that ye do not discern this Time?* They through neglecting the *Signs of the Times*, when Christ came, received him not: How many through ignorance of these *ὑστερον καίτοις Latter Times*, when the Apostasie hath appeared, eschewed it not?

From which of these *Three Beginnings* of the Apostatical Times, or whether from some other moment within or between them, the Almighty will reckon that his Computation of these *ὑστερον καίτοις*, which ended shall finish the days of the *Man of sin*, I curiously enquire not, but leave unto him who is Lord of times and seasons: Nor do I think that the *Jews* themselves could certainly tell from which of their *Three Captivities* to begin that reckoning of *LXX* years, whose end should bring their return from *Babylon*, until the Event assured them thereof.



## AN APPENDIX.

## CHAP. XV.

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*That Daniel's 70 Weeks are a lesser Kalendar of Times. That in reference to these Weeks must those Phrases in the Epistles to the converted Jews, [viz. The Last Hour or Time, The End of all things, The Day approaching, &c.] be expounded of the End of the Jewish State and Service at the expiring of the 70 Weeks. That the Apostles were not so mistaken as to believe the End of the World should be in their dayes, proved against Baronius and other Romanists.*

I SHOULD now presently come to speak of the Fourth particular which I observed in this Verse: But because in this Discourse of Times, besides the Great Kalendar of Times I so much spake of, there was some mention of a Lesser Kalendar, viz. of Daniel's 70 weeks, give me leave to note some places of Scripture which I suppose to have reference thereto, for the better clearing not only of our former Discourse, but of some scruples that might trouble our minds, when mention is made of an End then supposed near, though the World hath so many hundred years since continued, and no end thereof is yet come.

Know therefore that these 70 weeks of Daniel are a Little Provincial Kalendar, containing the time that the Legal worship and Jewish state was to continue from the re-building of the Sanctuary under Darius Nothus until the final destruction thereof, when the Kalendar should expire: Within the space whereof their Commonwealth and City should be restored, and 62 weeks after that the Messiah be slain for sin, and at the end of the whole 70 their City and Temple again destroyed and their Commonwealth utterly dissolved. To these Weeks therefore, whose computation so especially concerns the Jews, is reference made in those Epistles which are written to the Christian Churches of that Nation, whether living in Jewry, or abroad dispersed. Such is S. Paul's Epistle to the Hebrews; both S. Peter's to those of the Dispersion in Pontus, Galatia, Cappadocia, Asia and Bythinia; the Epistle of S. James to the twelve Tribes; and likewise the first Epistle of S. John, which though the Salutation expresseth not, as in the former, yet may appear both because Peter, James and John were all three Apostles of the Circumcision, and from that passage Chap. 2. verse 2. CHRIST JESUS is the propitiation for our sins; and not for ours only, but for the sins of the whole world: that is, not for the sins of us only who are Jews, but for the sins of the Gentiles also. And doth not the name of General or Catholick Epistle given unto this, as well as to those of S. James and Peter, imply thus much? For it cannot be thus called, because written to all Christians indefinitely and generally, since the contrary expressly appears in the former; but because this as well as the rest was written to those of the Circumcision, who were not a people confined to any one certain City or Region, but dispersed through every Nation; as we read in the Acts Chap. 2. verse 5, &c. that at the Feast of Pentecost, when the Holy Ghost came down upon the Apostles, There were sojourning at Jerusalem Jews, devout men, out of every Nation under Heaven; Parthians, Medes, Elamites, and the dwellers in Mesopotamia, Judea and Cappadocia, Pontus and Asia, and strangers of Rome, Jews and Proselytes, (that is, Jews by race, and Jews by Religion,) &c. For we must not mistake those here numbred to be Gentiles, but \* Israelites, both of the Ten Tribes captivated by Shalmaneser, and the other Two; some of whom never returned from Babylon, but lived still in Mesopotamia: but of those who returned, great multitudes were dispersed afterwards in Egypt, Libya, and many other Provinces, before the time of our Saviour's appearing in the flesh. So that the Apostles of the Circumcision had their Province for largeness not much inferiour to those of the Gentiles.

\* See this fully  
proved in  
Book I. Dis-  
course XX.

But I come to note the places I spake of. And first out of the forenamed Epistle of S. John; where from that prediction of our Saviour's in the Gospel, that the arising of false Prophets should be one of the near signs of the nigh-approaching End of the Jewish State, the Apostle thus refers unto it, Chap. 2. verse 18. Little children, this is again the Last hour: and as ye have heard that Antichrist shall come, even now there are many Antichrists; whereby we know that it is the Last time. Here

by

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Cyrl. Hierosol.  
Catech. 6 ex-  
pounds this of  
John to mean  
Simon Magus.

by the *Last time* I suppose no other thing to be meant but the near expiring of *Daniel's* 70 weeks, and with it the approaching End of the Jewish Commonwealth: and why might not this Epistle be written in the Last week, at the beginning whereof *Jesus Anania* began that woful cry, *Wo unto Jerusalem and the Temple?* *Joseph. l. 7. Belli Judaici.* By πολλοὶ Ἀντιχρίστοι many *Antichrists*, are meant no other but false Prophets or Counter-prophets to the Great Prophet, pretending an *Unction* and Commission from Heaven (as he had) to teach the world some new revelation and doctrine. For the name *Christ* implies the *Unction* of Prophecy as well as the *Unction* of a Kingdom, and accordingly the name *Antichrist*: and therefore the *Syriack* here turns it משיחא רגלא *False Christs*, that is, such as should falsely pretend some extraordinary *Unction* of Prophecy like unto him. And the coming of such as these our Saviour in *S. Matthew's Gospel* (a Gospel for the Hebrews) makes one of the *Last signs* ushering the destruction of *Jerusalem*: And if the harmony of this Prophecy in the three Evangelists be well considered, there was no more to come but the compassing *Jerusalem with armies*. Well therefore might *S. John*, when he saw so many *Anti-prophets* spring up, say, *Hereby we know that it is the last time.*

Again, because the *Desolation* of the Jewish State and Temple would be a great confirmation of the Christian Faith; therefore the believing Jews, whom nothing could so much stagger as the standing glory of that Temple and Religion, are encouraged by the nearness of that time of expectation when so great a confirmation of their Faith of the *Messias* already come should appear. *Hebrews 10. 23, 25, Let us hold fast the profession of our Faith without wavering—and so much the more, as ye see the Day approaching;* namely, that day when you shall be sufficiently confirmed. So I take the 35 and 37 Verses of the same Chapter, *Cast not away your confidence, which hath great recompence of reward: For ye have need of patience—for yet a little while, and he that shall come will come, and will not tarry.* What [He] is this, but even He whom *Daniel* says, *The people of the Prince that shall come, shall destroy the City and the Sanctuary?* *Dan. 9. 26.* For even as the destruction of *Papal Rome* would be a great confirmation of the Reformed Christian who hath forsaken the Communion of that Religion, the continuance and supposed stability of the glory thereof being that wherewith their Proctors endeavour most to shake and stagger us: So was the destruction of the Jewish State and Temple to be unto those Jews who had withdrawn themselves from that Body and Religion whereof they once had been, to embrace the new Faith of the *Messiah* preached by the Apostles. For if at the end of the 70 weeks approaching, the Legal Sanctuary were rased, and the Jewish State dissolved; then would it be apparent indeed, *That Messiah was already come and slain for sin*; because this was infallibly to come to pass within the compass and before the expiration of those 70 weeks or 490 years allotted for the last continuance of that City and Sanctuary, when it should be restored after the captivity of *Babylon*. Not without cause therefore doth *S. Peter* in his second \* Epistle say to the Christian Jews, *We have a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light shining in a dark place, until the day dawn and the day-star arise in your hearts.* Yea and besides, Because *Jesus* as well as *Daniel* had prophesied of the approaching desolation of that City and Temple, mentioning all the Signs that were to usher it; if the Event, when time came, should fall out accordingly, then must *Jesus of Nazareth*, who foretold the foregoing Signs thereof, be approved as a true Prophet, by whom of a truth the Lord had spoken.

Now for the last place that I mean to alledge; Because the fall and shock of that State might shake the whole Nation wheresoever dispersed, unless God spared the Christians, and made them alone happy in that woful day; or rather because *Christ* had foretold that one of the next fore-runners thereof should be a general persecution of Christians, as it happened under *Nero*; therefore the remembrance of the End of these 70 weeks so near the expiring was a good caution to all the Christian Jews to watch and pray. To this sense

therefore I take that of *Peter*, *1 Pet. 4. 7. Πάντων δὲ τὸ τέλος ἤγγικε, The End of all approacheth; be ye therefore sober, and watch unto prayer:* that is, The End of all your Commonwealth, Legal worship, Temple and Service, is now within a few years; Be ye therefore sober, and watch unto prayer, that ye may be the more happy in that day of vengeance and wrath upon our Nation. Neither need we wonder that this *Desolation* should be called the *End*; for our Saviour himself taught them so to speak

Thus must that of *S. James* in chap. 5. 3. be expounded, and so *Origen* expounds the words, *Weep and howl, ye richmen, for the miseries that shall come upon you:—Ye have heaped up goods for the last days;* that is, when the End of your State is a coming, and the *Romans* shall spoil you of all. This being supposed to be the reason why many of the Christian Jews sold their lands, and laid the money at the Apostles feet.



Speak in his Prophecy concerning it, as may appear if we consider that Antithesis in S. Luke, chap. 21. 9. *Ye shall hear of wars and commotions—but the End is not by and by.* Ver. 20. *But when ye shall see Jerusalem encompassed with armies, then know that the Desolation thereof is nigh.*

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AND thus much I thought to add to my former discourse of *Latter Times*, lest through ignorance thereof we might incline to that little better than blasphemous conceit which \* *Baronius* by name and some other of *Rome's* followers have taken up; viz. *That the Apostles in such like passages as we have noted were mistaken, as believing the End of the World should have been in their own time; God of purpose so ordering it, to cause in them a greater measure of zeal and contempt of worldly things.* An opinion, I think, not well befitting a Christian.

\* An. 57. S. 19.  
An. 72. S. 26.  
An. 82. S. 3.

1. For, first, whatsoever we imagine the Apostles might here conceive in their private opinions as men; yet we must know that the Holy Ghost, by whose instinct they wrote the Scriptures, is the Spirit of truth; and therefore what is there affirmed must be true, yea, though the Pen-man himself understood it not.

2. It was not possible the Apostles should expect the *End of the World* to be in their own time, when they knew so many things were to come to pass before it as could not be fulfilled in a short time. As 1. The desolation<sup>a</sup> of *Jerusalem*, and that not till the seventy weeks were expired. 2. The *Jews* to be<sup>b</sup> carried captives over all Nations, and *Jerusalem* to be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled. 3. That in the mean time the *Roman* Empire must be ruined, and<sup>c</sup> that which hindered taken out of the way. 4. That after that was done, a the Man of sin should be revealed, and domineer his time in the Temple and Church of God. 5. After all this, viz. when the<sup>e</sup> fulness of the Gentiles should come in, that *Israel* should be received again to mercy. 6. That Christ should<sup>f</sup> reign in his Church on earth so long till he had put down all rule, all authority and power, and subjected all his enemies under his feet, before he should subdue the last enemy, which is death, and surrender his kingdom into the hands of his Father. 7. That the time should be so long, that in the last days should come Scoffers, saying, *Where is the promise of his coming?* How is it possible they should imagine the *Day of Doom* to be so near, when all these things must first come to pass, and not one of them was yet fulfilled? And how could the expectation of this Day be made a ground of exhortation, and a motive to watchfulness and prayer, as though it could suddenly and unawares surprize them, which had so many wonderful alterations to forego it; and none of them yet come to pass?

<sup>a</sup> Matt. 24.  
Mark 13.  
Luke 21.  
Dan. 9. 24.  
<sup>b</sup> Luke 21. 24.  
<sup>c</sup> 2 Thess. 2. 7.  
<sup>d</sup> Ibid. v. 8.  
<sup>e</sup> Rom. 11. 25.  
<sup>f</sup> 1 Cor. 15.  
24. 25. &  
Hebr. 2. 8.

<sup>g</sup> 2 Pet. 3. 4.

I have spoken hitherto of what was revealed to all the Apostles in general. But if we take S. *John* apart from the rest, and consider what was afterward revealed to him in *Patmos*, we shall find in his *Apocalypitical Visions*, besides other times more obscurely intimated, an express prophecy of no less than a thousand years; which, whatever it mean, cannot be a small time, and must be fulfilled in this world, and not in the world to come. Notwithstanding all this, I make no question but even in the Apostles times many of the believing Gentiles, mistaking the Apostles admonitions to the Jews of the *End of their State* approaching, thought the End of whole world and the Day of the Lord had been also near; whom therefore S. *Paul* 2 Thess. 2. beseeches to be better informed, because that Day should not come until the *Apostasy* came first, and the *Man of sin* were revealed.

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ῥΗΤΩΣ Expressly, or In express words.

## CHAP. XVI.

*The Fourth Particular, viz. The Warrant or Proof of this Prophecy. When the Spirit speaks ῥητῶς, and when ἀρρητῶς. That the Spirit foretold the Great Apostasy ῥητῶς expressly in Dan. 11. vers. 36, 37, 38, 39. A View of these Verses in the Hebrew Text, with an exact Translation of them both in Latin and English. The chief Difficulties in these Verses explained, and incidentally other places of Scripture. The different opinions of Junius and Graferus about Vers. 38. The Author's Translation free from the inconveniences of both. A particular Explication of Mahoz and Mahuzim: That hereby are meant Fortresses, Bulwarks, as also Protectors, Guardians, Defenders, &c. How fitly this Title is applicable to Angels and Saints, accounted to be such by those that worshipt them.*

NOW I come to the Fourth particular of this Prophecy, The Warrant or Proof thereof. The Spirit hath foretold it ῥητῶς, or in express words, in some place or other of Divine Writ, The Spirit told Peter, Acts 10. 19. Behold three men seek thee. The Spirit said, Separate Barnabas and Saul, Acts 13. 2. The Spirit forbade S. Paul to preach in Asia. The Spirit said that the Jews should bind S. Paul at Jerusalem, Acts 21. 11. But in all these the Spirit spake not ῥητῶς for these things were nowhere written; and therefore what it spake, it spake ἀρρητῶς, only by secret Instinct or Inspiration. But that which the Spirit speaks in the Written Word, that it speaks ῥητῶς, verbatim, expressly. If therefore concerning this Apostasy of Christian believers to be in the Latter times the Spirit speaketh ῥητῶς; then is it to be found somewhere in the Old Testament: for there alone the Spirit could be said to speak ῥητῶς or verbatim, in the Apostles time. Having therefore so good a hint given us, let us see if we can find where the Spirit speaketh of this matter so expressly.

There are three main things in this our Apostle's Prediction whereof I find the Spirit to have spoken ῥητῶς or in express words, and that in the Prophecy of Daniel. 1. Of these Last or Latter times. 2. Of the new worship of Demons in them. 3. Of a Prohibition of marriage to accompany them. As for the first of these, the ὅτε ἐσθὲν καὶ ἐπὶ Latter times, Daniel \* (as you have heard before) expressly names them, Καὶ ἐπὶ, καὶ ἐπὶ, καὶ ἡμῶν καὶ ἡμῶν, A time, times, and half a time; being those Last times of the Last Kingdom, wherein the Hornish Tyrant should make war with the Saints, and prevail against them. For the second, A worship of new-Demons or Demi-gods with the profession of the name of Christ; you will perhaps think it strange if I should shew it ῥητῶς. But if I do; it was the Appendix of hindering or debarring marriage, mentioned in the next verses, which as a thread led me the way to the end of the eleventh chapter of Daniel, where I found it; and in a place too very suspicious, being taken, I think, by almost all the Ancients for a Prophecy of Antichrist; yea and so expounded by the greatest part of our own, though with much variety of reading and application.

But hear the words themselves in the 36, 37, 38, 39. verses of that eleventh chapter of Daniel, translated, as I think, ῥητῶς, verbatim, without any wresting or straining the Hebrew text: They are a Description of the Last or Roman Kingdom, and the several states thereof, Conquering Nations, Persecuting Christians, False-worshipping Christ. The words are these.

\* Ch. 7. 25.

Ver. 21.



Daniel Chap. 11. Verſ. 36, 37, 38, 39.

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36. Then a King ſhall ~~do~~ according to his will, and ſhall exalt and magnifie himſelf above every God.

Yea againſt the God of Gods ſhall he ſpeak marvellous things; and ſhall proſper until the Indignation be accompliſhed: for the determined time ſhall be fulfilled.

37. Then he ſhall not regard the Gods of his Anceſtors, nor ſhall he regard the Deſire of women, no nor any God: but he ſhall magnifie himſelf above all.

38. Forto [or together with] God, in his ſeat, he ſhall honour *Mahuzzims*: even together with that God whom his Anceſtours knew not, ſhall he honour [them] with gold, and with ſilver, and with precious ſtones, and with pleaſant things.

39. And he ſhall make the Holds of the *Mahuzzims* withall (or joyntly) to the Foreign God; whom acknowledging, he ſhall encrease with honour; and ſhall cauſe them to rule over many, and ſhall diſtribute the earth for a reward.

36. Tunc faciet pro libitu ſuo Rex, & extollet ac magnificabit ſeipſum ſupra omnem Deum.

Etiam contra Deum Deorum loquetur ſtupenda; proficietque donec conſummata fuerit Indignatio: nam ſtatutum perficietur.

37 Tunc ad Deos Majorum ſuorum attendet; nec ad Deſiderium mulierum, nec ad ullum Numen attendet: ſed ſupra omne ſe magnificabit.

38. Nam ad [vel juxta] Deum, Mahuzzimos in ſede ejus honorabit; ſcilicet ad Deum quem non agnoverunt Majores ejus, honorabit [eos] auro, & argento, & lapidibus pretioſis, & rebus deſideratiſſimis.

39. Et faciet munimenta Mahuzzimorum una Deo peregrino [ſeu exotico;] quem agnoſcendo, multiplicabit honore; & dominari faciet eos in multos, terramque partietur in mercedem.

יעשה כרצונו המלך  
ייתרום ויתגדל על  
כל אל

ועל אל אלים  
יכבד נפלאות  
והצליח עד בלהותם  
כי נחרצה נעשתה

ועל אלהי אבותיו  
לא יבין ויער  
הכרת נשים ושל  
כל אלה לא יבין  
כי ער כל יתגדל:  
ולאלה מעזים על  
כנו יכבד ואלה  
אשר לא ידעו  
אבותיו יכבד בזהב  
ובכסף ובאבן יקרה  
ובחמורה:

יעשה למבצרי  
מעזים עם אלה  
נכר אשר הקיר  
יכבד כבוד  
והמשילים ברבים  
ואדמה יחלק  
במחיר:

1. Now for the underſtanding of this Prophecy, we muſt take notice, that the Prophet *Daniel* at the beginning of theſe verſes leaves off the *Greek Kingdom* with *Antiochus*, (of whom he was ſpeaking before,) and falls about the *Roman*: the reaſon being, becauſe after *Antiochus* (in whole time *Macedonia*, whence that Kingdom ſprung, with all the reſt of *Greece* came under the *Roman* obedience,) the Third Kingdom comes no more in the holy reckoning; *Daniel* himſelf calling the time of *Antiochus* his reign, the latter end of the *Greek kingdom*, ch. 8. 23. and, as I take it, he intimates the ſame in this chapter in the verſe immediately fore-going theſe we have now to deal withal: From thence forward therefore the *Roman* ſucceeds in the account of the *Great Kalendar of Times*.

2. Under the name *King* we muſt underſtand the whole *Roman State*, under what kind of Government ſoever. For the Hebrews uſe *King* for *Kingdom*, and *Kingdom* for any Government, State or Polity in the world. For the Devil in the Goſpel is ſaid to have ſhewn Chriſt all the Kingdoms of the world, Monarchies, Ariſtocracies, Democracies, or what other kind ſoever.

3. Where it is ſaid, that this King ſhould exalt himſelf above every God; nothing is thereby meant but the greatneſs and generality of his conqueſts and prevailings. And the reaſon of that phraſe or manner of ſpeech ſhould ſeem to be, Becauſe in the times of Paganism every City and Country was ſuppoſed to have their proper and peculiar Gods, which were deemed as their Guardians and Protectors: Whence in the Scripture, according to the language of that time, we may obſerve a threefold uſe of ſpeech.

First, the Nations themſelves are expreſſed and implied under the names of their Gods. The *Iſraelites* were called *The people of Jehovah*. So are the *Moabites* the people of *Chemosh*, Numb. 21. 29. The Lord threatned (*Dent.* 4. 28. & 28. 36, & 64. Jer. 16.

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\* So Targum Onkelos and Jonathan both render it expressly, *סעוניה* *seruenuhu* Idols, *Dent.* 28. 36, 64. also c. 4. 28. *ne non Targum Jonathan, Jer.* 16. 13. *1 Sam.* 26. 19. that is, in all the places fore-cited.

*Jer.* 16. 13. ) to scatter Israel among the nations, from one end of the earth even to another, and that there they should serve other Gods day and night; Gods, the work of mens hands, wood and stone, which neither they nor their Fathers had known: that is, they should serve them, not Religiously, but Politically, inasmuch as they were to become Slaves and Vassals to \* Idolatrous Nations; even such Idolaters as neither they nor their Fathers had ever heard of. For as for a Religious service of Idols, the Jews were never so free as in their captivity, as we see by experience at this day: but with the service of bondage they may be said Politically to have been the Vassals of Idols, as being in bondage to the servants of other Gods. As a Christian taken by the Turk may in the like sense be said to come in bondage and be a slave to Mahomet: For a Slave to the Servants is in a sense Servant to their Master. Let it also be considered whether that of David, *1 Sam.* 26. 19. be not to be expounded according to this notion, *They have driven me out this day from abiding in the inheritance of the Lord, saying, Go serve other Gods*; that is, banished me into a Nation of another Religion.

Secondly, The exploits of the Nations are said to be done by their Gods, even as we by like privilege of speech ascribe unto our Kings what is done by the People under them. Thus *2 Chron.* 28. 23. the Gods of Damascus are said to have smote Abaz: *He sacrificed to the Gods of Damascus that smote him: and he said, Because the Gods of Syria help them, therefore will I sacrifice to them, that they may help me.* *Jer.* 51. 44. it is said of the Dominion of Babylon, That the Nations flowed together unto Bel, and that he had swallowed up their wealth, which the Lord threatned there to bring forth again out of his mouth.

Thirdly, and that most frequently of all others, What is attempted against the Nations, is said to be attempted against their Gods: Even as Generals bear the name not only of the exploits, but also of the disadvantages of the Armies led by them; So here the Gods are said to receive the affronts, defeitures and discomfitures given to the People under their patronage. \* Rabshakeh vaunts in his Master's name, *2 Kings* 18. 33. *Hath any of the Gods of the Nations delivered at all his land out of the hand of Assyria? where are the Gods of Hamath, and of Arpad? where are the Gods of Sepharvaim? Isay* 46. 1, 2. prophesieth thus of the taking of Babylon by Cyrus; *Bel boweth down, Nebo stoopeth—they could not deliver the burthen, but they themselves are gone into captivity.* In the like strain prophesieth Jeremy, chap. 50. 2. *Babylon is taken, Bel is confounded, Merodach is broken in pieces, her Idols are confounded, &c.* And again, *Jer.* 51. 44. *I will punish Bel in Babylon, and I will bring out of his mouth that which he hath swallowed up, and the Nations shall not flow together any more unto him: yea the wall of Babylon shall fall.* The same Prophet saith of Moab's captivity, chap. 48. 7. *Thou shalt be taken, and Chemosh shall go into captivity with his Priests and his Princes together.* Moab likewise in his affronts and derision of Israel is \* said to have magnified himself against the Lord. According to which manner of speech the success and prevailing of the Roman in the advancing his Dominion and subduing every Nation under him, is here expressed by his exalting and magnifying himself above every God. This I suppose to be the ground of that manner of speech; though if any had rather, as others do, take Gods here for the Kings and Potentates of the earth, it will I confess come all to one purpose.

4. By the Gods of their Ancestors, whom the Roman State should at length cashier and cast off, are meant all the Pagan Deities and Heathen Gods which were worshipped in that Empire.

5. By the Desire of Women, which the Roman also at that time should not regard as he was wont, is meant Desire of Wiving, or Desire of having Women for the society of life, conjugal affection, which is expressed *Gen.* 2. 24. to be such a desire for which a man shall leave father and mother, and cleave to his wife, and they shall be both one flesh. And it might have been translated in this place, Desire of Wives, as well as Desire of Women; for there is no other word used in the Original for Wives above once or twice in the whole Scripture, but this *אִשָּׁה* which is here turned women. With the like use of the word Desire, the Spouse in the Canticles, chap. 7. 10. expresseth her wel-beloved to be her Husband: *I am my wel-beloved's* (saith she) *and his Desire is towards me*; that is, He is my Husband: for so twice before she expressed herself, chap. 2. 16. *My beloved is mine, and I am his*; and chap. 6. 3. *I am my beloved's and my beloved is mine.* So Ezek. 24. 16. the Lord threatning to take away Ezekiel's wife, saith, *Behold I take away from thee the Desire of thine eyes* *מַחְמַר עֵינֶיךָ*, and afterward ver. 18. it followeth, *And at even my wife died.* Yea, the Roman language it self is not unacquainted with this speech: *Cicero ad uxorem, En mea lex, meum desiderium.*

\* *2 Sam.* 7. 23. God is said to have redeemed Israel from Egypt, from the Nations and their Gods See Tremel. who turns it more to our purpose.

\* Ver. 26. & 42.



derium. This Desire of women and married life the Roman should discountenance, when he shook off the Gods of his Ancestors.

6. By the *Strange and Forein God* whom the Roman should at length acknowledge, is meant (a) Christ. For though to the Jew every *Strange and Forein God* were a *False God*; yet to the *Gentiles*, who worshipped none but the Idols, the *Forein God* was the *True*: Therefore the Philosophers at *Athens*, when *S. Paul* preached Christ unto them, said, He preached (b) *ἑνὸν Δαίμονιον* a *Forein God*. The want of which consideration hath much obscured this Prophecy; this *Forein God* being still supposed to be a *False God*; when to those who worshipped all kinds of *False Gods*, as the (c) *Roman* did, a *Forein God*, whom their Fathers knew not, must needs be the *True*.

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(a) See the oration of Licinius to his Souldiers  
Euseb. de vita Constantini. lib. 2. c. 5.

(b) Syr. אלהא נוכריא The

Altar he there speaks of in his defence was inscribed Θεῷ Ἀγνώστῳ ὃν ἔγνω, which God (saith he) I preach unto you. (c) Roma cum penè omnibus dominaretur Gentibus, omnium Gentium serviebat erroribus; & magnam sibi videbatur assumpsisse Religionem quia nullam respuebat falsitatem, Leo Mag. in Ser. I. in nat. Apost. Petri & Pauli. Hic confutandi Dæmonum cultus, hic omnium sacrificiorum impie as destruenda, ubi diligentissima Superstitione habeatur collectum, quicquid usquam fuerat vanis erroribus instituit m. Id. ib.

7. Where it is said, *With this Forein God he shall honour Mahuzzims*, these *Mahuzzims* or *Maüzzims* are these *Dæmons* we seek for, whom the Roman should worship with Christ whom he should embrace. For *Mahuzzim* are *Proteſſores Dii*, (such as *Saints* and *Angels* are supposed to be) as I shall shew by and by; where though I may be new for the particular, yet for the general I shall agree well enough with the Fathers, who constantly thought that under these *Mahuzzim* was some Idol meant which *Antichrist* should worship, and many of our time have taken it for the *Maß*.

But I must first say something of the translation of this 38. verse, and then will come to the signification of this word *Mahuzzim*.

For the first; Whereas the Preposition ל in לאלה is usually neglected, and the words אלה and מַעֲזִים God and *Mahuzzim* construed together as one thing, viz. *God Mahuzzim*, or, as some, *The God of Forces*; I express the Preposition ל. and construe God and *Mahuzzim* apart as Two; viz. To, or, Together with, God he shall honour *Mahuzzims*, &c. Ad (vel juxta) Deum *Mahuzzimos* honorabit, &c. For the Preposition ל is made of אל, and signifies the same with it, namely an Addition or Adjoining of things, Ad, Juxta, Apud, and על super, propter, &c. To, Besides, and Together with\*; as \* See this use of ל Ezra 1.5. Lev. 16. 21. לך, Vulg. & Angl. with Lev. 16. 21. לך, חַתָּאִים

\* See this use of ל Ezra 1.5. Lev. 16. 21. לך, Vulg. & Angl. with Lev. 16. 21. לך, חַתָּאִים

Vulg. atque, LXX &c.

Nim. 33. 2. למסעיהם LXX &c.

LXX &c. chap. 32. 33. לעריה LXX &c.

Angl. with, a Under the verb יכבד

verf. 38. b viz. ver. 42. of this ch. over

מַעֲזִים, and ver. 3. of the next ch. over

הַמַּשְׁכִּלִים where it is impossible it should distinguish, and so elsewhere.

By this means the controversie betwixt *Junius* and *Graſerus* is taken away: For *Junius*, as should seem, seeing no reason why the Preposition ל should be neglected, and that by so doing the Verb כבד was made irregularly and against use to govern a Dative case, he expresses the Preposition by Quod ad or Quod attinet ad, (that is) As concerning. But the words God and *Mahuzzim* he sundreth not, but turneth them as in statu constructo, viz. The God of *Mights* or *Forces*; understanding thereby the *True and Almighty God* himself. Against which *Graſerus* excepts, 1. That to render the Preposition ל Ad [As concerning] favours of a Latinism rather than of an Hebraism. 2. That he doth as good as strike out the distinctive Accent אֶתְנַחֲשׁ [א] which is a Colon; in as much as he makes the sentence being a full member to be imperfect and defective; and yet would seem to stand in awe of that smaller distinction Zakeph-katon [:] over the word מַעֲזִים *Mahuzzim*, which yet stands there, as elsewhere, but for a *Nota bene*. 3. That to expound God *Mahuzzim* to be the *True God*, against the consent not only of Jews, who ever take it for some Idol or other, but of the ancient Christian writers, who understand by it some Idol of *Antichrist*, yea some the Devil himself; and of many of our own, who take it for the Idol of the *Maß*, and some otherwise, yet for an Idol-deity; To expound this of the *True and Almighty God* without example in Scripture, *Graſerus* thinks not tolerable. Wherefore himself had rather yield the construction of the verb כבד to be irregular, (*Junius* himself having admitted it in the next member of the verse) and to suppose it to be a mystical Solecism, the Spirit intending by the Anomaly and incongruity of the Syntax to signify an Anomaly and incongruity of Religion. But these inconveniences on both sides, as far as I can see, are wholly avoided by that Translation we have given: whereof let the Reader judge.

I come now to unfold the signification of the word *Mahuzzim*; (a word which the most Translations retain, the Septuagint calling it Μαωζειν, S. Jerome or the Vulgar Latin *Maozim*, the Geneva and others *Maüzim*.) This מַעֲזִים *Mahuzzim*, I say, is in the Plural number; the singular is מַעֲזִי *Mahoz*, which in the abstract signifies sometimes *Strength*, sometimes a *Fortress* or *Bulmark*, of וַיִּבְנוּ *Robustus fuit*: But the Hebrews use Abstracts for Concretes. Examples are many in the Old Testament, as *Justitia pro Justis*, *Captivity for Captives*, &c. In the New Testament, \* *Principalities*, *Powers* and *Dominions*, for *Princes*, *Potentates* and *Dominators*. \* Coloss. 1. 16.

M m m

So

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\* Some render it not of, but, is his Anointed or Messiah, that is, Messiah is Mahoz Jeshuoth.

So *Mahoz*, Strength or a Fortref, for him that strengthens or fortifies, that is a Protector, Defender, Guardian, Helper. Wherefore the Septuagint five times in the Psalms render the word *מָחֹז* *Mahoz* ὑπερασπιστής, and the Vulgar Latine as often Protector: the places are these. Psal. 27. 1. The Lord is *מָחֹזִי* the Protector of my life, of whom should I be afraid? Psal. 28. 8. The Lord is their strength, and he is *מָחֹזֵנוּ* *Mahoz* Jeshuoth, the Mahoz of Salvations \* of his anointed: where the Septuagint hath ὑπερασπιστής, the Vulgar, Protector salvationum. Psal. 31. 3. Bow down thine ear to me, deliver me speedily, be thou unto me *מָחֹז* for a Rock Mahoz; Septuagint, eis Θεόν ὑπερασπιστήν, Vulg. in Deum Protectorem. Again vers. 5. Pull me out of the net that they have laid privily for me, *מָחֹזֵנוּ* *ki atta Mahuzzi*, for thou art my Protector; the Septuagint, ὑπερασπιστής μου, the Vulgar, Protector. Psal. 37. 39. The salvation of the righteous is from the Lord, he is *מָחֹזֵנוּ* *Mahuzam*, their Mahoz in the time of trouble, and the Lord shall help them and deliver them from the wicked, &c. where the Septuagint and the Vulgar render as before ὑπερασπιστής and Protector. How think you now? Are not Saints and Angels worshipped as *Mahuzzims*? True Christians have with David, in the Psalms before quoted, one Mahoz, Jehovah Mahoz, that is, Christ; but Apostate Christians have their many *Mahuzzims*. O would they worshipped only *מָחֹזֵנוּ* that Mahoz of salvations, as you heard David even now call him, Psal. 28. You may if you please compare with these places of the Psalms that in the first verse of this eleventh of Daniel, where the Angel saith he stood in the first year of Darius the Mede to confirm and be a Mahoz to him, *וְיָמְעִי* which we translate, to strengthen him: By which we may see how fitly this name may be applied to Angels, and so to Saints supposed in helping, protecting and assisting to be like them.

Thus you see the concrete sense of Mahoz for an Helper, Protector and Defender, is not new. But what if we take the word passively, Force and Strength, for Forts and Strong ones? Will not then the valiant Martyrs and Champions of the Faith well bear the name of *Mahuzzims*? And these are they whom, at the first, Christians worshipped only in this sort, as an honour peculiarly due unto their sufferings.

Moreover, that you may not think this word and the notion thereof improper to be given unto a Deity, observe that the true God is called *צֹר* a Rock seven times Dent. 32. which the Vulgar turns as often *Demi*; yea in the same place False gods are called also *צֹר* or Rocks: ver. 31. Their Rock (that is, the Gentiles Rock) is not as our Rock, even our enemies themselves being Judges; and ver. 37. Where are their Gods, (that is, Baalim) their Rock in whom they trusted, which did eat the fat of their sacrifices? &c. The like you shall find in \* Hannah's Song, and other places of Scripture. See now the parity. The True God is called a Rock; Baalim and False Gods are also Rocks: The True God, or Christ himself, is often by David call'd Mahoz; why may not then False Gods, or Plurality of Christs, be called Mahuzzim? Rock and Fortref are not words of so great difference.

Thus having cleared the chiefest difficulties in the Text, and made the way smooth, let us read over the words again, and apply the Interpretation unto them.

## CHAP. XVII.

A particular explication (by way of Paraphrase) of the forementioned Prophecy in Dan.

II. This further illustrated by several Observations, wherein the Events are represented as exactly futable and appliable to Daniel's Prophecy. That at the beginning of Saint-worship in the Church, Saints and their Reliques were called Bulwarks, Fortrefles, Walls, Towers, Guardians, Protectors, &c. according to the native signification of the word used by Daniel, Mahuzzim. A brief explication of the following verses in Dan. II. viz. vers. 40, 41, 42, 43.

Dan. II. **T**hen a King shall do according to his will, and shall exalt or magnifie himself above every God;

\* See the notice hereof at that time taken by the Jews, 1 Macc. 8. a princip. adv. 13. inclusive.

36. **T**hat is, Toward the end of the Reign of Antiochus Epiphanes\*, the Roman shall prevail, and set up the Fourth Kingdom, making himself Master of the Kingdom of Macedon, and advancing himself from this time forward by continual conquests, shall Lord it over every King and Nation;



Yea against the God of Gods shall he speak marvellous things; and shall prosper, until the Indignation be accomplished: For the determined time shall be fulfilled.

Yea Christ, the God of Gods and King of the Kings of the earth, ( who in those times should appear in the world ) the *Roman* shall mock, blaspheme and crucifie, and by most bloody Edicts shall persecute and massacre his servants the Christians; and yet shall prosper in his Empire, until these outrageous times be ended, that is, until the daies of *Constantine*: For the time God hath appointed must be fulfilled.

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Verse 37. Then he shall not regard the Gods of his Ancestors, nor shall he regard the Desire of Women, no nor any God: but he shall magnifie himself above all.

37. When that appointed time for the date of his prosperity comes to its period, and the time of the ruin and change of his Dominion draws near; than this *Roman State* shall cashier and forsake the Idols and False Gods whom their Fathers worshipped, and shall acknowledge Christ, a God whom their Fathers knew not. At that time the *Desire of Women and married life* shall be discountenanced, and shall not be of that account and regard it had been; but, contrary to the long-continued custome of the *Romans*, single life shall be honoured and priviledged above it: yea and soon after the *Roman* shall bear himself so as if he regarded not any God, and with Antichristian pride shall magnifie himself over all.

Verse 38. For to ( or together with ) God in his seat he shall honour *Mahuzzims*; even together with that God whom his Ancestors knew not, shall he honour [ them ] with gold, and with silver, and with precious stones, and with pleasant things.

38. That is, Together with the Christian God, who is a jealous God and to be worshipped alone, he shall worship *Mahuzzims* even in his seat and Temple; even with the forein God, whom his Ancestors acknowledged not, shall he honour *Mahuzzims* with gold and silver, and with precious stones, and with pleasant things.

Verse 39. And he shall make the Holds of the *Mahuzzims* withal ( or joyntly ) to the Forein God; whom acknowledging, he shall encrease with honour: and he shall cause them to rule over many, and shall distribute the earth for a reward.

39. And though the Christian God, whom he shall profess to acknowledge and worship, can endure no Compeers; yet shall he consecrate his Temples and Monasteries ( Ecclesiastical Holds ) joyntly to the Christian God and to his *Mahuzzims, Deo & Sanctis*: yea he shall distribute the earth among his *Mahuzzims*; so that beside several patrimonies which in every Countrey he shall allot them, he shall share whole Kingdoms and Provinces among them: Saint *George* shall have *England*, Saint *Andrew* *Scotland*, Saint *Dennis* *France*, Saint *James* *Spain*, Saint *Mark* *Venice*, &c. and bear rule as Presidents and Patrons of their several Countries.

Thus we see how *πρωτος*, how expressly the Spirit foretold that the *Roman* Empire, having rejected the multitude of Gods and *Demons* worshipped by their Ancestors, and betaken themselves to that One and Only God which their Fathers knew not, should nevertheless depart from this their Faith, and revive again the old *Theology of Demons* by a new Superinduction of *Mahuzzims*.

Now although this Prophecy thus applied be so evident, that the only pointing at the Event were able almost to convince the Reader; yet that we may yet the more admire the Truth of God in the contemplation of an Event so sutable, I will add these following Observations concerning it.

I.

First, That agreeably with the date of the Holy Ghost, the Roman Historians themselves have observed and marked out that time of their prevailing against *Macedonia* ( which I said was accomplished toward the end of the reign of *Antiochus Epiphanes* ) for the beginning of their Dominion over the world. *Lucius Florus*

M m m 2

lib. 2:

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lib. 2. cap. 7. *Cedente Hannibale, præmium victoriæ Africa fuit, & secutus Africam terrarum rrbis. Post Carthaginem vinci neminem puduit; secuta sunt statim Africam Gentes, Macedonia, Græcia, Syria, cateraque omnia, quodam quasi æstu & torrente fortune: Sed primi omnium Macedones, affectator quondam imperii populus.* Hannibal being worsted, Africa became the reward of the victory, and after Africa the whole world also. None thought it a shame to be overcome, after Carthage was. Macedonia, Greece, Syria and all other Nations, as if carried with a certain current and torrent of Fortune, did soon follow Africa: But the first who followed were the Macedonians, a people that sometime affected the Empire of the World. In *Velleius Paterculus* lib. 1. c. 6. is an Annotation out of one *Æmilius Sura*, in these words; *Æmilius Sura de annis populi Romani. Assyrii principes omnium Gentium, rerum potiti sunt, deinde Medi, postea Persæ, deinde Macedones; exinde duobus regibus, Philippo & Antiocho, qui à Macedonibus oriundi erant, haud multo post Carthaginem subactam, devictis, summa Imperii ad Populum Romanum pervenit. Inter hoc tempus & initium Nini Regis Assyriorum, qui Princeps rerum potitus, intersunt anni MDCCCXCXV.* The Assyrians had the Sovereign dominion the first of all Nations, then the Medes and Persians; after them the Macedonians: afterwards those two Kings, Philip and Antiochus, being overcome, and that a little after that Carthage was subdued, the Imperial Power came to the Romans. Between which time and the beginning of the Reign of Ninus the first Assyrian King there are one thousand nine hundred ninety five years. Here the time of the Romans prevailing against the Macedonian Kings is made the beginning of their Empire; even as *Daniel* also beginneth the Roman account from thence; but with this difference, that whereas *Æmilius Sura* seems to reckon from the beginning of those prevailings in the victories against Philip, *Daniel* counts from the victory against *Persæus* his son, when that Conquest was now perfected, and Macedonia brought into a Province; which happened (as I have already said) the same year that *Antiochus Epiphanes* prophaned the Temple of Jerusalem.

Vid. etiam  
1 Macc. cap. 8.

Tertull. Apo-  
loget. l. i. c. 24.  
Tot igitur sacri-  
legia Roma-  
norum, quot  
tropæa; tot de  
Diis, quot de  
Gentibus tri-  
umphis; tot ma-  
nubie, quot  
manent ad luc  
Simulachra  
captivorum  
Deorum.

2. That no Kingdom in the world, that we know of, could more literally be said in their conquests to exalt and magnifie themselves above every God, than the Roman; in respect of a solemn custome they used in their wars, by a certain charm to call out the gods from any City when they besieged it. The form whereof *Macrobius* gives us l. 3. Saturn c. 8. as he found it in *Sammonicus Serenus* his fifth Book of hidden secrets; namely this.— *If it be a God, if it be a Goddess that hath the People and City of Carthage in protection; And thou especially, whosoever thou art, the Patron of this City and people, I pray and beseech, and with your leave require you to abandon the People and City of Carthage, to forsake the places, Temples, Ceremonies, and Enclosures of their City, to go away from them, and to strike fear, terrour and astonishment into that People and City: and having left it, to come to Rome to me and mine; and that our Cities, Places, Temples, Ceremonies, be more acceptable and better liked of you; that you would take the charge of me, of the People of Rome and of my souldiers, so as we may know and understand it. If you do so, I vow to build you Temples, and to appoint solemn sports for you.*

3. That *Constantine*, the first Emperour under whom that State forsook the Gods of their Forefathers and became Christian, together with this alteration abrogated those ancient Roman Laws, *Julia* and *Papia*, wherein the Desire of women and married life was so much priviledged and encouraged, and single and unmarried life disadvantaged. Hear it in the words of *Sozomen*, lib. 1. c. 9. *Hist. Eccl.* There was (saith he) an ancient Law among the Romans, forbidding those who after five and twenty years old were unmarried, to enjoy the like priviledges with married ones; and besides many other things, that they should have no benefit by Testaments and Legacies, unless they were next of kindred: and those who had no children, to have half their goods confiscated. Wherefore the Emperour seeing those who for God's sake were addicted to chastity and virginity, to be for this cause in a worst condition; he accounted it a folly for men to go about to encrease their kind with such carefulness and diligence, whereas Nature, according to Divine moderation, continually receives as well diminution as increase. Therefore he published a Law to the people, That both those who lived a single life, and those who had no children, should enjoy the like priviledges with others: yea he enacted, that those who lived in chastity and virginity should be priviledged above them; enabling both sexes, though under years, to make Testaments, contrary to the accustomed politic of the Romans. This alteration of the Roman Law by *Constantine*, *Eusebius* also witnesseth lib. 4. cap. 26. *de vita Constantini*: and again cap. 28. where he saith, That above all he honoured most those



those that had consecrated their lives to divine Philosophy; he means a monastical life; and therefore he almost adored the most holy company of perpetual Virgins. That which the Father had thus enacted, the Sons also seconded, and some of the following Emperors, by new Edicts, till there was no relique left of those ancient privileges where-with married men had been respected; which *Procopius* saith (how rightly I examine not) was the cause of the ruine of that Empire, which was so much enfeebled and weakened through the new procreation of children, that it was not able to match the numerous armies of the barbarous nations. This was the first step of the disregard of marriage and the *Desire of living*; which was not an absolute prohibition, but a discouragement. But no sooner had the *Roman* Bishop and his Clergy got the power into their hands, but it grew to an absolute prohibition, not for Monks only, but for the whole Clergy: which was the highest disrespect that could be to that which God had made honourable among all men.

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4.

Lastly, It is a thing not to be passed by without admiration, That the Fathers and others, even at the beginning of *Saint-worship*, by I know not what fatal instinct, used to call *Saints* and their *Reliques*, *Towers*, *Walls*, *Bulwarks*, *Fortresses*, that is, מִבְּזִימָה *Mahuzzim*, in the prime and native signification.

*Basil* in his Oration upon the Fourty Martyrs, whose *Reliques* were dispersed over all the Countries thereabouts, speaks in this manner; These are those who having taken possession of our Country, as certain conjoynd TOWERS, ΠΥΡΓΟΙ ΤΙΝΕΣ σὺν ἑστέ, secure it from the incursions of Enemies. The same *Basil* concludes his Oration upon *Mamas* the Martyr in this manner; That God who hath gathered us together in this place, and disposes of what is to come, keep us safe from hurt, and secure us from the ravenous Wolf, and preserve steadfast this Church of *Caesarea*, being guarded with the mighty TOWERS of Martyrs, ἑρμηνεύον τοῖς μεγάλοις ΠΥΡΓΟΙΣ τῶν μαρτύρων.

*Chrysostome* in his 32. Homily upon the Epistle to the Romans, speaking of the Reliques of *Peter* and *Paul*, This Corps (saith he, meaning of *Paul*) fortifies this City of Rome more strongly than any TOWER, or than ten thousand RAMPIRES, as also doth the Corps of *Peter*, πατρὸς ΠΥΡΓΟΥ τῶν μυρίων ἐν ΠΕΡΙΒΟΛΩΝ ἀσφαλίσαντος, &c. Are not these strong *Mahuzzims*?

The like whereunto is that of *Venantius Fortunatus* a Christian Poet not much above an age younger than *Chrysostome*.

*A facie hostili duo PROPUGNACULA præsumt,  
Quos Fidei TURRES Urbs caput Orbis habet.*

The Faith's two TOWRS in Lady Rome do lie,  
Two BULWARKS strong against the Enemy.

At the same thing aims *Gregory*, lib. 7. Ep. 23. ad *Rusticianam* *Patriciam*, entreating her to come to Rome: Si gladius Italia & bella formidatis, &c. If you fear the swords. (saith he) and wars of Italy, you ought attentively to consider how great the PROTECTION of Blessed *Peter*, the Prince of the Apostles, is in this City; wherein without any great number of people, without the aid of souldiers, we have been so many years in the midst of swords by God's providence safely preserved from all hurt.

But to return again to *S. Chrysostome*, who in his Homily upon the Egyptian Martyrs, Hom. 70. ad populum *Antiochenum*, speaks after this manner: Those Saints bodies (saith he) ΤΕΙΧΙΖΕΙ FORTIFY our City more strongly than an IMPREGNABLE WALL OF ADAMANT; and, as certain high ROCKS hanging on every side, repel not only the assaults of those Enemies which are sensible and seen with the eye, but also overthrow and defeat the ambuscadoes of Invisible Fiends, and all the Stratagems of the Devil. Here you see are *Mahuzzims* too.

So long before, in the days of *Constantine*, *James* Bishop of *Nisibus*, renowned for Holiness, was, according to order given by *Constantine* in his life-time, (saith *Gennadius*) buried within the walls of that City, being a Frontier of the Empire, ob custodiam viz. Civitatis. *Gennad. de Vir. illustr. cap. 6.*

*Evagrius* lib. 1. c. 13. tells us, That the *Antiochians* offered up a supplication to the Emperour *Leo* the first, about the year 460, for the keeping of the Corps of holy *Simeon*, surnamed *Stylita* or the *Pillarist*, in this form; Because our City hath now wall, (for it had been demolished in a fury,) therefore we brought hither this most holy Body, that it might be to us ΤΕΙΧΟΣ & ΟΧΥΡΩΜΑ A WALL

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and

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and A FORTRESSE, which would be in Hebrew *לשבור ורמקו* *Lesbur vlemma-hoz*.

S. Hilary also will tell us, That neither the GUARDS of Saints nor [ *Angelorum munitiones* ] the BULWARKS of Angels are wanting to those who are willing to stand. Here Angels are *Mahuzzim*, as Saints were in the former.

The Greeks at this day, in their *Preces Horariae*, thus invoke the Blessed Virgin; O thou Virgin mother of God, thou impregnable WALL, thou FORTRESSE of Salvation [ *מחוז מלכות* Psal. 28. ] we call upon thee, that thou wouldest frustrate the purposes of our Enemies, and be a FENCE to this City: thus they go on, calling her The Hope, Safe-guard, and Sanctuary of Christians. Here is *מחוז מלכות* *Mahoz Mahuzzim*, a strong *Mahoz* indeed.

To conclude, The Titles of *Protectors*, *Guardians* and *Defenders*, which is the signification of *Mahuzzim* when a Person is meant, as they are more frequent, so are they no less ancient. Greg. Nyssen in his third Oration upon the forty Martyrs, calls them *Δορυφόροι* & *Προεστωταί*, *Guarders and Protectors*. Eucherius his S. Gervase the perpetual [ *Propugnator* ] *Protector of the faithful*. Theodoret. lib. 8. de curandis Græcorum affectionibus, calls the holy Martyrs *Guardians of Cities*, *Lieutenants of places*, *Captains of men*, *Princes*, *Champions and Guardians*, by whom disasters are turned from us, and those which come from Devils debarred and driven away.

But Constantinus Monachus the Greek Historian, inveighing against Leo Isaurus for demolishing Images, calls them *Turres* atque *Munitiones religiosi cultus*.

I might here add something also concerning *Images*, whose worship is another part of the Doctrine of Demons, and shew how well the name *Mahuzzim* would besit them, which the Iconomachical Council of Constantinople calls so unluckily *Δαιμονια* & *ὀχυρώματα* the Fortresses or *Mahuzzim of the Devil*. And perhaps the nine and thirtieth verse in the fore-alleged Prophecy might be yet more literally translated, if the word *פָּעַל* *facere* were taken in a religious sense; And he shall [ *do unto, or* ] offer unto the holds of *Mahuzzim*, together with the foreign God, &c. that is, he shall do religious service to the Images of Saints together with Christ. I might also put you in mind of the term of *Munimentum* given to the Cross, and that so usual Latin phrase of *Munire signo Crucis*, to fortifie (that is, to sign) with the sign of the Cross: But I will not engage my self too far in these Grammatical Speculations.

As for the following verses of this Prophecie, if any desire to know it, they may, as I think, be interpreted and applied thus.

Ver. 40. And at the time of the End [ that is, in the Romans *ἑσπερινὰ καὶ ἑσπερινὰ* or *Latter times* ] shall the King of the South ( that is, the Saracen ) push at him, and the King of the North ( the Turk ) shall come against him ( to wit, the Saracen ) like a whirlwind, with chariots and with horsemen, and with many ships, and he shall enter into the Countries, and shall overflow and pass over.

Ver. 41. He shall enter also into the glorious Land ( Palestine, ) and many shall be overthrown; but these shall escape out of his hand, Edom and Moab, and the chief of the children of Ammon; that is, the Inhabitants of Arabia Petraea, which were never yet Provincials of the Turkish Empire; yea with some of them he is fain to be at a Pension for the safer passage of his Caravans.

Ver. 42. He ( the Turk ) shall stretch forth his hand also upon the Countries [ of those parts, ] and the Land of Egypt ( though it should hold out long under the Mamelukes, even till the year 1517 ) shall not escape.

Ver. 43. But he shall have power over the treasures of gold and silver and all the precious things of Egypt; and the Libians and the Cushites ( that is, the neighbouring Nations, whether of Africk or Lybia, as those of Algiers, &c. or of the Arabians in Scripture called *Cushim* ) shall be at his steps, that is, at his devotion.

That which \* remains, as I suppose, is not yet fulfilled, and therefore I leave it: Time will make it manifest.

\* See in Book IV. an explication of the remaining Verses, as also a larger explication of the foregoing.



## P A R T II.

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Verse 2. *Ἐν ὑποκρίσει Ψευδολόγων, κεκαυτηριασμένων ἢ ἰδίαν συνείδησιν,*  
*Through the hypocrisie [ or feigning ] of Liers, of those who have*  
*their conscience seared,*

Verse 3. *Κωλύοντων γαμῶν, ἀπέχεσθαι βρωμάτων ἃ ὁ Θεὸς ἐκτίσεν εἰς μετάνηψιν μετὰ*  
*εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.*

*Of those who forbid to marry, and command to abstain from meats*  
*which God hath created to be received with thanksgiving of them*  
*which believe and know the truth.*

## C H A P. I.

*The Author's three Reasons for his Translating the Text differently from the Common Versions. That the Preposition [ Ἐν ] in the Text signifies Through or By. Other places of Scripture where it signifies likewise Causam or Modum actionis.*



**Q**F the First Part of this Prophecy, being a Description of the Condition of that Solemn Defection which was to come, I have spoken hitherto. I come now to the Second Part of my Division, The quality of the Persons, and the Means whereby it was to enter and be advanced, which is set forth in the Verses now read; which though you may find by others otherwise translated, yet I hope the Translation which I have propounded, if the judicious Reader please to examine it, will approve itself not only to be an enforced one, but such as salves that incongruity of Construction which the other could not avoid. For it is usually translated *intransitively*, with reference to the Persons expressed in the former verse, viz. That they should speak lies in hypocrisie, having their conscience seared with an hot iron, and forbidding marriage, and commanding to abstain from meats: So as that which in the former verse is named *Doctrines of Devils*, should only mean that in general terms, which in these Verses is particularly instanced to be *Doctrines of prohibiting marriage, and abstaining from meats*, as two branches of that *Devilish doctrine*; for so Calvin, Melancthon and some others seem to expound it.

But why this Interpretation should not be the most likely, my first Reason is,

1. Because it makes S. Paul, who speaks of that *Great Apostasie* of Christians which was to be in the *Latter Times*, to instance only in the smaller and (if I may so say) almost circumstantial errors; and to omit the main and principal, which the Scripture elsewhere tells us should be *Idolatry* or *Spiritual fornication*. Who can believe that he would so balk the substance, and name only that which in comparison is but an *Appendix* thereto?

2. He prophesies here in express words of such things as were to come *ἐν ὑστερίαις καὶ ἐσχάταις τοῖς χρόνοις* in the *Latter times*: But Errors about *Marriage* and *Meats* were no novelty in the Apostles own times, as the diligent Reader may easily collect out of their Epistles; which makes it improbable he would specify the Apostasie of the latter times in these alone.

3. But my last Reason, whereunto I think I may trust, is, That the Syntax of the words in the Greek is incapable of such an *intransitive* construction, and consequently of the sense depending thereon. For the Persons intimated in the former verse are expressed in *casu recto*, as *τινὲς προσέχοντες*: but the Persons intended here we find in the Genitive, *ψευδολόγων, κεκαυτηριασμένων, κωλύοντων*, which I cannot see how they

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they can agree with τινὲς and προσέχοντες, after the manner of *intransitive* construction, without breach of Grammatical congruity not elsewhere sampled in our Apostle's Epistles. Indeed they would agree with Δαιμονίων, but that would be a harsh sense every way: for either we must say (as some do) that by Devils are meant *Devilish* men or men led by the Devil, which is an hard signification; or else it would be a stranger sense, and I think not over-pliable to the usual exposition, to say That Devils should lie, have seared consciences, and forbid marriage or meats: So that Beza, with others, had rather confess a breach of Syntax, than incur the inconvenience of such a forced sense: *Major est habita* (saith he) *sententie quam constructionis ratio*; The Apostle heeded more the matter than he did the Grammar.

\* As also Cassellius seems to understand it, translating *Per simulationem hominum falsiloquorum*.

But what needs this, so long as there is a better way to save it? namely, to construe the words *transitively*, making all these Genitive cases to be governed of Ἐν ὑποκρίσει, as ἐν ὑποκρίσει ψευδολόγων, *by or through the feigning of liars*; ἐν ὑποκρίσει καυτηρησάντων, &c. *through the feigning of those who had their consciences seared*; and so forward. Which construction is observed and followed by Andreas Hyperius, one of our reformed Writers, who translates, *Per simulationem falsiloquorum*, &c. and expounds it, *de modo quofallent Spiritus Impostores*; *fallunt per simulationem seu hypocrisim falsiloquorum*, &c. \* and I believe that many others have taken it so; for our late Latine translations are indifferent to be taken either way. Howsoever it be, I see no way but this to keep the Syntax true and even, and wholly to avoid the fore-mentioned inconveniences: which as it is easie and obvious, and not strained, so I hope to let you see the Event to have been most answerable thereunto; That *this was the Manner, and this the Means, this the Quality of the Persons whereby the Doctrine of Demons was first brought in, advanced and maintained in the Church*, viz. *Through the hypocrisie, feigning, craft, or counterfeiting of those who told lies, of those who had their consciences seared, &c.*

Vide etiam  
Eph. 4. 14.

As for the use of the Preposition [Ἐν] to signify *causam, instrumentum, or modum actionis*, he that is not a stranger in the Scripture, knows it to be most frequent, the Greek Text borrowing it from the use of the Hebrew Preposition ׀ which the Hebrews call הָעוֹר ׀, as when it signifies *In*, בְּ (i. e.) *subjecti*. But two or three examples will not do amiss. *Matth. 5. 13. If the salt hath lost its savour, ἐν τίνι ἀδίκησεται*; *wherewith shall it be salted*? *Acts 17. 31. Because God hath appointed a day in which he will judge the world in righteousness, ἐν ἀνδρὶ ᾧ ὤρεσε* by the man whom he hath ordained. *2 Pet. 3. 1. I stir up your pure minds ἐν ὑπομνήσει* by way of remembrance. *Tit. 1. 9. That he may be able ἐν δίδασκαλίᾳ ὑγιαίνουσῃ* by sound doctrine to exhort and convince the gainsayers. And most naturally to the business we have in hand, *2 Thess. 2. 9, 10. of the Man of sin, Whose coming (saith the Apostle) is after the working of Satan ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους, καὶ ἐν πάσῃ ἀπάτῃ καὶ ἀδικίᾳ, with all power, and signs, and lying wonders, (or through them) and through all deceivableness of unrighteousness, &c.* So in my Text, ἐν ὑποκρίσει ψευδολόγων, &c. *through the hypocrisie of Liers, &c.*

## CHAP. II.

The words of the Text explained. That for the Character or Quality of the Persons that made way for, or brought in the Great Apostasie, some were Liers, some had seared Consciences, some forbade Marriage and Meats; others were guilty of all these imputations. What is meant by The Hypocrisie of Liers: That this appeared in 3 things; 1. Lies of Miracles, 2. Fabulous Legends, 3. Counterfeit Writings under the name of Antiquity. That Lies of Miracles appear'd in 1. Their Forgery, 2. Illusion, 3. Misapplication. What is meant by Having seared Consciences. That the strange and indecent Tales wherewith the Legends and the like Writings are stuff'd, argue those that did either vent or believe them, to be men of seared (that is, hard and unfeeling) consciences. Some Instances of the indecency of those Stories.

NOW for the unfolding of the words, this must first be observed in general, That they are not to be so understood, as if those who are the bringers in and advancers of the *Doctrine of Demons* should every one of them be guilty of all the several imputations in this Description: but they are to be construed rather as an *Affundetor*.



deton, by understanding the \* Conjunction, as if it had been uttered thus ; *Through the hypocrisie of Liers, and, Through the hypocrisie of men of seared consciences, and lastly, By the hypocrisie of those who forbid marriage and meats ;* or thus ; *Through the hypocrisie, partly of Liers, partly of men of seared consciences, partly of those who forbid marriage and command to abstain from meats : that so though many were guilty of all, yet some may be exempt from some ; as namely some might be guilty of the last note, of forbidding marriage and abstaining from meats, and yet free of the former, of being counterfeit Liers and men of seared Consciencs : which I speak for reverence of some of the Ancients, who though otherwise holy men, yet cannot be acquitted from some of the imputations here mentioned, nor altogether excused from having an hand accidentally through the Fate of the times wherein they lived, in laying the ground-work whereon by others the Great Apostasie was builded.*

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\* In omni distributione omitti copulativa videtur vix apponi.  
Linacr. Nonne sic etiam in Græcis?

This therefore being remembred, I come now to the unfolding of them in severall : and first of the first, *The hypocrisie of Liers*, ὑπόκρισις ψευδολόγων. The word ὑπόκρισις signifies *disimulation, a feigning, counterfeiting, a semblance and shew of that which is not so indeed as it seemeth.* And this word we must repeat ἀπό κοιῆς, as belonging in common to the rest which follows : For all should be counterfeit ; *Lying* should carry the counterfeit of Truth, the *seared Conscience* a semblance of Devotion, the *Restraint of Marriage* should be but a shew of Chastity, and *Abstaining from meats* a false appearance of Abstinence. For the Persons of whom they are spoken, should either make a shew of what themselves knew was not ; or that which they thought they had, should be no better than a false shew and counterfeit of that they took it for. The Vulgar Latine in *Mark* 12. 15. and the Syriack in the same place, turn the word *Hypocrisie, versutia, dolus, craft and subtilty* ; which sense, if need were, would not be denied admittance here.

But I return to ὑπόκρισις ψευδολόγων, *The Hypocrisie of Liers* ; which I conceive to be the same and no other than that which our Apostle speaks in the same case, *2 Thess.* 2. where he tells us, *That the coming of the Man of sin and the Apostasie attending him should be after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, or unrighteous and ungodly deceiving ; and that God should send them strong delusions, that they might believe a lie, &c.* Yea some of this, and of that which follows in that place, may extend also to the rest which follows in my Text ; howsoever the most thereof, as you hear, doth most evidently expound this ὑπόκρισις ψευδολόγων, this *Hypocrisie of Liers.*

Now according to the Event, this *Hypocrisie of Liers* doth appear in three things :

1. *Lies of Miracles* ; 2. *Fabulous Legends of the Acts of Saints and Sufferings of Martyrs* ; 3. *Counterfeit Writings under the name of the best and first Antiquity.*

*Lies of Miracles* will display their Hypocrisie in three particulars : 1. *Forgery*, 2. *Illusion*, 3. *Misapplication.*

1. *Forgery of Miracles never done* ; as were the reports of *wondrous Dreams and Visions*, which had no other credit but the Author's honesty : or *miraculous Cures*, by the power and Reliques of Saints deceased ; as when those who never were blind, made others believe they had newly received sight.

2. *Illusion* ; when though something were done, yet it was but a seeming and a counterfeit only of a *miraculous* work ; indeed some jugling trick of the Devil or his instruments.

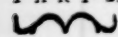
Author Oper.  
imperf in Mart.  
Hom. 49. Do-  
nec fuit vocatio  
ad fidem ex in-  
fidelitate, fece-  
runt signa & servi Christi,

quia signa divina vocationis testimonia sunt, &c. Cessante autem vocatione incipit seductio revocans homines à fide ad infidelitatem. Incipiente ergo seductione tradenda sunt seductionis adjutoria Diabolo, i. e. potestas faciendorum signorum, &c.

3. *Lastly, Misapplication* : either when that was attributed to a Divine power, which was nothing but ἐνέργεια τοῦ Σατανᾶ *the work and operation of the Devil* ; or when it was interpreted or abused to invite and confirm men in some Idolatrous error, as it happened in the *Miracles* at the *Shrines* and *Sepulchres* of the holy Martyrs, which were interpreted to be for confirmation of the opinion of their Power, Presence, and notice of humane affairs after death, and to warrant and encourage men to have recourse unto them by prayer and invocation, as unto Mediators, and to give that honour unto their *Reliques* which was due unto God alone. The like is to be said of the *Miracles of Images* and of the *Hof* ; which though they smelt strong of *Forgery* or *Illusion*, were supposed by a divine disposition to be wrought for the like end and purpose. All which was ἐνέργεια πλάνης, *the power of seduction or strong delusion*, to make the world believe a *Lie*, as *S. Paul* speaks *2 Thess.* 2. 11.

Concern

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Concerning the *Hypocrisie of fabulous Legend-writers of the Acts of Saints and Martyrs*, you know what it means; as also the last which was named, *Counterfeit Authors under the name of Antiquity*, as approving those Errors which Latter times devised: I shall not need here to use any further explication. And thus you see what is comprehended under ὑπόκρισις ψευδολόγων, the *hypocrisie, counterfeiting or feigning of Liers*.

I should now come to display the truth of this particular of this Prophecy in the Event: But I will first unfold the next imputation, ὑπόκρισις κεκαυτηριασμένων, the *hypocrisie of those who have their conscience seared*; which though it might be exemplified in other things, yet I mean to instance only in that afore-mentioned, and so must give you the story of both together.

Εν ὑπόκρισι κεκαυτηριασμένων ἢ ἰδίαν συνείδησιν, *Through the hypocrisie of those who have seared consciences*: For ἐν ὑπόκρισι, as I said before, is to be repeated ἀπό καυτῆ. Καυτήριον signifies both the place seared, and the mark printed by the searing with an hot iron. Καυτηριάζειν is to cauterize, to sear with an hot iron, or cut off with searing, as Chirurgions do rotten members: now that which is seared becomes more hard and brawny, and so more dull, and not so sensible in feeling as otherwise. In this sense κεκαυτηριασμένοι ἢ ἰδίαν συνείδησιν signifies those who have a hard and a brawny Conscience, which hath no feeling in it: In the other sense, as καυτηριάζειν is to cut off by searing, it must signifie those who have no conscience left. There is not much difference; but I follow the first, a hard and unfeeling Conscience. And whether those ψευδολόγοι whereof we spake before (touse no other instances) were not of such metal for their conscience, I think no man can deny.

Who could have coined, or who could have believed such monstrous stuffe as the Legends are stored with, but such as were cauterized? If they had had any feeling or tenderness, not only of Conscience but even of Sense, they could never have believed or vented such stuffe as there is. As that the Virgin Mary should draw out her breasts, and milk in I know not what Clerk's mouth. That she played the Mid-wife to an Abbess got with child by her Cater, and sent the Bastard by two Angels to a certain Eremite to be brought up. *Idem ibid. c. 86.* That she came and lay the first night in the midst between a certain Bridegroom and his Bride. *Idem lib. 7. cap. 87.*

Cæsarius in his seventh book, chap. 34. reports, That the Virgin Mary for twelve whole years together did supply the place of a certain Nun called *Beatrice*, while the Nun lay in the Stews, till at length returning, she freed the Virgin from standing Sentinel any longer. And *lib. 7. cap. 33.* That she said to a certain Souldier, *I will be thy wife, come and kiss me*; and made him do so. That she took a Monk about the neck and kissed him.

In an Italian book, called *The Miracles of the Blessed Virgin*, printed at Milane 1547. A certain Abbess being great with child, the holy Virgin willing to cover her crime, did in her stead present her self before the Bishop in form of an Abbess, and shewed by ocular demonstration that she was not with child.

But that which Joannes de Nicol. in his *Reformed Spaniard* tells, that he read taken out of *Trithemius*, is the more worthy to be remembred, as being a principal Motive in his Conversion, who was till then extremely addicted to the Idol-worship of the Blessed Virgin; which was much cooled, when he read That she came into the chamber of Frier Allen, (a Dominican that made her Rosary,) made a ring of her own hair, wherewith she espoused her self unto him, kissed him, let him handle her breasts, and conversed as familiarly with him as a Bride is wont with her Bridegroom. Whether think you not that these fellows were seared in their conscience? what block could have been more senseless? Melchior Canus, speaking of the *Golden Legend*, as they call it, a Book fraught with such stuffe as you have heard, methinks almost expresses the meaning of a cauterized conscience: *Hanc homo scripsit* (saith he) *ferrei oris & plumbei cordis*, a fellow of an iron mouth and leaden heart; as if he had said, κεκαυτηριασμένος ἢ ἰδίαν συνείδησιν of a brawny and unfeeling conscience.

Vincent. Hist. lib. 7. c. 84.



CHAP. III.

The Apoſta-  
ſie of the  
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*That the Worſhip of Saints and their Reliques was brought in and promoted by the Hypocriſie of Liers, or by Lying Miracles. No mention of Miracles done by the Bodies or Reliques of Martyrs in the firſt 300 years after Chriſt: Nor was the Mediation of Martyrs believed in the firſt Ages of the Church. That the Gentiles Idolatry of Dæmons was advanced by Lying Miracles, proved out of Euſebius, Tertullian and Chryſoſtom.*

BUT now I come to ſhew how this Prediction of our Apoſtle hath been accompliſhed; How *ὁπότερις ψευδολόγων*, *The conſenage and feigning of Liers was the Means whereby the Doctrine of Dæmons was advanced in the Church*; I mean the *Deifying and worſhipping of Saints and Angels, the adoring and templing of Reliques, the bowing down to Images, the worſhipping of Croſſes as new Idol-columns, the worſhipping of the breaſten God or any other viſible thing whatſoever upon ſuppoſal of any Divinity therein*: all which I have proved to be nothing elſe but the *Gentiles Idolatrous Theologie of Dæmons revived among Chriſtians.*

The firſt of theſe, *The Deifying and invoking of Saints and adoring Reliques*, is the moſt ancient for time of all the reſt, and began to appear in the Church preſently after the death of *Julian* the Apoſtate, who was the laſt Ethnical Emperor. The grounds and occaſions whereof were moſt ſtrange reports of *Wonders* ſhewed upon thoſe who approached the Shrines of Martyrs, and prayed at their Memories and Sepulchres; Devils charmed, Diſeaſes cured, the Blind ſaw, the Lame walked, yea the Dead revived, and other the like: which the Doctōrs of thoſe times for the moſt part avouched to be done by the power and prayers of the glorified Martyrs, and by the notice they took of mens devotions at their Sepulchres; though at the beginning thoſe devotions were directed to God alone, and ſuch places only choſen for the ſtirring up of zeal and fervor by the memory of thoſe bleſſed and glorious Champions of Chriſt. But whiles the world ſtood in admiration, and the moſt eſteemed of theſe Wonders as of the glorious beams of the triumph of Chriſt; they were ſoon perſwaded to call upon them as *Patrons* and *Mediators*, whoſe power with God, and notice of things done upon earth, they thought that theſe Signs and Miracles approved.

Thus the *Reliques of Martyrs* beginning to be eſteemed above the richeſt Jewels, for the ſuppoſed virtue even of the very aire of them, were wonderfully ſought after as ſome *divine Elixir* ſovereign both to \* Body and Soul. Whereupon *another Scene of Wonders* entred, namely, of *Viſions and Revelations*, wonderful and admirable, for the diſcovery of the Sepulchres and aſhes of *Martyrs* which were quite forgotten, yea of ſome whoſe names and memories till then no man had ever heard of; as *S. Ambroſe's Gervafius* and *Protafius*. Thus in every corner of the Chriſtian world were new *Martyrs* bones ever and anon diſcovered, whoſe verity again miraculous effects and cures ſeemed to approve; and therefore were diverſly diſperſed, and gloriously templ'd and enſhrined.

\* Hilary l. ad  
Conſtantium  
intimates mi-  
raculous cures  
by the Reliques  
of Martyrs to  
have been as  
ancient as his  
time, yea as the  
time of the  
Church's  
peace. Plus

*crudelitati veſtra, Nero, Deci, Maximiniane, debemus: Diabolum enim per vos vicimus. Sanguis ubique beatorum Martyrum ſanguis ex-  
ceptus eſt; dum in his Demones mugiunt, dum agnitudo depelluntur, &c. At tu (id eſt, Conſtanti) omnium crudelitatum crudeliſſimi dam-  
no majore in nos, & veniſſi minore, deſecraſti, &c.*

All theſe things hapned in that one Age, and were come to this height in leſs than a 100 years. But here is the wonder moſt of all to be wondred at, That none of theſe miraculous Signs were ever heard of in the Church for the firſt 300 years after Chriſt, until about the year 360, after that the Empire under *Conſtantine* and his ſons having publickly embraced the Chriſtian Faith, the Church had peace, and the Bodies of the deſpiſed Martyrs, ſuch as could be found, were now beſtowed in moſt magnificent Temples, and there gloriously enſhrined. And yet had the Chriſtians long before uſed \* to keep their Aſſemblies at the Cœmeteries and Monuments of their Martyrs: \* See Clem. *Conſo*, 106.

*Babylas* his bones were the firſt, that all my ſearch can find, which charmed the Devil of *Daphne*, *Apollo Daphneus*, when *Julian* the Apoſtate offered ſo many ſacrifices to make him ſpeak; and being asked why he was ſo mute, forſooth the corps of *Ba-  
bylas*

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\* A delicate Suburbs of Antioch.  
I Acts 11.26.

\* Adde, That no such thing could be, so long as they used to pray for Martyrs as well as others of the dead. See Clem. and others.

*bylas* the Martyr, buried near the Temple in \* *Daphne*, stopped his wind-pipe. I fear, I fear here was some Hypocrisie in this business, and the Devil had some feat to play: the very name of *Babylas* is enough to breed jealousy, it is an ominous name, the name *Babylas*: yea and this happened too at *Antioch*, where *Babylas* was Bishop and Martyr in the persecution of *Decius*. Would it not do the Devil good, there to begin his Mystery, where the || *Christian name* was first given to the followers of Christ? Howsoever this was then far otherwise construed, and a conceit quickly taken, that other Martyrs bones might upon trial be found as terrible to the Devil as those of *Babylas*; which was no sooner tried, but experience presently verified it with improvement, as you heard before: So that all the world rung so with Wonders done by Martyrs, that even holy men, who at the first suspected, were at length surprised and carried away with the power of delusion.

Besides the silence of all undoubted \* *Antiquity* of any such *Sepulchral wonders* to have happened in the former Ages, the very manner of speech which the Fathers living in this miraculous age used when they spake of these things, will argue they were then accounted *novelties*, and not as continued from the Apostles times. *Chrysostome*, in his Oration *contra Gentiles*, of the business of *Babylas* speaks thus; Εἰ τις ἀπιστᾷ τοῖς ὑπὸ τῶν Ἀποστόλων γεγενημένοις, τὰ παρόντα θεωρῶν πανέδωκε ἀναισχυντίας. If any man believes not those things which are said to be done by the Apostles, let him now beholding the present desist from his impudency. *Ambros. Epist. ad sororem Marcellinam*, relating of a piece of the Speech he made upon the translation of the Bodies of *Gervasius* and *Probasius*, and the miracles then shewed, *Reparata* (saith he) *vetusti temporis miracula cernitis*, You see the miracles of ancient times (he means the times of Christ and his Apostles) renewed. *S. August. Lib. de civ. Dei 22. cap. 8.* in a discourse of the Miracles of that time, saith, We made an order to have Bills given out of such Miracles as were done, when we saw the wonders of ancient times renewed in ours: *Id namque fieri volumus, cum videremus antiquis similia divinarum signa virtutum etiam nostris temporibus frequentari, & ea non debere multorum notitia deperire.*

But, alas! now began the ὑστερον καιρον or *Latter times*; this was the fatal time, and thus the Christian *Apostasie* was to be ushered. If they had known this, it would have turned their joyous shoutings and triumphs at these things into mourning. The End which these *Signs* and *Wonders* aimed at, and at length brought to pass, should have made them remember that warning which was given the ancient people of God, *Deut. 13.* If there arise among you a Prophet, or a Dreamer of dreams, and giveth thee a sign or a wonder; And the sign or wonder come to pass, whereof he spake unto thee, saying, Let us go after other Gods and serve them: Thou shalt not hearken unto the words of that Prophet, or that dreamer of dreams: For the Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul.

But why should I go any further before I tell you, that even in this also the Idolatry of Saint-worship was a true counterfeit of the Gentiles Idolatry of Demons? Did not *Demon-worship* enter after the same manner? was it not first insinuated, and at length established, by signs and wonders of the very self-same kind and fashion? Listen what *Eusebius* will tell us in his fifth book *de Preparat. Evangel.* chap. 2. (according to the Greek edition of *Rob. Stephen*) When (saith he) those wicked spirits (as he proved them to be which were worshipped under the names of *Demons*) saw mankind brought off to a Deifying of the Dead, (he means by erecting Statues, and ordaining Ceremonies and Sacrifices for their memorials) ἐγύθεν ἑφελθοῖ καὶ συνεργοὶ τῇ πλάνῃ παραστὰς, they insinuated themselves, and helped forward their error — καὶ ἵπνεσι τισι τῶν ἑορῶν ἀδὴ ἐπιτιμῇ τῶν κατοικομένων ἀνδρῶν πρὸς τῶν παλαιῶν ἀγίωνται, by certain motions of the Statues which anciently were consecrated to the honour of the deceased; as also ταῖς διαχρησμένῃ φαντασίαις θεραπείαις τε σωματίων, by ostentation of Oracles and cures of diseases, whereby they drave the superstitious headlong, sometimes to take them to be some heavenly Powers and Gods indeed, and sometimes to be τὰς τῶν τεθεοποιημένων Ἡρώων ψυχὰς the souls of their deified worthies — And so (saith he) the earth-neighbouring Demons, which are those Princes of the Air, those Spiritualities of wickedness, and Ringleaders of all evil, were on all hands accounted for great Gods; ἢ τε τῶν πάλαι νεκρῶν μνημὸν τῇ μείζοντι ἡξιώτο θεραπείας, and the memory of the Ancients deceased was thought worthy to be celebrated with a greater service: the features of whose Bodies the Images dedicated in every City seemed to represent; but the Souls of them and those Divine and Incorporeal powers οἱ φαῦλοι δαίμονες καθυπεκρίνοντο διὰ πολλῆς τῆς τερατοποιίας, the wicked Demons counterfeited by working many Miracles.

In which respect διδασκαλίας δαιμονίων, though the Genitive case were taken actively, would signify the Idolatry of Saint-worship, viz. the worship of the dead, which the Devils are wont thus to counterfeit.



Hear *Tertullian* also speak in his *Apology to the Gentiles*, cap. 21. in fine. *Quærite ergo, si vera est ista Divinitas Christi: si est ea quâ cognita ad bonum quis reformetur, sequitur ut falsa renuntietur; comperta imprimis illâ omni ratione, quæ delitescens sub nominibus & Imaginibus Mortuorum, quibusdam Signis & Miraculis & Oraculis fidem Divinitatis operatur: search therefore whether this Deity of Christ be true (or not.) If it be that by the knowledge whereof a man shall be reformed to good, it follows then that the false be renounced; especially that whole mystery (he means of the Gentiles Idolatry and Demon-worship) being discovered, which under the names and Images of the Dead, through Signs, Miracles and Oracles, obtaineth an opinion of Divinity.*

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*Chrysostome* shall conclude, who in his Oration in *Judaizantes* saith, That the Demons of the Gentiles wrought Miracles for the confirmation of Paganism, καὶ ὁ ἐκεῖνοι πολλὰ πολλάκις διὰ τὸ αὐτῶν τέχνης νοσήματα ἀπῆλθαν, καὶ πρὸς υἰγιαίν τὸ κάμνοντας ἐπα- νήγαγον. τί ἐν, κοινωῆσαι δὲ τὴν ἀσεβείαν διὰ τοῦτο; μὴ γένοιτο. For (saith he) they oftentimes by their skill cured diseases, and restored to health those that were sick: what, should we therefore partake with them in their impiety because of this? God forbid. Then he adds out of *Moses*, *Dent. 13.* that which we even now quoted; which had it been as well applied to the Miracles amongst Christians present as it was to those of the Gentiles past, perhaps he that spoke it would have questioned something which he inclined to believe.

(Savil. T. m. 6. p. 375.) alius hom. prim. advers. Judæos.

## CHAP. IV.

*That Saint-worship was advanced by Fabulous Legends. This proved from the acknowledged design of the Latine Legends, as also of that Greek Legender Simeon Metaphrastes; particularly his fabulous Narrations concerning Anastasia, s. Barbara, s. Blasius, s. Catharine, s. Margaret, &c.*

THE Second Particular I named of ὑπόκρισις ψευδολόγων the Hypocrisie or Feigning of Liers, was Fabulous Legends of the Acts of Saints and Martyrs. This was also another means to advance the Doctrines of Demons. For the true Acts and Stories of the Martyrs being extinguished for the most part by the bloody Edict of *Diocletian*, they now began to supply again that loss, by collecting such Tales as were then current of them, and adding thereto such Miracles as were fabled of them after death; fashioned all to the best advantage of what they meant to promote in the Church, and was already on foot in the same. Such was that wherewith the good Father *Greg. Nazianzen* was abused in his Funeral Oration upon *Cyprian*, and many others of the Greek Church; That *Cyprian*, even that great *Cyprian*, who was both Citizen and Bishop of *Carthage* in the reign of *Decius*, (for of him *Gregory* speaketh expressly) being formerly a Conjuror, and falling in love with a Christian Virgin *Justina*, some say of *Antioch*, whenas by wooing and ordinary means he could not win her unto his will, he went about to prevail with Magical spells and Conjurations: which the Damocel perceiving, she having recourse to God, fell to work against him with Prayer and Fasting, and in her devotions also besought the Virgin *Mary* to succour her a Virgin in that jeopardy: By which means *Cyprian's* Magical enchantments were frustrated, and he convinced thereby, became a Christian. All which \* *Baronius* himself confesses to be a Fable; as well he might, it being unknown both to *Pontius* his Deacon, who lived with him and wrote his life, and to the Western and African Churches where he lived and died, who knew (and who could know better?) that he was in his Paganism not a Magician, but a Professor of Oratory at *Carthage*, (far enough from *Antioch*) and converted by one *Cacilius*. Nevertheless we have cause to think that this Tale, together with other the like, served not a little for the advancement of the Mystery of Demons in the Eastern Churches; when we see our Adversaries so willing to have that passage (as seems by their often alledging it) of calling upon the blessed Virgin to be authentical, notwithstanding they know (which the Greeks so well could not, he being a Latine Bishop) that the whole Story must needs be a Fable.

A Fable concerning the means of Cyprian's conversion.

\* An. 250. Sect. 5.

Of this stamp are the well-known Legends of our Latine Churches, which almost all of them drive principally at this mark; it being also the ordinary conclusion of their Tales, (sure of our English,) That since God hath done thus and thus by this holy Martyr, or sith God hath by such Miracles honoured this Martyr, let us pray unto him, that by his Merits and Intercession we may obtain salvation. Nor is it a late device:

N ù n

Greg.

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This Gregory of Tours died Anno 596.

But I find now the same in the *Anrea Legenda* of all the following Martyrs, save the first, which is not there, & S. Barbara is but in the Appendix.

*Greg. Turonensis* above a thousand years ago, in his two Books *De Miraculis Martyrum*, as his fabulous Narrations ( which yet many of them he refers to others before him ) are excellently well framed for the promotion of *Saint-worship* ; so in the conclusions of them he plainly confesses that that was his aim, shutting up his first Book thus ; *Unde oportet & nos eorum Patrocinia expetere, ut eorum mereamur Suffragiis, vel quod nostris digni non sumus meritis obtinere, eorum possumus Intercessionibus adipisci, &c.* It behoves us therefore to desire the Patronage of the Martyrs, that so we may merit through their Suffrages, and by their Intercessions obtain that which we are not worthy of upon the account of our own Merits. His second thus ; *Ergo his miraculis Lector intendens intelligat, non aliter nisi Martyrum reliquorumque amicorum Dei adjutoris se posse salvari, &c.* And therefore let the Reader, well considering these Miracles, understand that there is no possibility for him to be saved but by the help of Martyrs and other friends of God.

But among the Greeks *Simeon Metaphrastes* hath a strain beyond us all, who feigns prayers for many of his Martyrs, wherein they desire of God, that whosoever should pray unto him in their names, or have recourse to their Sepulchres when they were glorified, might obtain whatsoever they asked, yea remission of sins it self. Which because it is so singular a Counterfeit of a lying Greek, I shall not do amiss to insert the particulars, together with something about the occasion and time of this device.

In the Martyrdom of *Anastasia*, a Roman Virgin, under *Diocletian*, he tells us, if we be so wise as to believe it,

" That at the time of her suffering, she had, as was fit, given thanks unto God, and prayed for the happy account of her Martyrdom, and afterward made suit for those who being sick, should have recourse unto her, ( to wit after death, ) she heard a voice from heaven certifying, that what she had asked was granted her.

*Saint Barbara*, a Virgin of *Heliopolis*, martyred under *Maximianus*, he makes, under the Executioner's hand, to pray in this manner :

And thou, O King, ( God, ) now hear my prayer, That whosoever shall remember thy name, and ( this ) my conflict, no pestilent disease may enter upon his house, nor any other of those evils which may bring damage or troubles to the bodies of men. — She had no sooner spoken, saith he, but a voice was miraculously heard from heaven, calling her and her fellow-Martyr *Julian* to the heavenly places, and promising also that those things which she had asked should be accomplished.

In *Saint Blasius* ( who suffered, saith *Earonius*, under *Licinius* ) our *Simeon* tells us,

That when a woman came unto him to cure her son, who had a fish-bone sticking in his throat, he prayed in this manner : Thou, O Saviour, who hast been ready to help those who called upon thee in truth, hear my prayer, and by thy invisible power take out the bone which sticks in this child, and cure him : And whensoever hereafter the like shall befall men, children, or beasts ; if any one then shall remember my name, saying, O Lord, hasten thy help through the intercession of thy servant *Blasius*, do thou cure him speedily, to the honour and glory of thy holy Name.

Again he tells us, That while they were carrying him before the President, he restored to a poor widow a Hog, her only Hog, which a Wolf had taken away from her. And whenas afterward, in sign of thankfulness, she brought the Hog's head and feet boiled to the Martyr in prison, he blessing her, spake in this manner ; Woman, in this Habit celebrate my Memorial, and no good thing shall ever be wanting in thine house from my God : yea and if any other, imitating thee, shall in like manner celebrate my Memorial, he shall receive an everlasting gift from my God, and a blessing all the days of his life.

When he comes to suffer, he makes him pray to God thus : Hear me thy servant ; and whosoever shall have recourse to this thine Altar, ( he means himself ) and whosoever shall have swallowed a bone or prickle, or be vexed with any disease, or be in affliction or necessity of persecution, Grant, Lord, to every one his heart's desire, as thou art gracious and merciful ; for thou art to be glorified now and evermore.

When he had thus prayed ( saith he ) Christ descended from heaven as a cloud, and overshadowed him : and our Saviour said unto him, O my beloved Champion, I will not only do this, but that also which thou didst request for the widow ; and I will bless also every house which shall celebrate thy Memory, and I will fill their store-houses with all good things, for this thy glorious Confession and thy faith which thou hast in me.

Saint



Saint *Catharine*, whom he calls *Æcatharina*, a Martyr of *Alexandria* under *Maximianus*, he makes to pray thus at her Martyrdom :

Grant unto those, O Lord, who through me shall call upon thy holy Name, such their requests as are profitable for them ; that in all things thy wondrous works may be praised now and evermore.

But above all the rest, *Marina's* prayer, whom we Latines call Saint *Margaret*, is compleat and for the purpose : she suffered under *Diocletian*, and thus she prayed, if you dare believe *Simeon*.

And now, O Lord my God, whosoever for thy sake shall worship this Tabernacle of my Body, which hath fought for thee, and whosoever shall build an Oratory in the name of thy handmaid, and shall therein offer unto thee spiritual sacrifices, oblations and prayers, and all those who shall faithfully \* describe this my conflict of Martyrdom, and shall read and remember the name of thy handmaid ; Give unto them, most holy Lord, who art a lover of the good and a friend of Souls, remission of sins ; and grant them propitiation and mercy, according to the measure of their faith ; and let not the revenging hand come near them, nor the evil of Famine, nor the curse of Pestilence, nor any grievous scourge ; nor let any other incurable destruction either of Body or Soul betide them. And to all those who shall in faith and truth adhere to my house ( her Oratory or Chappel ) or unto my name, and shall unto thee, O Lord, offer glory and praise and a sacrifice in remembrance of thine Handmaid, and shall ask salvation and mercy through me ; Grant them, O Lord, abundant store of all good things : for thou alone art good and gracious, and the giver of all good things for ever and ever. Amen.

While she was thus \* praying with her self ( faith *Simeon* ) behold there was a great earthquake, &c. yea and the Lord himself, with an host and multitude of holy Angels standing by her, in such sort as was perceptible to the understanding, said, Be of good cheer, *Marina*, and fear not, for I have heard thy prayers, and have fulfilled, and will in due time fulfill whatsoever thou hast asked, even as thou hast asked it.

Thus faith *Simeon* ; who nevertheless in the very entrance to this his tale of *Marina* or *Margaret*, complains much, forsooth, that not a few of these Narrations of the Acts of Martyrs were at the beginning forged, yea profaned ( as he faith more truly than he was aware of ) *evidentissimis Demoniorum doctrinis*. Besides, he calls I know not what Narration of this Virgin's Martyrdom, in that sort corrupted, *Dictio Demoniacæ* : but for his own part, he would reject all counterfeit fables, and tell us nothing but the very truth. Which how honestly he hath performed, and what touchstone he used, let the Reader judge. \* *Baronius* I am sure is quite ashamed of him, who though he can be sometimes content to trade with not much better ware, yet this of *Simeon's* he supposes will need very much washing and cleansing before it be merchantable.

## CHAP. V.

An useful Digression concerning the time when *Simeon Metaphrastes* lived, and the occasion of his writing. That his living within the time of the great Opposition against Saint-worship moved him to devise such Stories as made for the credit and advantage of that Cause then in danger. A brief historical account ( even out of the Records left by the Adversaries ) of the great Opposition in the Greek and Eastern Churches against worshipping of Images and of Saints : When it began, how long it lasted, and under what Emperors. Of the Great Council held at Constantinople under *Constantinus Copronymus* against Idolatry. An attempt to foist in two Canons in favour of Saint-worship frustrated. Several Slanders and Calumnies fastened upon the Council and the Emperor by the idolatrous faction. The Original of these Slanders : That they were notorious Lies, proved from the Decrees of the Council.

BUT for the better understanding of this Mystery of iniquity, and what necessity there was of such desperate shifts when time was ; ye shall know that this superstitious *Simeon* lived towards the end of that time of great and long Opposition against

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\* ὁ ἱερεὺς τῆς  
ἐκκλησίας  
ἐξέστην.

Idolatry in the Greek and Eastern Churches, by divers Emperors with the greatest part of their Bishops, Peers, and People, lasting from about the year of our Lord 720 till after 840, that is a 120 years: which was not against *Images* only, though they bare the name; but the *Worship of Saints and their Reliques*: The state whereof it shall not be amiss to represent out of such Records of Antiquity as our Adversaries themselves have been pleased to leave us; if it be but for their sake who so often ask us whether there were ever any of our Religion before *Luther*. Let us therefore hear what Writers of their own Sect, such as then lived and were eye-witnesses, will tell us.

*Leo Isaurus* (saith *Theophanes*, *Miscell. lib. 21. cap. 23.*) erred not only about the \* *respective adoration of venerable Images*, but about the *Intercession of the most chaste Mother of God, and all the Saints, whose Reliques also the most wicked man abominated, like unto his masters the Mahumetans.*

This was the first of those Emperors: the next was *Constantinus*, whom they sur-named *Copronymus*, of whom the same Author (*ibid. c. ult.*) speaks as followeth: *This pernicious, (saith he) inhumane and barbarous Emperor, abusing his authority tyrannically, and not using it lawfully, at the very beginning made an Apostasie from God and his undefiled Mother and all his Saints.*

Again, *lib. 22. cap. 42.* upon the twenty sixth year of his reign:

— *Heshewed himself wicked, beyond the frenzie of the Mahumetans, to all that were Orthodox (so he calls Idolaters,) under his Empire, Bishops, Monks, Lay-men and other his subjects; everywhere, as well by writing as by speech, banishing, as unprofitable, the Intercessions of the holy Virgin and Mother of God and of all the Saints, (through which all succour is conveyed unto us) and causing their holy Reliques to be rejected and despised: And if the Reliques of any notable Saint, sovereign both to body and soul, were known to lie any where, and were, as the manner is, honoured by those which were religious; presently he threatned such as these with death, as wicked doers, or else with proscriptions, banishment, and torture. As for the Reliques acceptable to God, and esteemed by the possessors as a treasure, they were taken from them, from thence forward to be made hateful things.*

Again, *cap. 48.* of the next year:

— *If any one getting a fall, or being in pain, chanced to utter the usual language of Christians, saying, O Mother of God, help me; or were found keeping Vigils, &c. he was adjudged as the Emperor's enemy, and styled Immemorabilis, Unworthy of memory: This was a title of infamy.*

Again, *cap. 54. Anno regni 31.*

— *If one were found to have a Relique but to keep, (that is, though he worshipped it not,) yet nevertheless did Lichanodraco (the Emperor's President) burn it, and punish him that had it as a wicked doer. Thus far Theophanes.*

Habetur in  
operibus Da-  
maseni auctis,  
interprete Ja-  
cobo Billio, ex  
Reginae matris  
bibliotheca; &  
apud Surium,  
Tom. 6. Nov.  
28.

Hear now what the Author of the Acts of Monk *Stephen*, whom the same Emperor made one of their Martyrs for patronizing Idols, can tell us: Hear what he saith of the great Council of *Constantinople*, held in this Emperor's reign against *Images*.

*O Christ, how should I not admire thy lenity! — To that height did those most impudent tongues yet further break out, that they were not afraid to utter that monstrous and impious speech, viz. That the very Virgin-Mother of God her self was now after her death unavailable, and no use to be made of her, nor could she help or protect any one.*

The same Author thus deplores the state of those times, abusing the words of *Psalm 79.*

*O God, the heathen are come into thine Inheritance; thy holy Temple have they defiled, and made Hierusalem an heap of stones: The dead Bodies of thy servants have they given to be meat to the fowls of the aire, and the flesh of thy Saints unto the beasts of the earth; that is, (saith he) the venerable and sacred Reliques of the Martyrs, quas partim igni, partim mari, partim denique (ô facinus orbi universo damnum ferens!) præcipitiis tradiderunt; which they cast partly into the fire, partly into the water, and (O villanous act whereby the whole world is damnified!) partly threw down into precipices.*

There is nothing yet in these relations will do any man hurt by ingendring a misconception, especially if he remember the tale is told by malicious Adversaries, that counterfeit Reliques were plentiful in those days as well as now, and that *Hezekiah* brake in pieces the brazen Serpent made by God's own commandment, a holy monument and a type of Christ, when it was once abused to Idolatry.

After



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\* Habetur c-  
pu! Baron. an.  
842. Sect. 28.

• μὲν τ' ἐκδοὺν  
 αὐτοῦ πατήρ,  
 καὶ τ' ἡ πρεσ-  
 βειὰν αὐτοῦ σ-  
 φαλον τῷ θεῷ  
 ἀποκαλοῦν  
 ἀποκαλοῦντες  
 ταύτην ἐν ᾧ αὐτὸς  
 ἀντὶ τοῦ  
 ἡγεμονίου  
 καὶ τοῦ ἰσχυ-  
 ροῦ πάντες, such  
 the Coniuter.  
 Conc. Nic. 2.  
 Al. 6. Rom. 6.

Apud Surinam  
Apr. 3. Tom. 2.

\* Under *Leo Armenicus*.

\* *Viz.* The Emperor.

Nnn 3

05

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or lawfulness in ordinary speech to mention such places as were dedicated to the memory of Saints, without the addition of the name *Saint*. For I find that *Stephen the Monk*, (afterward forsooth a Martyr) at what time the Emperor sent some of the Bishops and others unto him, to require his subscription to the Decree of the Council, thus expostulates with them; *Did ye not* (saith he) *discard this adjective Saint from all the Just, from all the Apostles, from the Prophets, Martyrs and other godly men? For it was bravely decreed by you, That when any one were going to any of these, and were asked whither he went, he should answer, To the Apostles, To the forty Martyrs; or being asked whence he came, he should in like manner say, From the Temple of the Martyr Theodore, From the Temple of the Martyr George.*

But *Theosterictus* tells the same thing of the Emperor *Constantine* himself. *sanctos Martyres*, (saith he) *quantum in ipso erat, honore privavit, cum præceperit non esse illos Sanctos appellandos, sed simpliciter nominari Apostolos, quadraginta Martyres, Theodorum, Georgium, & alios similiter: He deprived, as much as in him lay, the holy Martyrs of honour, in that he commanded they should not be styled Saints, but simply named The Apostles, The forty Martyrs, Theodore, George, &c. Whereby it appears, that this Law (whatsoever it was which these Authors charge the Emperor with) was something that proceeded from the Council it self, as Monk *Stephen* even now charged them. Besides, that it was something only about the calling of Places dedicated to Saints, though our Authors (as Calumniators use) tell it of Saints at large. Lastly, that it seems to have grown upon some question, how far and in what kind Saints were to be honoured, which was occasioned by the wiping out of those Canons afore-mentioned.*

*Joannes Cuiropalata* and *Cedrenus* relate, That *Michael Balbus*, the last save one of the Emperors that opposed Idols, ἐθέτισε μὴ τινὶ τῶν γεγραμμένων εἰκόνων, καὶ πῶς γεγράφαι τύχοιεν, ἢ [ΑΓΙΟΣ] φωνὴν ἐν χαράττειν, *ordained that the word [Saint] should not be set upon any Images wheresoever they were painted.* For this was (and as some say \* is yet) the fashion of the *Greeks*, to add the names of the Saints to the Images which are to represent them. Now if any such thing as this were done or discouraged of in the days of *Constantinus*, whom they call *Copronymus*, you may easily guess what fuel it might add to the fire of that slander we speak of.

\* *Pollewinus* in sua *Moscoria*.

But why should we trouble our selves any longer to find out the Original of that which we are certain was a notorious lie? For it is apparent in the Definition of the Council it self which is thus calumniously charged, that they both give the Title of *Saints* often to the Apostles, Fathers and others, and of *Deipara* to the Blessed Virgin. I shall not need to recount every place where they give the Title of *Saint* to particulars; hear but what they say in general: *sancti qui Deo placuerunt, & ab ipso sunt τῷ ἀξιώματι ἡ ἀγιότητι. dignitate sanctitatis honorati, vivunt semper Deo, licet hinc migraverunt; The Saints which pleased God, and are by him honoured with the dignity of Saintship, though they be departed hence, yet to God they always live.* Again, *Nefas est Christianis, δαίμονολάτρων ἐθνῶν, Daemonum culticum Gentium moribus uti, & Sanctos qui tali & tantâ gratiâ resplendebunt (sc. conregnare cum Christo, & judicare orbem terrarum, & conformes fieri gloria ipsius) in ingloria & mortua materia καθέλκειν contumeliâ afficere; It is unlawful for Christians to use the fashions of the Gentiles which worshipped Demons or Devils, and in a base and liveless matter (they mean Images) to dishonour the Saints, which shall one day shine in such and so great grace and glory, viz. to reign with Christ, and to judge the world, and to be made like to his glory, as they said a little before. Concil. Nicen. 2. Act. 6. Tom. 4.*

As for the other part of the Calumny, about styling the Virgin *Mary Deipara*, hear not only what they practised, but what they expressly decreed (*ibid. Tom. 6.*) Εἰ τις ἐχ' ὁμολογεῖ Θεὸν εἶναι κατ' ἀλήθειαν ἢ Ἐμμανὴλ, καὶ διὰ τὸ τοῦ Θεοτόκου εἶναι ἢ ἁγίαν παρθέτον — Ἀνάθεμα. *If any shall not confess God to be truly Emmanuel, and therefore the holy Virgin to be Deipara the Mother of God — Let him be Anathema.* Here the Blessed Virgin hath both the name of *Saint* (ἁγία) and Θεοτόκος. *Mother of God* given her. All this you shall find in the sixth Act of the Idolatrous Council of *Nice*, where the Enemies, whilst they would confute the Definition of the Synod at *Constantinople*, have preserved it, which else had utterly perished, as the Acts thereof have done.

Now judge whether *Constantine* and his Council were guilty or not of what the Idolatrous Faction charged them with. But we may wonder the less at this notorious impudency of lying companions, seeing we have experience of the like calumnies fastned upon our selves this day, though there be so many thousand eyes and ears, and writingstoo, which confute them.

AND



AND thus you have seen what manner of Times they were about the end of which our *Simeon Metaphrastes* lived. Was it not high time, think you, for him and those hands to which he was beholden, (for I will not charge him with all) to ply the old craft, and re-inforce the Legends with new Lies, when the credit of *Saint-worship* lay thus a bleeding? It is not credible they would be so much wanting to themselves. And it is as apparent that those Tales of the new strain, which we had out of *Simeon*, were coined in this age, and not before: For if any such thing had been known or delivered from elder times, how came it to pass no notice thereof was given us by any Writer of Ecclesiastical story, by any Father, by any Compiler or forger of Martyrs Lives and Miracles, till now? Certainly so miraculous and wonderful things as *Voices from Heaven*, and *Christ descending thence in a cloud*, and the like, had been worth the telling. But, alas! they could tell us but little of these Martyrs, save only the names and time of their suffering. And thus I end my *Digression*, which yet I hope hath not been altogether impertinent to the present argument.

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## CHAP. VI.

*That Saint-worship was promoted by Counterfeit Writings under the name of Antiquity. That Image-worship and the Idolatry of the Mafs-God were advanced by the Hypocrisy of Liers: This illustrated from several fabulous Narrations. A foul Story made use of by the second Council of Nice in the behalf of Image-worship.*

THE last particular of ὑπόκρισις ψευδολόγων, *The Hypocrisie of Liers*, I made to be *Counterfeit Writings under the names of the first and best Antiquity*; S. Peter's Liturgy, the Liturgy of S. James, of Matthew, of Mark, The Apostles Council at *Antioch*; Foisted works under the names of *Justin, Origen, Cyprian, Athanasius* and others, Through which we need not doubt but the *Doctrine of Demons* was promoted, when we see some not ashamed still to maintain it by these counterfeit authorities.

Thus you see how the *first-born* and the *most ancient part of the Doctrine of Demons*, the *Deifying of Saints and Martyrs*, was advanced by the *Hypocrisie of Liers*. The same you shall find to have been verified also in the advancing of the *next-born Demon-changling, Image-worship*, and of the third, the *Idolatry of the Mafs-God*; all brought in and established by the means and wayes aforementioned. I need not spend time in historical allegations, they are well enough known; and *Primum in unoquoque genere est mensura consequentium*; by that I spake of the first, you may judge of those which follow, yet for *Images*, I will tell you a Story or two for a tale.

Bale our Countrey-man (*Script. Illust. Britan. Cent. I. c. 91, 99.*) relates that about the year 712 one *Egwin* of *Worcester* published in writing certain *Revelations*, yea express *Visions* he had seen, wherein he was enjoined to set up in his Diocese of *Worcester* the Image of the Blessed Virgin for the people to worship; which Pope *Constantine* the first having made him confirm by oath, not only ratified by his Bull, but caused *Brithwald* the Arch-bishop to hold a Council of the whole Clergy at *London* to commend them to the people.

In that Idolatrous Council of the second of *Nice*, one of their proofs, among many other the like, for *worshipping of Images*, is a tale (quoted out of I know not what *Sophronius*) of a certain Recluse, who using to worship an Image of the Virgin *Mary* holding *Christ* in her arms, had been a long time tempted by the Devil to fornication; whereat on a time the old man being much aggrieved, the Devil visibly appearing told him in plain terms (but under an oath of secrecy) that he would never cease to vex him, until he left worshipping the Image of the Blessed Virgin. The Monk, notwithstanding the Devil had made him swear by the most High he should tell no body, yet acquaints one Abbot *Theodore* with the business; who not only allows of his perjury in revealing it, but gives him this ghostly resolution, Συμφέρι δέ σοι μὴ καταλιπεῖν εἰς τὴν πόλιν ταύτῃ πορνείον εἰς ὃ μὴ εἰσέλθῃς, ἢ ἵνα ἀρτήσῃ τὸ προσκυθεῖν τῷ Κύριον ἢ μηδὲ τῷ Θεῷ Ἰησοῦν Χριστὸν μετὰ τῇ ἰδίᾳ αὐτῆς μητρὶς ἐν εἰκόνι. *It were better he frequented all the Stews in the City, than not to worship Christ and his Mother in an Image.* I am afraid some of this Monk's successors still observe this wholesome counsel.

Concil. Nic. 2.  
Act. 4.

I must

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I must tell you also some of the *Miracles* and *Lies* for laying the foundation of *Transubstantiation*, and thence advancing the *Idol of the Mass*. "A certain Monk reports that he saw *Jesus* Christ in form of a Child sitting upon the Altar. Another faith, yea more than that one, That *Witkind* King of the *Saxons* entring disguised into a Church, and diligently observing the Christians fashion of receiving the Communion, saw them put a little pretty smiling boy into their mouths. These wonders and other the like of apparitions of *flesh* and *blond* began not till about the end of the eight-hundredth year. But that they might seem ancients, *Simeon Metaphrastes* hath a forged Legend of *Arsenius* the Eremitic; and some body counterfeited the life of *S. Basil*, under the name of *Amphilochius* his companion, which now they begin to be ashamed of. And for fear the people might suspect that these were Illusions, they keep yet some of the *flesh* and *blond* which was thus *transubstantiated*, for a monument, in many Churches. To these apparitions, to make all compleat, they tell us of "a hive of Bees seen in Saint *Gervais* his Monastery in *Paris*, which built a Chappel of Wax in honour of the Host, which some body put into their hive; and a miracle of an *Ass* that left his provender to worship the Host; and many other the like. But I have stayed too long amongst them, and therefore let here be the conclusion of *ὑπέκλεισις ψευδολόγων*, the *hypocrisie* of *Liers*, that we may pass on to that is yet behind.

Εἰ ὑπεκλείσει κωλύοντων γαμεῖν, \* ἀπέχεσθαι βρωμάτων, &c.

## CHAP. VII.

• Vide Opus Hierarchicum seu Cosmam Megalianum in Timoth. ubi ex Homero σίτρον καὶ οἶνον ἐδόντες Odyss. ὁ οἶνός τε πινόμενον Καὶ σίτρον— Vid. etiam Oecumen. in Timoth. Concil. Eliberitane. 33. Placuit in totum prohibere Episc. Presb. Diaconibus & Subdiaconibus—abstinere se a conjugibus suis, &c.

That by these two Characters [Forbidding marriage and commanding to abstain from meats] are chiefly decyphered Monks and Friars. That Prohibition of Marriage and Abstaining from meats are inseparable characters of Monastick profession. That the Renouncing of possessions or the having no propriety in any thing (another Principle in Monckery) may be included under the Abstaining from meats. That the word *βρώματα* (translated Meats) implies all things needful for maintenance of life, proved from several places of Scripture.

I Come now unto the last particular of the Description of the Means whereby the Doctrine of Dæmons was to be advanced, viz. Through the Hypocrisie of such as forbid marriage, and command to abstain from meats. Who are these? The wonderful correspondence of the Event makes me verily believe that the Holy Ghost intended here (at least chiefly) to decypher unto us Monks and Doctors of Monckery, by two such marks as are the chief points and grounds of that Singularity of life. For Prohibition of marriage and Difference of meats are inseparable Characters of Monastick profession, and therefore common to all that crew of Hypocrites, whether Solivagant Eremites, or Anchorites which live alone, or Cenobites which live in Society. And if we take them joyned together, as our Apostle doth, I think they can besit no other kind of men by way of Rule and Precept but these alone. 'Tis true, all Antichrist's Priests are forbidden marriage generally and absolutely; but meats they are not, but only upon certain daies and times: which is not their case alone, but the people also partake with them in the like restraint. But Monks are bound by the vowed Rule of their profession to abstain from both absolutely and perpetually. Concerning the first hear *S. Chrysostome* speak (*Hom. 7. in Matth.*) *Nobis & Monachis* (saith he) *omnia mandata Legis sunt communia πλὴν τὸ γάμον* All the Commandments of God's Law are common to us with Monks, besides Marriage. Wherefore in the Council of Chalcedon is an expresse Canon, cap. 16. *Ut nec Deo dicata Virgo nec Monachus nubant*, That no Nun or Monk should marry, (i. e.) they might not forsake their profession.

For the second, the Abstaining from meats, *S. Bennet* can tell us best, who is the Father and founder of well-nigh all the Monks of the West, His Rule, which they all bind themselves to observe, saith, *A carnibus omnes abstineant*, Let all abstain from flesh. Again, *Carnium etiam quadrupedum omnino ab omnibus abstineatur comestio*, Let all abstain altogether from the eating of flesh even of four-footed beasts. Hence is that



that Decree of Bishop *Fructuosus* in *Gratian*, *Dist. 5. Carnem cuiquam Monacho nec gustandi nec sumendi est concessa licentia*, No Monk hath leave granted him to take or so much as to taste a piece of flesh. And these were the two principal observations of the first Monks, before they came to be gathered into a Society of a common life, under certain set Rules. *Paulus Thebaeus*, the first pattern of this kind of life, abstained (as from Marriage, whereof there is no question, so) from all meats save bread and dates. *Anthony* the next ate nought but bread and salt, and both drank no other drink but water. *Epiphanius* in his *Anchorato* tells us of differing observations in this kind: Some ate no flesh, but fish; some neither of both, but only fruits and herbs some ate flying creatures, but abstained from all besides.

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But if you will take Meats in this place in a larger sense, you shall have a full Definition of Monks, and take in that other Monastical principle of Renouncing possessions, and having no propriety in any thing, which they account the second fundamental principle, next to the Vow of chastity or single life. Now may not *ἑσώματα*, Meats, be expounded in this sense? We know the word [Bread] in Scripture signifies all things needful for maintenance of life, *omnia vitæ subsidia*; and therefore we ask them all in the Lord's prayer under that name, Give us this day our daily bread. Mark the words of David to Ziba, 2 Sam. 9. 10, Thou and thy Sons and thy Servants shall till the land for him, (Mephiboseth,) and thou shalt bring in the fruits, that thy Master's son may have *חֶלֶק* Food to eat. Here Bread or Food is taken for Mephiboseth's whole maintenance, the whole profit of the Lands which Ziba tills. *Matth. 10. 9, 10*, Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, nor shoes, nor yet staves; for the workman is worthy of his meat. Here gold, silver, brass, clothes and staves and all come under *τροφὴν*, that is, meat. In stead whereof S. Luke chap. 10. vers. 7. putteth *τὸ μισθὸν αὐτοῦ*, his hire. *Prov. 30. 8*. Agur saith, Give me neither poverty nor riches: Feed me with Food convenient for me, *יִקַּח חֶלֶק*. By all which appears, that Food and Meat in Scripture is often taken for *τὰ ἐπιτήδεια τῆς σωματικῆς*, as S. James speaks (chap. 2. vers. 16.) for all provision of things for the use of the body and this life; maintenance, revenue, estate, possession. Why may not then Abstaining from meats in this Prophecie mean or include Abstaining from possessions, *Votum paupertatis* the Vow of Poverty and renouncing of the world, as the Hypocrites call it? to which the following words [*eis μεταλήψιν*] are every way as pliable as to the stricter sense, and may be read thus, [which God hath created to be enjoyed with thanksgiving of them which, &c.] Let us hear S. Bennet's Rule speak for all. *Nemo aliquid proprium habeat, nullam omnino rem, neque codicem, neque tabulas, neque graphiarium, sed nihil omnino: Let no man have any thing proper or as his own, no kind of thing, neither book, nor writing, nor Inkhorn, nor any thing at all.* And those who had once imposed upon themselves this law, were prohibited for ever to return to the world again. *Monachis non licere ad seculum redire*, saith the Canon of a great Council. Hear a Story out of S. Hierom, *Epist. ad Eustochium*. A certain Monk being dead, was found to have been so good a Husband as to have had lying by him an hundred *solidi*, which he had gotten by weaving of linen; hereupon great doubt there was what it should be done withal, whether given to the poor, to the Church, or to what use. But *Pambo*, *Isidorus*, and the other Fathers (of the Monks) laying their heads together, decreed it should be buried with him, with this blessing, *Pecunia tua sit tecum in perditionem*, Thy money perish together with thee. The like sentence gave Gregory the Great against *Iustus* a Monk for the like fault, *Dial. l. 4. c. 35*.

I conclude therefore, That these words are a Description of Monks by such notes as are fundamental, which way soever we take them; either containing Single life and *Discrimen ciborum* the Differencing meats; or the two Vows of Chastity and Poverty; or all three of them, Chastity, Poverty, and Abstaining from meats. As for that other Vow of Obedience, it was not from the beginning, nor common to all; not to *Eremites* and *Anchorites*, but such as lived in common under an Head. And these are the men through whose Hypocrisie and by whose means the Doctrine of Demons should be brought in and advanced among Christians in the Latter times.

## C H A P. VIII.

*That Monastick life and Saint-worship began much about the same time. That Monks and Friers ( chiefly intended in the Text by the κωλύοντες γαρμειν, &c. ) were the main authors and advancers of Saint-worship, proved from the Testimonies of Chemnitius, S. Austine, Gregory of Tours, as also Eunapius a Gentile Writer. That Monks and Friers were the Ringleaders and chief advancers of Image-worship, appears in that ( during the Iconomachicall Controversie in the East ) the greatest part of the storm fell upon those of the Monastick profession. That the Idolatry of the Mals-God was promoted by the same persons.*

NOW let us see and behold with admiration the truth of this part also of this Prophecie. Where first observe that *this singular kind of life* began even just at the time when the *Doctrine of Demons* was to enter. For *Paulus Thebeus* and *Anthony*, the first patterns thereof, died, the former in the reign of *Constantine*, the latter a little before the year 360, whence, or near unto which, we began our reckoning before of the first entrance of *Saint-worship* into the Church. About that time Monks till then having been confined to *Aegypt*, *Hilarion* brought them into *Syria*, and presently *S. Basil* gave them a certain rule to live together in form of a Polity, and with the assistance of his brother *Gregory Nyssen* and *Gregory Nazianzen* ( who all entred this new kind of life ) dispersed them over all *Asia* and *Greece*: whose encrease was so wonderful, that almost in an instant they filled the World; and their esteem was so great, that there was scarce a man of note but took upon him this kind of life.

Though therefore it be most true that our Apostle's prophecie will be verified, which soever of the two, either such as themselves entred the Restraint of a *Monastick* life, or those who approved, taught and maintained the holiness of that Profession, ( as the rest did ) were the Ringleaders and Foster-fathers of this Defection; ( for both come within the verge of such as *forbid marriage and command to abstain from meats* ) yet we will not content our selves with so loose an application, but see what an hand *Monks* and *Friers* themselves ( chiefly I suppose intended by the Holy Ghost ) had in this business.

And first in the first *Doctrine of Demons*, *Adoring of Reliques* and *Invocation of Saints*: Where that which I first speak of shall be in the words of *Chemnitius*, lest some more tender of the honour of our Fathers upon earth, than of the glory of our Father in heaven, might take exception. Hear therefore not me, but *Chemnitius* in his *Examen Concilii Tridentini*: About the year of our Lord 370, per *Basilium*, *Nyssenum* & *Nazianzenum*, in publicos Ecclesie conventus, occasione orationum Panegyricarum ( *Invocatio Sanctorum* ) inveni inceptit, eodem tempore cum ab iisdem authoribus Monachatus ex *Agypto* & *Syria* in *Graciam* introduceretur. Et videtur ( saith he ) hac sive portio, sive Appendix Monachatus fuisse. By *Basil*, *Nyssen* and *Nazianzen*, upon occasion of Panegyricall orations, *Invocation of Saints* began to be brought into the publick Assemblies of the Church, at the same time when by the same Authors the Profession of Monastical life was brought out of *Agypt* and *Syria* into *Greece*: and it seems ( saith he ) that this was either a part, or an appurtenance of Monckery, &c. Again, speaking of *S. Ambrose* when he had once turned Monk, howsoever he was before, Non tamen nego ( inquit ) Ambrosium tandem cum Monachatum à *Basilio* nutu sumpsisset, etiam ad Invocationem Sanctorum inclinare cepisse, ut patet ex libro De viduis: I deny not ( saith he ) but *Ambrose* at length, when he had once borrowed Monckery from *Basil*, began also to incline to the *Invocation of Saints*, as appears in his book De viduis. Thus *Chemnitius*.

And that you may yet further see how operative *Monks* were in this business, hear *S. Augustine* De opere Monachorum, cap. 28. Tam multos hypocritas sub habitu Monachorum usquequaque dispersit ( *Satan*, ) circumvenientes provincias, nusquam missos, nusquam fixos, nusquam stantes, nusquam sedentes. Alii membra Martyrum ( si tamen Martyrum ) venditant— & omnes petunt, omnes exigunt aut sumptus lucrosæ egestatis, aut simulatæ pretium sanctitatis: The Devil ( saith he ) hath dispersed in every corner such a crew of Hypocrites under the habit of Monks, gadding about every Countrey,

sent



sent no whither, staying no where, every where restless, whether sitting or standing: Some sell the limbs of Martyrs, (if so be of Martyrs;) and all are asking, all exacting either the expences of a gainful poverty, or the hire of a counterfeit sanctity. These were those surely which occasioned that Rescript of Theodosius the Emperor, *Nemo Martyrem distrahat, nemo mercetur, Let no man sell, let no man buy a Martyr*: whereby we may gather what honesty was like to be used amongst them. We know,

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*Laudat venales qui vult extrudere merces,*

Merchants use to commend their commodities. Gregory of Tours, who lived and died somewhat before the year 600, tells us this, *Monachos quosdam Romam venisse, ac prope Templum Pauli corpora quaedam noctu effodisse; qui comprehensi fassi sunt in Graciam se ea pro sanctorum reliquiis portaturos fuisse*: That certain Monks came to Rome, and near unto S. Paul's Church in the night-time digged up certain bodies; who being apprehended, confessed they meant to have carried them into Greece for Reliques of Saints. The same Author, l. 9. c. 6. *Hist. Franc.* relates a Story of another counterfeit, a Monk, who pretended to come out of Spain with Martyrs Reliques; but being discovered, they were found to be Roots of certain Herbs, Bones of Mice, and such like stuffe: and he tells us there were many such seducers which deluded the people. And he said true, there were many indeed, and many more than Gregory took for such, even those he took for honest men. For though it must not be denied but God had some of this Order which were holy men and unfeignedly mortified, notwithstanding their errour in thinking God was pleased with that singularity of life; yet must it be confessed that the greater part were no better than Hypocrites and Counterfeits, and that the lamentable Defection of the Christian Church chiefly proceeded from and was fostered by men of that profession, as in part we have heard already.

And if you can with patience hear him speak, I will add the testimony of Eusebius Sardinianus, a Pagan Writer, who lived in the dayes of Theodosius the first, about the year 400. In the life of Aedesius, most bitterly inveighing against the Christians for demolishing that renowned Temple of Serapis at Alexandria in Egypt, he speaks in this manner: *When they had done, (saith he) they brought into the holy Places τὰς καλεούμενους Μοναχούς those which they call Monks; Men indeed for shape, but living like Swine, and openly committing innumerable villanies not to be named; who yet took it for a piece of Religion thus to despise the Divinity (he means of Serapis:) For then (saith he) whosoever wore a black coat, and would demean himself absurdly in publick, got a tyrannical authority: To such an opinion of vertue had that sort of men attained. These Monks also they placed at Canopus, in stead of the intelligible Gods, to worship Slaves and those of no good conditions; thus bringing a bond of Religion upon men. For having powdered the bones and skulls of such as had been condemned of many crimes, and punished by a legal course of Justice, they made Gods of them, prostrating themselves unto them, and thinking themselves the better for being polluted with Sepulchres: They called them forsooth Martyrs, and some Deacons, yea and Solicitors of their prayers with the Gods; being indeed but perfidious Slaves, who had been well basted with the whip, and carried the scars of their lewdness upon their bodies: and yet such Gods as these the Earth brings forth.*

Thus the wretched caitiff and damned dog blasphemes the Saints and Servants of Christ, who loved not their lives unto death, the dust of whose feet he was not worthy to lick up. Yet may we make a shift to gather hence what manner of offices Monks were then busied in. And if Baronius took leave to use his testimony for the antiquity of Saint-worship, why may not I with the like liberty alledge it, to shew that Monks and Friers were Ringleaders therein?

BUT when the Idolatry of Image-worship came to be added to that of Saints, whether Monks and Friers were not the chief sticklers therein, judge, when you shall hear how it fared with them in that great Opposition against Idols in the East.

Of Leo Isaurus, the first of those Emperors that opposed Images, we have this in general out of the Greek Menology; That he raged most cruelly against Bishops and Monks which maintained the worship of Images; and that he burnt a whole Cloister of such kind of people in their Monastery, together with a famous Library, and all their furniture.

But Constantine his son made a worse fray amongst them. For the Author of the Acts of Monk Stephen tells us, That he being reprov'd and convicted for what he had

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had done (*viz.* against Images) by the religious and worthy professors of *Monastical* life, he raised an implacable war against them, calling that noble Habit *σκιτία*; *ἡνδύμα* the vesture of darkness, and the Monks themselves *ἀμνημονεύτους*, that is, *unworthy of memory*, and besides terming them all *Idolaters* for the worshipping of venerable Images.

The same is confirmed by *Theosterictus*, another Author of that time, who saith, That the whole aim and study of this Emperor was to extinguish and root out the Order of Monks.

And for particulars, hear what *Theophanes* (himself a Monk, and a little singed too in this flame, before it ended) will inform us.

In the one and twentieth year of his reign he caused (saith he) *Andreas Calybites*, a worthy Monk, who reproved him for his impiety, (in demolishing Images) to be scourged till he died. Lib. 22. cap. 30. Hist. miscell.

In the five and twentieth year of his reign he caused Monk Stephen to be dragged by the heels in the streets, till being rent in pieces, he died; both for the aforesaid offence, and because he drew and persuaded many to a Monastical life. Ibid. cap. 39.

The same year the Emperor (saith he) disgraced and dishonoured the Monastical Habit, publickly commanding every Monk to lead a woman by the hand, and so to march through the Hippodrome, all the people abusing them and spitting upon them. Ibid. cap. 40.

In the seven and twentieth year (saith he) the Monasteries partly he destroyed to the very foundations, partly bestowed them upon his Captains and Souldiers. Ibid. cap. 49.

In the same year; when he could not draw Peter a Metra, a famous Stylite or Pillar-Monk, unto his opinions, he caused him likewise to be dragged by the heels, and his body cast out into the streets. Ibid. cap. 48.

In his thirtieth year, his Prætor or Deputy *Lichanodraco* gathered all the Monks in his Jurisdiction together, and commanded them to obey the Emperour, to put on a white coat, and to marry wives instantly, or to have their eyes put out, and be sent into exile. Ibid. cap. 52. So the Emperour, when he would have *Constantine* the Patriarch abjure Monckery, he made him (saith the same Author) eat flesh. Lib. eod. cap. 29.

In the one and thirtieth year the same *Lichanodraco* sold all the Monasteries both of men and women in his Jurisdiction, and sent the money to the Emperour. If he found any one to have a Relique of any Saint in keeping, he burnt it, and punished him that had it. He slew the Monks, some with stripes, some with the sword; and left not a man, where he had to do, that wore a Monastical Habit: whereupon the Emperour wrote thus unto him, *Ὅτι εὗρον σε ἄνδρα κατὰ τὴν καρδίαν μου, ὅς ποιεῖς πάντα τὰ θελήματά μου*, I have found thee a man after mine own heart, who fulfillest my whole will. Thus much of *Constantine*.

The like reports *Cedrenus* of *Michael Balbus*, that he abominated Monks and diversly afflicted them, ordaining one punishment after another against them. As also of *Theophilus* the last Emperor that opposed Images: *Theophilus* (saith he) ordained *ἀβάτους τηρεῖν τὰς πόλεις τοῖς μοναχοῖς*, that no Monks should have access unto the Cities, and that they should by all means be banished; *μᾶλλον ἢ μηδὲ κατὰ χώραν ὀρεῖσθαι τολμαῖν*, and not so much as dare to be seen in the Countrey: and that he caused the Monasteries and places of holy retirement to become common and secular habitations. What the reason was, we may learn by that the same Author tells us: Of those (saith he) which reprehended the Emperor, the Abramite Monks were the chief; who freely adventuring into his presence, did demonstrate That Monastical life was not an invention of yesterday or the other day, but an ancient and primitive institution; and That holy Images were familiar in the Apostles times, and that S. Luke painted an Image of the Blessed Virgin, &c. But it seems the Emperor was not convinced by their demonstrations; for this their boldness cost them full dear, as our Author relates.

By this time I know you understand what the matter was that this Image-storm fell so heavily upon the heads of Monks and Friars; and yet notwithstanding all this, they at length prevailed, and carried the day (so God would have it) for their Idols. For another *Theophanes*, whom they call the Presbyter, a Writer also of his time, tells, That *Theophilus* being dead, *Theodora* the Empress, (whilst she reigned in the minority of *Michael* her son) when she meant to restore Image-worship which had been banished now the second time, ever since *Leo Armenius*, *Re cum illis communicatâ qui erant in magistratu & dignitate constituti, accersit cum ipsis eos qui*

Apud Baron.  
An. 842. S. 12.



qui inter Monachos præstabant, & de Imaginum instauratione quæstionem proponit. Cùmque idem omnes consentientes comperisset, diuturnoque ejus rei desiderio teneri, atque animo excruciarì propter Religionis in hac re mutationem, postulat ut se etiam Patrum auctoritatibus ad veritatem confirmarent quas variis in libris invenissent; mandavitque quo in loco Palatii præfinito Cætus Ecclesiasticus universus cogeretur, & ad populum ea de reverba faceret, &c. that is, When she had acquainted the Magistrates and those that were in authority therewith, together with them she sent for the chiefest of the Monks, and propounded to them the question concerning the restoring of Images: whom when she found all men for the purpose, yea very eager in the business, she called a Synod, whereby Idolatry was again publickly erected in the Greek Church, 120 years after it first began to be purged thereof by Leo Isaurus the Emperour.

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For the Idolatry of the *Mass-God*, which was not in use, at the soonest, till a thousand years after Christ, (when the opinion of Transubstantiation had gotten sufficient strength,) we shall not need trouble our selves much to shew that Monks and Friars were the Authors and Advancers thereof, since by that time these kind of men were become the only Masters of Divinity; and therefore we need not doubt but what was then broached in the Church came out of their shops. Judge now, by what you have heard, how truly this Prophecie of S. Paul is fulfilled, who told us That the Doctrines of Demons should be brought into the Church *Ἐν ὑποκρίσει κωλυόντων γαμεῖν, καὶ ἀπέχεσθαι βρωμάτων*, Through the hypocrisie of those who forbid to marry, and command to abstain from meats.





THREE  
TREATISES  
Upon some obscure Passages  
IN  
DANIEL.

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- I. DANIEL'S Weeks explained, chap. 9. 24, &c.  
II. *Regnum Romanum est Regnum quartum Danielis*, cap. 2.  
40, &c. cap. 7. 7, &c.  
III. *Revelatio Antichristi*, seu *De numeris Danielis*  
MCCXC, MCCCXXXV. cap. 12. 11, 12.
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BY  
JOSEPH MEDE, B. D.

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# DANIEL'S WEEKS.

DANIEL 9. 24, &c.



THE WEEKS of *Daniel* are a Divine Chronology of the Time which the *Sanctuary*, with the Legal Service, should continue, when it should be restored after the Captivity of *Babylon*. During which time also the *City of Jerusalem* it self should be reinhabited, and the walls thereof re-built; and some LXII Weeks after that began to be, should *Messiah* the Redeemer be anointed, yea and cut off and rejected of his own: For which, when the whole Lxx Weeks (the time allotted) should expire, their *Sanctuary* and *City* should again be raised, and their Commonwealth utterly dissolved.

VERSE 24.

*Seventy Weeks are allotted for thy people, and for thy Holy City, to finish transgression, and make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to fulfil Vision and Prophecy, and to anoint the MOST HOLY.*

**S**eventy Weeks are determined or allotted ] That is, The Holy City shall again be restored, and Lxx weeks of years are allotted and limited for the continuance thereof, and thy people with it: and that for this end, that during the standing thereof, the *Messiah*, according to Vision and Prophecy, may come to expiate sin, and be anointed in his Kingdom.

The word *נִתְּנָה*, here translated *determined* or *allotted*, signifies properly to be cut or cut out, and so may seem to imply such a sense, as if the Angel had said to *Daniel*, Howsoever your Bondage and Captivity under the Gentiles shall not altogether cease, until that succession of Kingdoms which I before shewed thee be quite finished; yet shall God, for the accomplishing his Promise concerning the *Messiah*, as it were cut out of that long Term a certain limited Time, during which the Captivity of *Judah* and *Jerusalem* being interrupted, the Holy City and Commonwealth in some measure shall again be restored, and so continue till Lxx Weeks of years be finished.

Here I distinguish the beginning of the Times of the *Holy City* from the beginning of *Jerusalem*. For the *Holy City* is so called of the *Temple* as the principal part; and therefore the Time of the restitution thereof to be reckoned from the Time the *Temple* was builded: But by *Jerusalem* is understood (as appears in the next verse) the external buildings and walls of the City, which were not restored till some time after the *Temple* and *Sanctuary* was finished.

As for the impletion, all are now agreed, that the Beginning of these Weeks is to be reckoned from some Restoring either of the *Temple*, and that in the second, third, or sixth year of the Reign of some *Darius*; or of the *City*, in the seventh or twentieth year of some *Artaxerxes*, Kings of *Persia*. But it cannot be from *Darius* the First surnamed *Hystaspis*; for then they would come out long before the Birth of Christ. Nor from the First *Artaxerxes* surnamed *Longimanus*; for he was an hinderer of the work of the *Temple*, and forbade the building thereof, *Ezra* c. 4. à vers. 11. ad finem. Nor from the second *Artaxerxes* surnamed *Mnemon*; for so they would far over-reach the Destruction of *Jerusalem*. Therefore it remains that they be counted from *Darius* the Second surnamed *Nothus*; in the second year of whose reign the work of the *Temple*, after a long interruption, began to revive, *Ezra* 4. v. 24. *Hag.* c. 1, & 2. *Zach.* c. 1, &c. and in the sixth year of his reign was finished, *Ezra* 6. ver. 15.

Secondly, These Lxx Weeks are the Time allotted for the continuance of the *Holy City*, and therefore must they last as long as it lasted, and end with the end thereof.

O o o 3

But

But this cannot be, unless we fix their *Epocha* in the beginning of *Darius Nothus*.  
*Ergo*.

Which in the event is most true. For from the third year of *Darius Nothus*, when the work of the Temple (by the incitement of *Haggai* and *Zachary* renewed the year before) was now confirmed by a new Edict from the King to be finished, unto the Destruction of *Jerusalem* by *Titus*, are exactly 490 years, that is, *Lxx Weeks* of years fully compleat.

<i>Artaxerxes Longimanus</i>	} <i>An. Olympiadico</i>	352.	<i>Mens. Novembri,</i> or thereabout, for Winter was entered. <i>Thucyd. lib. 4.</i>
died (saith <i>Diodorus</i> l. 11.) <i>Olymp. 88. 4.</i> that is—			

<i>Ergo,</i> <i>Xerxes</i> ( who reigned next after him one year, <i>ex eod.</i> ) dying —	} <i>An. Olympiadico</i>	353. <i>Mens. Nov.</i>

<i>Sogdianus</i> also, who succeeded <i>Xerxes</i> , reigning but seven Months, <i>Darius Nothus</i> his <i>An. 1.</i> begins---	} <i>An. Olympiadico</i> <i>eodem,</i>	<i>M. Maio.</i>

<i>Annus 2. Anno Olympiad. 354,</i>	<i>M. Maio.</i>
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<i>Annus 3. Anno Olympiad. 355,</i>	<i>M. Maio.</i>
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In this third year of the King, and at the end of this *Olympiadical* year, in the beginning of *August* ( as may be supposed ) came forth the Edict of *Darius*, some ten months after *Zorobabel* and *Joshua* had begun to renew the work the year before, *Hag. 1. 14, 15.* And so much time ( half thereof being Winter ) may well be allowed for their enemies to hear of the work, to go see and do their best to hinder it; when they could not, to write and send unto the King, the searching of the Rolls, and obtaining a new Edict.

The Destruction of <i>Jerusalem</i> by <i>Titus</i> , I take as granted.	} <i>Anno Olymp. 845 finiente, 846 inente.</i>

The Edict of <i>Darius</i> , as is shewed.	} <i>Anno Olymp. 355 finiente, 356 inente.</i>

<i>Distantia</i>	490	490
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The account by years of *Nabonassar*, *ex Canone Ptolemai Astronomico.*

The last year, or year of <i>Nero's</i> death ( <i>June 9.</i> ) in <i>Ptolomie's</i> Canon answers to <i>An. 815 Nabonass.</i> <i>Ergo</i> , the year of <i>Jerusalem's</i> Desolation ( 2 years after ) is concurrent with—	} <i>An. 817 Nabonass.</i>	<i>finiendus in Augusto.</i>

The first of <i>Darius Nothus</i> , in <i>Canone Ptolemai</i> , answers <i>An. 325 Nabonass.</i> <i>Ergo</i> , the third year of <i>Darius</i> is concurrent with—	} <i>An. 327 Nabonass.</i>	<i>ordiendus à Decembri præcedent.</i>

<i>Differentia</i>	490
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Notwithstanding all this, I had rather begin the Account from the sixth year of *Darius*, in the Month *Adar*, when the Temple was quite finished, ( for then it first began )  
 The Temple was now finished in 4 years; which argues it was well forwarded before, and much I suppose in the days of liberty under *Darius Hyaspis*: For I take him to be that *Darius* mentioned *Ezra 4. 5.* and never to have hindered the building, but permitted the Jews to go on as their poverty would suffer them, which was but slowly.

began



began to continue, and not till then, ) although the Destruction of *Jerusalem* will then fall out three years and an half sooner, namely, when the last week is but half run out. And what if it do? The Angel as I conceive, tells us so much in the last verse, when he says, *That in the midst of a Week the Sacrifice and Oblation should cease, and the City be made desolate.* But how will the Prophecy be made good, if the *Seventieth Week* be not compleat? I answer, it should be observed (though it useth not to be) that the Angel reckons not by *single years*, but by *Weeks*. If he had said, there should be 490 years to the *Excidium* of *Jerusalem*; then indeed to make good the prediction, the City and Sanctuary must have been destroyed the last year. But when he says, there shall be *Lxx Weeks* allotted for the continuance of the *Holy City*, it is enough if it be made desolate in the *seventieth week*. For if those who reckon by *years*, when the year designed answers the Event, will not stand upon the compleatness of *months* and *days*; nor those who reckon any thing by *days*, upon the compleatness of *hours* and *minutes*: no more in the Angel's reckoning here by *weeks*, if so the number of the weeks be compleat, are the parts of a week to be exacted.

The Time of the Destruction of } *An. Olymp. 845. Mens. 6. August.*  
*Jerusalem*, as before-----

If the third of *Darius* began about }  
*May* or *June*, *Anno Olymp. 355.*  
 then the sixth year of his reign be- }  
 gins in *May* or *June*, *Anno 358.* } *An. Olymp. 359. Mens. 12. Feb.*  
 But the latter part thereof in *Fe-* } *or Adar.*  
*bruary* or *Adar*, when the Temple  
 was finished, falls in-----

<i>Distantia</i>	<i>Anni</i>	486.	<i>Mens. 6.</i>
That is just		69 Weeks and an half.	

The account by years of *Nabonassar*.

The time of the Destruction of } *Anno 817. Nabonass. Mens. 6.*  
*Jerusalem*, as before-----

If the third year of *Darius* No- }  
*thus* were for the first and greatest }  
 part concurrent with *Anno 327. Na-* }  
*bonass.* as is afore shewed; than his }  
 sixth year (in like manner for the }  
 first and greatest part) must con- } *Anno 331. Nabonass. Mens. 12.*  
 cur with *Anno 330.* But the head }  
 of the *Nabonassarean* year being then }  
 about the 5<sup>th</sup> of *December*, the lat- }  
 ter end of this sixth year in *Adar* or }  
*February* will fall in-----

<i>Distantia</i>	<i>Anni</i>	486	<i>Menses 6.</i>
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### VERSE 25.

*Also know and understand, that from the going forth of the Commandment to cause to Return and to Build Jerusalem, unto MESSIAH the PRINCE, shall be Sevens of Weeks; even threescore and two Weeks the Street shall be built again and the Wall, even in a streight of times.*

FROM the going out of the Commandment ] I take not this *Epocha* to be that of the whole *Lxx Weeks*, but a second Root of another and lesser period of time comprehended in them; whose beginning was to be after the *Lxx* were begun. and

and the end before they should be ended. The Root of this second Computation is described to be a time when two things should be done : A *Commandment* should go forth both *to cause to Return* and also *to Build*, not the Temple, ( for that should be done before ) nor some few houses only, but the whole *Area* or *Street*, and the Walls of *Jerusalem*, which should then be re-edified, though in a *streight of Times* ; that is, it should be such a time, when a Commission to cause the people to return and re-inhabite should be seconded with another, to build the Wall of *Jerusalem*, and the Plot within the Wall. For by *חֵירוֹ* here I understand properly that Circuit bounding out the limits of the City, whereon the Wall was builded, and anciently used to be marked out with a Plough earing a furrow round about. By *רָחוֹב*, which implies a *broad place*, I understand the *Area* or Plot of ground within, whereon the houses were to be builded. From such an *Epocha*, and a Commission thus characterized as ye have heard, must this second Computation be reckoned.

Unto MESSIAH the PRINCE ] That is, unto *Χριστὸς Βασιλεὺς*, Luke 23. 2. Mark 15. 32. or *Χριστὸς Κύριος*, as the Angel styles him Luke 2. 11. There is no exposition, no interpretation of any passage in this Prophecy could seem so harsh, but I would be content to admit it, rather than yield that by MESSIAH the PRINCE here named should be meant any other than CHRIST our LORD and Redeemer. For I am perswaded that the Church of *Israel* in the Gospel ( and from them the Apostles took it ) had no other place of Scripture, whence they did or could ascribe the Name of *Christ* and *Messiah* unto him they looked for, but only from this of *Daniel*: For there is no other Prophecy in all the Old Testament besides this where that Name is directly given him, but only by way of Type.

Shall be *Sevens of weeks* ; even *LXII weeks*. ] The numeral word *שבעה* I have here translated distributively, understanding by *שבעה שבועות* *Hebdomada septena*, that is, many seven Weeks, or, as our English handsomely expresth, *Sevens of Weeks* : the sense to be as if the Angel had said, As the whole time limited for the continuance of the *Holy City* from the first beginning to the last ending consisteth of many *Sevens of Weeks*, viz. *LXX Weeks*: so from this after-*Epocha* here mentioned unto MESSIAH should be likewise *Sevens of Weeks*, ( *plures septenniorum hebdomades* ) even *Sixty two Weeks of years*. For as in *LXX* are ten *Sevens of Weeks*, so in *LXII* are nine times seven wanting one ; and that little want makes no matter, there being eight whole *sevens* besides in that number, and you shall see in that which follows examples of the like. The Hebrews want those numbers which the Grammarians call Distributive or Divisive, *Terni, quaterni, quini, seni, septeni*, &c. which they most-what supply by repetition, as *שבעה שבעה* *septem septem*, but not always ; as may appear, 2 Sam. 18. 4. And all the people came out *למאות ואלפים* *ad centum & milia*, i. *centeni & mileni*, by hundreds and by thousands. 1 Kings 18. 4. Obadiah bid the Prophets of the LORD *איש במערה* *quingenta viros in spelunca*, id est, *quingagenos*, by fifty in a Cave. Gen. 6. 19. Of all flesh thou shalt bring into the Ark *שנים שנים* *duo, i. e. bina*, Twos ; and therefore afterward Chap. 7. verse 9. it is doubled *שנים שנים* *two and two* : yet of clean Beasts, whereof he was to take seven, there is an odd one. To these I add Ezra 1. v. 9, &c. This is the number of the vessels, ( to wit, of the House of the LORD which Cyrus by the hand of Mithredath numbred unto Sheshbazzar Prince of Judah ) *thirty Chargers of gold, a thousand Chargers of silver, twenty nine knives, thirty Basins of gold, silver Basins of a second sort four hundred and ten, and other vessels* *ארף* ( not *mille*, a thousand, but *millena*, Tremell. per *millia* ) Thousands, to wit, almost three thousand wanting but one hundred. Otherwise if we translate it as a Cardinal number [ *a thousand* ] the Summe will far exceed the Parts. For it follows in the next words, *All the Vessels of gold and silver were 5400*. But unless the last number be taken *divisive*, the particulars \* make but 2500 wanting one. Nor do I see

- 30 how this difficulty would otherwise be solved.  
 1000  
 29 Now whether these examples be sufficient to make probable the Translation which  
 30 I have given, I will not affirm ; let others judge : I propound it to the consideration  
 410 of the learned who can do it, without whose approbation I shall not satisfy my self.  
 1000 Yet thus much I am sure of ; that if this *שבעה שבועות*, which we are wont to translate *seven weeks*, could be well bestowed, the chiefest difficulty were taken from  
 2499 this Prophecy. For the *Threescore and two Weeks* alone counted from the *Epocha* here named, so well befits the distance from thence to CHRIST, that the Event seemeth to argue that they should be there fixed, and not reckoned from any other Beginning.



Moreover that שבעה שבועה should be a general expression of what in the LXII Weeks is after more particularly determined, may seem probable for these reasons.

1. Because the Angel ascribes no proper Event unto them; but having presently named the LXII Weeks, makes no farther reckoning of those other, but follows and dwells upon these only, as though the other were implied and contained in them.

2. Those who count them for XLIX years, and continue the LXII Weeks from the end of them to make up LXIX Weeks in all, can give no sufficient reason why they should be thus separated and divided asunder. For that which the followers of *Funccius* (who reckon from *Artaxerxes Longimanus*) assign to be done in seven Weeks of years (to wit, that during all that time *Jerusalem* with the rest of the Cities of *Judah* were building and repairing) is grounded neither upon Scripture nor other Story, but pure and mere conjecture. *Scaliger* finds (*Nehem.* Chap. 13. ver. 6.) that *Nehemiah* returned again to *Artaxerxes* his Court in the 32 year of his reign, and thence supposeth that the Building of the City, about which he was sent, was finished but the year before, and that to be the determination of those seven Weeks; there being then 49 years expired from the time the Lxx began at the Building of the Temple under *Darius Nothus*. But to make this good, he is fain to raise the *Epocha* of the Lxx so high in the reign of *Darius*, that they end before the destruction of *Jerusalem*. Besides, he seems not to be aware that these seven Weeks are by the Text to be counted from a time when a Commission came out to cause to return and to build *Jerusalem*, and not from the time of building the Temple. Nor does it follow, *Nehemiah* staid so long there, therefore the City was till then in building: Nay, what if the Text, rightly construed, imports not that *Nehemiah* in the 32 year of *Artaxerxes* returned to the Court, but rather, that obtaining new leave of the King, he came then to *Jerusalem* the second time, whence he had been long absent? For the particle כִּי (Chap. 13. ver. 6.) seems not to be taken rationally for [Quia,] but discretively for כִּי אֵם, id est, [Sed, Eut] as *Ezra* 4. 3. 2 *Sam.* 16. 18. *Gen.* 45. 8. and so that Text of *Nehemiah* to be read after this sense, And in all this time (saith he) I was not there; But in the 32 year of *Artaxerxes*, &c. I came to the King, that is, into his presence, to ask new leave; which after a little waiting he obtained. Nor is it very credible that the time he first set the King, Chap. 2. ver. 6. should be twelve years.

If therefore שבעה שבועים be granted to be a general expression of what the LXII Weeks more particularly determine, the way whereby it may be translated to such a sense is as I have before represented: yet is it not the only one; I can add two ways more. As first this; שבעה seven useth, we know, to be taken indefinitely for *plurimi, multoties*, &c. Thus שבעה שבועים would without any anomaly or novelty at all signify indefinitely [Many Weeks,] if it might seem probable, that in a passage of reckoning by definite numbers some numeral word may be taken indefinitely. The sense would be all one with that I have followed, viz. As the whole time limited for the continuance of the Holy City consisted of many Weeks, even Lxx Weeks; so also this lesser period contained therein, from the *Epocha* mentioned unto MESSIAH, shall be a time of many Weeks, even LXII Weeks. Another way, were it not somewhat harsh, might be this; The Hebrew Nouns of Cardinal numbers do sometimes substantivare, signifying their numbers in abstracto, like those Greek Numerals *Monas, Dyas, Trias, Tetras, Hebdomas*. So *Gen.* chap. 7. 10. chap. 8. 12. we have שבעת ימים & שבועת הימים, i. *Hebdomas dierum*: *Exod.* 34. 28. עשרת הרכבים, *Decas verborum, Decalogus*: *Gen.* 17. 12. בן-שמנת ימים, *Filius ogdoadis dierum*: *Iosua* 14. 2. השערה המטות, *Novenarius* or *Enneas tribuum*. If they be Substantives in statu constructo, were they not or may they not be so in absoluto? In the third Chapter and 19. ver. of *Daniel* שבעה in absoluto seems to be a Substantive having an Adjective joyned with it, חר שבעה, which we translate [one seven times.] If this therefore may be admitted, שבעה שבועים in our Text of *Daniel* will sound per Ellipsin conjunctionis, *Hebdomades & Hebdomas, Weeks and a Week*; the sense being all one with the former, saving that one Week is implied as singular from the rest, which may be that which the Angel afterward mentions ver. 27. If it were pointed שבעה שבועים, as by the consonants it might be, there would be no great question but it might be translated Weeks and a Week.

But if שבעה שבועים must needs import some limited time of 49 years, I would rather chuse to count the LXII Weeks from the same *Epocha* with them under *Artaxerxes Mnemon*, than from the end of them, and yet leave as probable a conjecture to be made of what was done in them, as those who follow *Funccius* from the other *Artaxerxes* do use to give.

I have

Whereforever besides in Scripture Seven Weeks are mentioned, the words are, שבע שבועות or שבעה שבועות

I have sometimes considered whether, if it be translated *seven Weeks*, those *seven Weeks* might not be applied as *rotundus numerus* to those *Fifty and two days*, *Nehem. 6. 15.* where it is said, *So the Wall was finished in the 25<sup>th</sup> day of the Month Elul, in fifty two days*; somewhat more indeed than *seven Weeks*, yet short of *seven and an half*, and so not regarded in account by *Weeks*. If this could be, then the reason of the Angel's division of weeks into 7 and 62 would be, because of diverse kinds of *Weeks* understood; the first of *days*, wherein the Wall of *Jerusalem* should be finished, the second of *years*, from thence unto the *Messiah*. If it seem impossible or unlikely that the Wall of the City should be repaired in so short a time, and therefore those words (according to *Junius*) to be meant of setting up the doors and bars only: I could say, first, that the Wall was not new builded from the foundations, but repaired upon the old ruins; Secondly, the speedy dispatch thereof was taken for a wonder, even by the Jews Enemies, whothereupon (saith the Text \*) *perceived that this work was wrought of our God*. So that, were there no worse scruple than this, it were easily answered; nor would examples \* be wanting to parallel with it, such as might make it seem at least possible. As that strange and speedy building of the Walls of *Athens* by *Themistocles*, after that *Xerxes* had demolished them, reported by *Diodor. Sic. lib. 11.* Yea, to come more near to the thing in question, *Josephus l. 6. c. 13. De Bell. Jud.* tells us, That *Titus*, dividing the work amongst his Army, begirt *Jerusalem* in three days space with a Wall of thirty nine Furlongs, and thirteen Bulwarks, to hinder the Jews excursions from within and all relief from without. What the materials were I know not, but he says it was a thing beyond all belief, and might have seemed to be a work of some Months. But leaving this digression, let us see the Computation and Impletion of our *LXII Weeks*.

\* Nehem. 6. 16.

\* That renowned Palace and Court of *Nebuchadnezzar*, within which were those *Pensiles Horti*, was finished (saith *Josephus*) in fifteen days. *Antiq. Judaic. li. 10. c. 11. in the Latine c. 13.*

### *The Computation and Impletion of the LXII Weeks.*

FROM the seventh year of *Artaxerxes Mnemon*, when *Ezra* had Commission to *cause to Return* and carry with him as many of the Jews as would to *Jerusalem*, *Ezra c. 7. ver. 7, & 13*: And from the twentieth year of the same *Artaxerxes*, when *Nehemiah* obtained leave to build *Jerusalem* the City of his Fathers Sepulchres, *Nehem. 2*: From both these Commissions, though thirteen years distant the one from the other, are by divine disposition unto MESSIAH the PRINCE *threescore and two Weeks*; from the first of *solar*, from the latter of *Lunar* years. For *LXII weeks*, or 434 *Lunar* years, are less than so many *solar*, as much as is between the seventh and twentieth of *Artaxerxes*. Which admirable concordance I cannot impute to chance, but ascribe to Divine providence so ordering it of purpose, that these two *Epocha's* and Commissions, *To cause to Return*, and, *To build Jerusalem*, might be as one and the same. And as the *Lunar* year is contained within the *solar*, and by it ordered and directed; so is the Period here from *Nehemiah's* Commission to *Build the City* contained and reduced to that from *Ezra's* Commission to *cause the people to return*.

In the last of these Weeks according to prediction was Christ our Lord anointed. In the beginning whereof exactly, between the first and second Pasleover after his Baptism, (when his Harbinger *John* had now finished his Message, and was cast in Prison; a time precisely and purposely noted in the Evangelical Story,) he first began to preach in *Galilee* the Gospel of the Kingdom, ordained his Apostles, and proclaimed himself to be the MESSIAH. After *John was put in Prison*, saith *Mark, 1. 14, 15. Jesus came into Galilee, preaching the Gospel of the Kingdom of God, And saying, Πεντηκωται ὁ καιρος, The time is fulfilled, (i. the last week of the sixty two weeks is come) and the Kingdom of God is at hand. From that time (saith Matthew c. 4. 17.) Jesus began to preach, and to say, Repent, for the Kingdom of heaven is at hand. This was that day whereof Christ himself said at Nazareth, that that Scripture was fulfilled, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, &c. and to preach the acceptable year of the Lord, Luke 4. 18, 19. This the time and place, whence S. Peter reckoned the beginning of Christ's Prophecy in his Sermon to *Cornelius*; That word (saith he) which was published throughout all *Judea*, and began from *Galilee*, after the Baptism which *John* preached, &c. *Acts 10. 37.**

In the third year of this Week (two years and an half after he began his Prophecy, and three years and an half after his Baptism) being made our Priest, he offered himself upon the Cross a Sacrifice for sin, was dead, buried, and rose again; then ascend-

Wherefore I would take that *Joh. 3.* from the 13. ver. to the 21. to be the Evangelist's own words interposed, and not the words of Christ to *Nicodemus*.



ed up into heaven to be installed, and to sit at the right hand of God, from thenceforth to reign until he hath put all his Enemies under his feet. But you will say, This was all performed four years before the 434 years (which is sixty two Weeks of years) were expired. I answer as before; The Angel reckons not by *single years*, but by *Weeks*, the last whereof should be *Messiah's Week*, as we have shewed it to have been. If the Angel had said, There shall be 434 years unto MESSIAH; then, to make good the prediction, MESSIAH must have been anointed the last year. But when he says, There shall be Sixty two Weeks unto MESSIAH; it is sufficient he was *anointed* the last Week. But how this Week will at length be compleat, we shall see in the next verse. But first let us demonstrate our Computation.

### Ezra's Commission.

*Darius Nothus* died (saith *Diodor. lib. 13.*) }  
in the same year, but a little while after the }  
Composition of the *Peloponnesian* war, (which } *An. Olymp. 372. finiente.*  
was in *May*) *Olymp. 93. 4.* that is ————

*Ergo,*  
The first of *Artaxerxes* begins about *August*, }  
and concurs with ———— } *An. Olymp. 373.*  
The seventh of *Artaxerxes* with ———— *An. Olymp. 379.*

N. B. If *Artaxerxes* had began before *August*, the number or date of his reign must have altered either in or between the first and fifth Month; but they are both of one year, *Ezra 7.* as also the first and the ninth, *Nehem. c. 1. c. 2.*

### Christ's Prophecy.

Christ our Lord was Baptized *Anno Olympiadio 805 inenunte*, about the Feast of Expiation, in the seventh Month *Tisri*, six Months after *John* began to baptize, and in that year natural and political, which began in the 15 of *Tiberius* towards ending, but was the 16 when he was baptized. For *John*, I suppose, began to preach and baptize in the first Month *Nisan*, (when the Summer was before him, and not when the Winter was to enter) in the 15 year of *Tiberius*, which ended *August* following. Now *John's* imprisonment was a year after the Baptism of Christ, namely, between the first and second Passleover after it, as is clear and evident by the Evangelical Story, *John c. 2. 23. c. 3. 22. & Chap. 4.* The Beginning therefore of Christ's Prophecy, which began at the imprisonment of *John*, *Mark 1. 14.* was *Anno Olymp. 806.* about the end (I suppose) of the same Month *Tisre* or *September*.

The beginning of }  
Christ's Prophecy } *An. Olymp. 806. Mens. 7.*

The Time of Ez- }  
ra's Commission — } *An. Olymp. 379. Mens. 7.*

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<i>Differentia</i>	<i>An.</i>	427 M.O. 61. weeks compleat.
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From hence *Mens. 7.* begins the last week: wherefore the Passion of Christ, at the Passleover, *Mens. 1.* firmly fixed by Chronological Characters in the 19 of *Tiberius*, *Anno Olymp. 808: Æra Christian. 33.* (that is, agreeable to the received Tradition, but three year and an half after his Baptism) will fall to be in the third year of the week; which is wholly to be compleat, *Ann. Æra Christ. 37.* when the 813 *Ann. Olymp.* shall be begun and current in *September*.

## VERSE 26.

*And after the threescore and two Weeks shall MESSIAH be cut off, and [they] none of his: Wherefore the Prince's people to come shall destroy the City and the Sanctuary, and the end thereof shall be with a flood, and unto the end of War desolations are determined.*

**A**ND after the threescore and two Weeks shall, &c.] That is, When the Threescore and two Weeks aforesaid shall expire and be fully compleat, (for to the word [after] supposes they must be) *MESSIAH shall be cut off*, not only from the living, by the death he should suffer upon the Cross, (for that was a little before) but from being any longer the King and Priest of that People; they refusing Him to be theirs, and he casting off them from being His, which is the meaning of the words following *וְאֵין לוֹ יְהוּיָה*, *And they none of his*: For *יְהוּיָה* is to be understood, that to the conjunction *Vau* may couple *similia tempora*, *וְאֵין לוֹ יְהוּיָה עָמוֹ*, *Et non erit ei populus ejus*, or *וְאֵין לוֹ יְהוּיָה*, *And they shall be none of His*. And for the Verb *כָּרַח*, that it signifies not only a cutting off from life, but also from reigning as a King, or from being a Priest; see for the first, 1 Kings c. 2. ver. 4. & chap. 9. ver. 5. 2 Chron. ch. 7. ver. 18. Jer. 33. 17. *לֹא יִכָּרֵחַ לְדָוִד*, &c. *There shall not be cut off to David a man to sit upon the throne of the House of Israel*: All which have reference to 2 Sam. c. 7. ver. 16. For the second, cutting off from the Priesthood, 1 Sam. 2. 33. to Eli, *And the man of thine whom I shall not cut off from mine Altar*. Jer. 33. 18. *Neither of the Priests the Levites יִכָּרֵחַ shall a man be cut off before me, to offer burnt-offerings, &c. and to do sacrifice continually.*

## The Computation and Impletion.

From the seventh year of *Artaxerxes Mnemon*, at the time of the Commission granted to *Ezra*, (*Anno Olympiad. 379.* as is already shewed) unto the fourth year after Christ's Ascension (*Anno Olymp. 813. Æræ Christianæ Dionysiacæ 37.*) are *LXII Weeks* of years, or 434 years fully compleat and expired. The next year after was Christ divorced and cut off from the Jews, and they *וְאֵין לוֹ* cast off from being His people; which may appear thus.

I begin and end these years in Tisri, or September, that so they may agree with that time of the Commission granted to *Ezra*, which I before supposed to have been about that month.

*Anno Æræ Christianæ. 33.*

Christ suffered upon the Cross, rose from the dead, and ascended into heaven. The Holy Ghost descended at Pentecost, 3000 converted, more added; the Apostles forbidden, but cease not to preach Jesus Christ. So this year ends about September.

*Anno Æræ Christianæ. 34.*

The number of Disciples much increased: Deacons chosen, and Steven one of them. *Act. 6. 1, 2, 3, &c.*

*Anno Æræ Christianæ. 35.*

Steven doth great wonders and miracles. The Word of God and the number of Disciples increaseth so, that a great company of the Priests were obedient unto the Faith. The Elders and people rage, and about the end of the year was Steven martyred. *Act. c. 6. ver. 7, 8, 9, 10, 11. chap. 7. ver. 1. ad finem.*

*Anno Æræ Christianæ. 36.*

Great persecution against the Church at Jerusalem. Saul makes havoc, *Act. c. 8.* whereupon the Disciples were scattered through the Regions of Judæa and Samaria, every where preaching the Gospel, ver. 4, 5. Of whose success the Apostles being informed, send Peter and John to Samaria, to lay hands on the new converts, ver. 14, &c. which done, and by the way preaching the Gospel in the villages of Samaria, they returned again to Jerusalem, v. 25.

*Anno Æræ Christianæ. 37.*

Those which were scattered upon the persecution of Steven proceed further, and travelled as far as Phenice, Cyprus and Antioch, having by the



the way preached the Gospel to the Jews at *Damascus* (how came they there else ?) Chap. 11. Which *Saul* hearing of, gets letters thither, to bring those he should find there of that way unto *Jerusalem*. But in his journey himself was miraculously converted and baptized, &c. *Peter* in the mean time was gone again from *Jerusalem* by *Lydda* unto *Joppa*, where he remained all this year at the house of *Simon* the Tanner.

The next year after ( *Anno Æræ Christianæ* 38. *Anno Olympiadicæ* 813. ) ( according as was foretold, *That after threescore and two Weeks were ended, MESSIAH should be cut off, and they none of his* ) when Christ had now one whole Week of years tendred himself unto his own people, and they not only refused him, but first by crucifying the Lord himself, and after that by persecuting his Messengers sent unto them, had made themselves unworthy of everlasting life ; *Peter* was taught by vision, that the Gospel of the Kingdom should be preached unto the *Gentiles*, and accordingly sent to preach it to *Cornelius* a Centurion of the Italian band, *Acts* 10. And here begins the Epoch of the Rejection of *Israel*, and the Calling of the *Gentiles*, which *S. Paul* speaks so much of *Rom.* 11.

True it is, the cutting off of Christ by death was before the last week was compleat ; but the cutting him off from being King and Priest of the Jews was not until after it was ended. Or if this cutting off here mentioned may not be extended to any other cutting off than by Death, yet the other part of the copulative sense, וְיִשְׂרָאֵל [ *And they shall be none of His,* ] was not fulfilled until the whole Week was ended.

Wherefore the PRINCE'S people to come, &c. ] עַם נְיִיר הַבָּא, *Populus MESSIÆ venturus, i. futurus*, The people that should be the People of Messiah the Prince, when *Israel* was rejected : so the Hebrews call *Seculum futurum* עוֹלָם הַבָּא ; whence *Mark* 10. ver. 30. *Luke* 18. 30. Αἰὼν ὁ ἐρχόμενος. *Eph.* 2. 7. Ἐν τοῖς αἰῶσι ἐπερχομένοις. According to which notion, *Apoc.* 1. 4. ὁ ὢν, καὶ ὁ ᾄων, καὶ ὁ ἐρχόμενος. *Vid. Psal.* 71. 18. *Esay* 27. 6. *Esay* 44. 7. וְאַחֲרָיוּת וְאַשֶׁר תִּבְנֶנָּה, *Vulgat. ventura & quæ futura sunt*. Thus I construe the Text, and understand by *Populus Principis futurus*, the people of the *Roman Empire*, where Christ was principally to have his Church and Kingdom whilst *Israel* should be rejected. *Cornelius* therefore the first Gentile converted was a *Roman Centurion*. *S. Paul*, who is called the *Apostle of the Gentiles*, went not beyond the bounds of this Empire. This was that *Οἰκουμένη* whereof Christ said, *Matth.* 24. 14. That before the Destruction of *Jerusalem* the Gospel should be preached ἐν ὅλῃ τῇ Οἰκουμένῃ in all the world ; as *Augustus* is said *Luke* 2. 1. to have taxed πάντων τῇ Οἰκουμένῃ, according as the *Romans* themselves used to call it *Imperium Orbis Terrarum*, &c. *Antichrist*, who was to \* sit in the Temple or Church of Christ, \* *2 Thess.* 2. sits in the midst of this Empire : whence it appears that the Church which Christ should have \* after *Israel* disclaimed him, should chiefly be in it. This People therefore, which \* *Whilft.* 1. was in *Israel's* stead to be the People of Messiah the Prince, should destroy the City and Sanctuary with such a Destruction as should like a Flood overwhelm the whole Nation, and as an unresistible torrent break down and wash all away before it. All which we know they did.

And unto the end of War Desolations are determined ] That is, Until the end of the Fourth Kingdom of the Gentiles, whose last period is that Time, Times and half a Time, whereof it is said *Dan.* 7. ver. 21, 25. that *Antichrist* the eyed and mouthed Horn should make War with the saints, and prevail against them ; and they shall be given into his hand until a Time and Times and half a Time : Until the end of this War the Jewish Desolations are determined. But of this more in the next.

## V E R S E 27.

Nevertheless he shall confirm a covenant with Many one week: and in half a week, being \* a Desolator, he shall cause the Sacrifice and oblation to cease, and that being over a wing of Abominations, and until the final time (even that which is determined) it shall continue upon the desolate.

\* Or, making desolation, &c. &c.

HERE the Angel tells us what should be done in the last Week, both of the first Computation and of the second, that is, the last of the Lxx, and the last of the LXII. And of this first, as coming first in time.

Nevertheless (saith he) he shall confirm a Covenant with Many one Week ] That is, Though the Body of the Jewish Nation should be cast off, and be ל'י' None of the people of the MESSIAH; yet for one whole week he should offer himself unto them, and gather many of them into the Covenant of the Gospel: And this Week was the last Week of the Threescore and two Weeks, which (as I shewed before) was wholly spent in preaching to those of the Circumcision. This therefore is as it were a Prolepsis, lest Daniel might think that none of his people should enter into the Covenant under Messiah. These Many therefore are that Remnant whereof S. Paul speaks Rom. 11. That, though Israel were cast off, yet was there A Remnant according to the election of grace; and therefore he limits the hardness happened unto Israel, by 'Απο μέγας, as not being universal.

And in half a Week, being a Desolator, he shall cause the Sacrifice and offering to cease ] A Desolator, מַשְׁמַד, a word which otherwise much troubleth the Translator; but being thus made a suppositum or Nominative case to the verb יַשְׁמַד, (which hath no other near it) it both much clears the sense, and retains its propriety of signification. Nor is the postposition of the Nominative case to the Verb against the use of the tongue; nor the trajection here so great, but the Latine will admit the same order of the words, viz. Et abolebit sacrificium & munus, atque erit super alam abominationum Desolator: or, Et abolebit sacrificium & munus, qui erit super alam abominationum, Desolator. Howsoever the Translation be, this Week the Angel now speaks of is the last of the Seventy, which should be but half run out when the Temple and City should be destroyed and the Legal service made to cease. For if we reckon (as I think we should) the Seventy Weeks from the sixth year of Darius Nothus, (when the Temple was finished,) the Destruction thereof by Titus will fall out (as is shewed) in the midst of the last Week; the whole half thereof, from the beginning till then, having been spent in warlike preparations and exploits, which ended with the burning and desolation both of City and Sanctuary.

Of those who end the Seventieth Week compleatly with the Destruction of Jerusalem, some seem so to understand this first part of the verse, as if the one Week here mentioned were the last of the Seventy, and the confirmation of the Covenant to be therein to respect only the first half thereof, wherein Christ made good his Covenant of preservation to the believing Jews, namely, (as I would explain it) by sending Cestius Gallus President of Syria, in the middle or fourth year of the last Week, about seven days to environ Jerusalem with an Army, for to be that sign and watch-word mentioned in the Gospel of the near approaching Desolation thereof, Luke 21. 20. that so those which were in Judea being warned might flee into the Mountains (of Arabia Petraea to Pella,) and deliver themselves from those days of vengeance and wrath upon their people: and in the other half of the Week which remained, he should cause the sacrifice and offering to cease, by sending Vespasian with that second and fatal Army which should bring those wofull and vengefull Desolations upon them.

As for the phrase of Confirming a Covenant, (if the rest suted well) it would be no straining to interpret it to be meant of preservation and exemption from a common calamity: For we have the like speech Gen. 6. 17, 18. where God having said to Noah, that he would destroy by the Flood every thing that breathed upon the earth; addeth,

But



But with thee will I establish my Covenant; and thou shalt come into the Ark, thou, and thy sons, and thy wife, and thy sons wives with thee, &c. Thus much of the Week and Half-Week: But for the Desolator who should cause the sacrifice and oblation to cease, whether and how it may be applied to Messiah himself, or otherwise construed, we shall better understand when the next is expounded.

And that [being] over a Wing of Abominations וְעַל כַּנְף שְׁקוּצִים, I think literally rendered, as was the former. If any man would also have the order of the words precisely kept, and therefore מְשַׁמֵּה, i. Desolator, to keep his station here, as in the Hebrew, he may render the words thus, He shall cause the sacrifice and oblation to cease, וְעַל כַּנְף שְׁקוּצִים מְשַׁמֵּה, And [commanding] over a Wing of Abominations [be] a Desolator or make Desolation; The sense is yet the same: Or thus, And over a Wing of Abominations [shall he be] who makes Desolation: All of them requiring nothing else but that so common Ellipsis of the Verb Substantive, which in some expressions of this language is perpetual. Now for the construing and expounding this and the rest which remains of this verse, I have always in mine eye that part of the Prophecy of our Saviour in the Gospel, *Matth. 24. 15. Mark 13. 14.* where he so expressly refers to this of Daniel, with an unwonted caveat not to pass it over slightly, Let him (saith he) that readeth, understand: which admonition as it implies the special need we have of our Saviour's Key to unlock it; so it may seem to intimate that neither the Septuagint before, nor the ordinary construction of their Rabbies then, had hit the meaning of this Scripture. Wherefore S. Luke relates not here (as Matthew and Mark do) our Saviour's words *verbatim*, but exegetically, of set purpose (so I am persuaded) expounding this place of Daniel, as will appear by that which follows.

Over a Wing of Abominations \* That is, An Army of Idolatrous Gentiles. Even the self-same which S. Luke saith Chap. 21. 24. *Jerusalem shall be troden down of the Gentiles*; who also expoundeth Wing by Armies; putting in stead of those words of our Saviour, [When ye shall see the Abomination of Desolation spoken of by Daniel the Prophet, stand in the holy place] these, \* When ye shall see Jerusalem compassed with Armies; and in both it follows, *Then let them which be in Judaea flee into the mountains.* The word כַּנְף Wing is of the Verb כָּנַף, (but once found in the Hebrew Scripture) which signifies according to the Chaldee and Arabick To gather together; besides, in the Arabick, *circundare, to environ or compass about*: Both significations sute well to an Army, and the latter, that which beleaguers and begirds a City or Fort besieged. Had S. Luke any reference to this, when he speaks of *Jerusalem compassed with an Army*? The Metaphor also of a Wing leans most this way, whether we consider their figure and motion being stretched out, or their posture when Birds of rapine sit couring over their prey. I will not say the Roman Eagle was here aimed at, though כַּנְף is used not only for *Ala* a Wing, but for *Alatum & Volatile* a Fowl or Winged Creature. It is sufficient that neither the nature nor name of a Wing is strange or unaccustomed to an Army. But how (will you say) will an Army of Abominations be made an Army of Gentiles? I answer, The Scripture in many places calleth Idols by the name of Abominations, that is, שְׁקוּצִים, & תועבות. So the Egyptian Idols (*Exod. 8. ver. 26, &c.*) are called the Abomination of the Egyptians. *Ezek. 7. 20.* the Jews are said to have made the Images of their Abominations, תועבות; *Jer. 7. 30.* to have set up שְׁקוּצִים, that is, their Idols in the House of the Lord. So *2 Kings 23. 13.* *Ashoreth* is called שְׁקָצ the Abomination of the Sidonians; *Chemosh* שְׁקָצ, the Abomination of the Moabites; but *Milchom* תועבה the Abomination of the Children of Ammon. Wherefore *1 Kings 11. 5, 7.* שְׁקוּצִים is by the Seventy thrice translated *Ἰδωλον* Idol.

This being a thing manifest, we are to observe further, That the Scripture useth also to express and imply under the names of the Gods the Nations themselves which worshipped them. The Lord threatned to scatter Israel among the Nations, and that there they should serve other Gods day and night, Gods, the works of mens hands, wood and stone, which neither they nor their Fathers had known: that is, they should serve them not religiously, but politically, inasmuch as they were to become slaves and Vassals to Idolatrous Nations, even such Idolaters as neither they nor their Fathers had ever heard of. Let it also be considered whether that of David, *1 Sam. 26. 19.* be not to be expounded after the same Trope: They have (saith he) driven me out this day from abiding in the inheritance of the Lord, saying, Go serve other Gods; that is, They have driven me to serve a Nation of another Religion. Yea, *Ezra 9. 14.* fitly to our purpose, the Strangers with whom the people of Israel had contracted affinity are called expressly עַמֵּי הַתועבות the people of Abominations, which the Seventy

\* Auth. oper. imperf. in *Matth. Hom.* 49. initio hanc expositionem ad Petrum refert. Hec & Petrus apud Clementem exponit.

\* Verse 20.

*Deut. 4. 28.*  
*ch. 28. 64. Jer.*  
*16. 13.*

render *Λαοὶ τῶν γαιῶν*, the people of the Lands, that is, Gentiles. And where we read in the first verse, *The people of Israel, &c. have not separated themselves from the people of the Lands according to their Abominations, &c.* it is the same phrase with that of Moses, *Cattel after their kind, creeping things after their kind*, that is, the several kinds of cattel and of creeping things; so the people of the Lands according to their Abominations, is the several kinds of Idolaters of the Lands about them. And thus we have shewed that כנף שקוצים the Wing of Abominations is as much as כנף עמי an Army of people of Abominations, that is, of Gentiles and Worshipers of Idols.

But who is this Desolater, or Maker of Desolations, who should command over this Wing of Abominations, and bring these Gentiles against the Holy City? I answer, The words in the Original stand indifferent to be applied either to the Roman General, or Messiah; but I could not render them so indifferently: For if I render them, *And in half a Week a Desolater shall cause the sacrifice and offering to cease, and that (being) over a Wing of Abominations, or, Over a Wing of Abominations (shall he be) who makes desolation*; this Desolater would then seem to be some other than Messiah, that is the Roman General. But render them as I do, *And making desolation (or being a Desolater) he shall cause the sacrifice and offering to cease, and that, &c. or, He shall cause the sacrifice and offering to cease, and [commanding] over a Wing of Abominations, be a Desolater*; either way of these they will have reference to MESSIAH the Prince, who is the Person meant in the words immediately before, [He shall confirm a Covenant with many one Week.] And this I most incline to, that so the Person spoken of may be the same throughout: and a reason also appears of that addition, That this Desolater should be over an Army of Abominations: For if a Foreign General were only meant, what needed this Addition? what other Army could such a one lead but Gentiles? But that Messiah himself should command over an Army of Idolaters, this needed a special intimation.

And surely the Roman Army, though an Army of Abominations, was in this service the Army of Messiah. So the Parable aiming at this Prophecy tells us *Matth. 22. 7.* When the King heard how spitefully they entreated his Messengers who came to tell them the Wedding, whereunto they had been bidden, was ready, *He was wroth, (saith the Text) and sent forth HIS Armies, and destroyed those Murtherers, and burnt up their City.* Whence it is, that the coming of this desolating Army of the Romans is called the coming of Christ, *James 5. Weep and howl ye rich men (he writeth to Jews) for the miseries that shall come upon you — for you have heaped up goods for the Last days*; that is, (according to *Oecumenius*) when the End of your State is a coming, and the Romans spoil you of all: which is expressed in the seventh verse by Christ's coming, *Be ye patient (saith he) until the coming of the Lord, (he speaks to the believing Jews whom the rest persecuted;) and in the next, Stablish your hearts, for the coming of the Lord draweth nigh: He meaneth (saith Oecumenius) τῇ Ῥωμαϊκῇ ἐφοδῶν, καὶ τῇ ὑπὸ τέττων ἀρχμαλωσίαν τῶν Ἰουδαίων, the expedition of the Romans, and their carrying away the Jews \* captives into all Nations.* So he takes that of *John chap. 21. 22. If I will that he stay till I come*, that is (saith he) ἕως τῆ ἀλώσεως Ἱερουσαλὴμ, till the Destruction of Jerusalem: and proves that this Coming of Christ is ἡ τῆ Ἱερουσαλὴμ πανωλεθρία, the destruction of Jerusalem, by that of *Malachi Chap. 3. 1, 2. Behold, the Lord shall come, and who shall abide the day of his coming?* And thus would I understand that *Heb. 10. 37. For yet a little while, and He that shall come will come, and will not tarry.* Messiah therefore himself seems to be that Desolater here meant, who should command over an Army of Abominations when he came to destroy the City and the Sanctuary.

Thus it appears our Saviour's citation in the Gospel is not of the very words of Daniel in this passage, but of the sense only summarily expressed; and that *Βδέλυγμα ἐρημώσεως* is to be expounded שְׂמֵחַ אֲשֶׁר מְשַׁח, *Bdeulygma ef' w' esetai o poiwn t' erhmwsu*, The Abomination, or Abominable Army, over which he should be who should make desolation. As for the Seventy, or whosoever else (for *S. Hierome* doubts) translated this Book, if their Translation here were originally as we now have it, and not translated thither out of our Saviour's words in the Gospel, they seem to have accommodated the place, though of unlike construction and circumstance of sense, unto two other places, *Chap. 11. 31. Chap. 12. 11.* where some such kind of Abomination is mentioned, and likewise the participles מְשַׁח & מְשָׁח: But in all three of them, not well understanding what subject these Participles included, they contented themselves only to express by ἐρήμωσις or αφανισμός a general relation of

desolation

Verse 1.

Verse 3.

\* Luke 21. 24.



desolation in the abstract, which might be diversly interpretable, otherwise it is not possible by any alteration of the points to express their Translation *verbatim* out of this place, unless ד'ק'י'פ'ש were in *statu constructo*, as it is not.

And until the final time (even that which is determined) it shall continue upon the desolate ] Here I have chosen to translate the verb ת'ת'ת'ת' continue, as the Targum renders it Jer. c. 7. 20. & c. 42. 18. and the Vulgar here *perseverabit*, as a Metaphorical signification taken from a continued pouring of water. It is the Feminine Gender, and therefore to be referred to a Feminine *suppositum*, which I take to be א'ל'א' *Ala*. This wing of Abominations, that is, metonymicè, the Desolation wrought by it, or foreign possession brought in by it, should continue upon the Desolate until the final time which was determined should be accomplished. Or those Gentile people of the Roman Empire, by whom Jerusalem was destroyed, should continue their dominion and possession, either of the place or desolate inhabitants once thereof, until that final time be accomplished. Whether this or that suits best, the meaning in S. Luke's language is thus expressed; *The Jews shall be carried captive over all Nations, and Jerusalem trodden down of the Gentiles until the times of the Gentiles be fulfilled*: that is, (as was said before) until the Monarchies of the Gentiles should be finished. For these times of the Gentiles are that last period of the Fourth Kingdom prophesied \* of, a Time, Times and half a Time; at the end whereof the Angel swears unto Daniel, chap. 12. 7. *That God should accomplish to scatter the power of the Holy people*. This is that Fulness of the Gentiles, which being come, S. Paul tells us, *The Deliverer shall come out of Sion, and all Israel shall be saved*. And the Angel in *Apoc.* 10. 6. renews the same oath to S. John, which he swore before to Daniel, *That when these Times (N. B.) should end and be no longer, the mystery of God should be finished, as he had declared to his servants the Prophets*. Amen.

Luke 21. 24.

\* Dan. 7.

Rom. 11. 26.

## A P P E N D I X.

**A**Lthough I think that preciseness of days is not to be much stood upon, when the Events and their Times do in the whole answer to Prediction: yet have I been so curious as to enquire whether the Desolation of the City and Sanctuary (to be in the middle of the seventieth Week) were fulfilled to a very day or not. And, as I think, I have so found it, very near, if not altogether.

For Anno Judaico 3344. *Æræ mundi Scaligerianæ* 3533. (the year the Temple was finished) Neomenia Tisri, according to the Jews Calendar, fell upon the 9 of September Calendarii Juliani, Feriâ 1. Cyclo Solis 12. Literâ Dominic. G.

Ergo Neomenia Adar was Feb. 4. Fer. 2. Cyclo Solis 13. Literâ Dominicali F. So the 3 of Adar (the day whereon the Temple was finished, Ezra 6. 15.) will be the 6 of February. From whence to the 8 of August (whereon the Temple was fired, and two days after consumed) are exclusive 182 days, that is, half a year *ad unguem*.

But this year (according to the Judaical Calendar) was *Annus Embolimeus*, and so had two Adars; which of them the Scripture meaneth is doubtful. But the Neomenia of the second Adar was March 5. Feriâ 4. So the 3 day of this Adar was the 7. of March: From whence to the 8. of September (the day whereon the City was fired) are exclusive 184 days, which is a day or two too much. But it is more than probable that the Jewish Calendar was not in Darius his time so exact, nor the Moon's motion so well known, but the New Moon might sometimes anticipate the beginning of their Months a day or two.

Howsoever those who begin their reckoning from the 2<sup>d</sup> year of Darius, as Scaliger doth) cannot from the 24<sup>th</sup> day of the 6<sup>th</sup> Month (Sept. 16.) (which the Prophet Haggai names, chap. I. v. ult. for the day whereon the work began) shew their compleat Seventy Weeks so exactly terminated upon any Event remarkable during the whole time of the War. For as for the destruction of Jerusalem it self, they come not near it by whole years.

## Of the Opinion of Funccius.

**F**UNCCIUS his computation of the Lxx Weeks from the seventh of *Artaxerxes Longimanus* ( whence to Christ's Passion he finds just 490 years ) hath three great and unavoidable inconveniences.

1. That it ends the 70 Weeks ( which by the Text were allotted for the *Holy City* ) long before the times of the *Holy City* were fulfilled.

2. That this *Artaxerxes* might not be *Artaxerxes* the Hinderer of the Building of the Temple, but that second *Artaxerxes* that gave Commission to *Ezra* and *Nehemiah*, they are fain to bestow the names of *Ahasuerus* and *Artaxerxes* mentioned *Ezra* 4. upon *Cambyfes* and the counterfeit *Tanixarces* or *Smerdis* ( whom others call *Sphen-dates* ) the *Magus*, without any ground in Scripture or prophane History, nay, against probability. For if *Ahasuerus* be *Cambyfes* ( as by order he should be ) and *Artaxerxes* be *Smerdis* the *Magus*, how will that business in the days of *Artaxerxes* (*Ezra* 4. 7. ) besit the 7 Months reign of *Smerdis* ? Or if preposterously ( as some will have it ) *Ahasuerus* be that *Smerdis*, what needed the Holy Ghost so precisely to mention the \* *Beginning of his reign*, if he reigned but seven Months in all ? Secondly, Neither *Cambyfes* nor *Smerdis* can be *Ahasuerus*. For *Ahasuerus*, *Esther* 3. 7. ( and why should we feign any other *Ahasuerus* of *Persia* than the Scripture describeth, and so diligently distinguisheth from *Ahasuerus* the *Mede*, as if there had been then no other ? *Esther* 1. 1. ) reigned at least twelve years, whereas *Cambyfes* reigned but seven years, and *Smerdis* but so many months.

3. They cannot shew how 69 Weeks, or 62 Weeks added to 7 Weeks, ( for they have no other way ) are determined upon *Messiah* the Prince ; since they out-reach his Nativity, and end 7 years before his Passion ( which was in the 19 ) and therefore three years at least before *John's* Baptism, which was in the 15 of *Tiberius*. Wherefore neither beginning nor ending, neither part nor whole of the sixty and ninth Week can point us out any time of the manifestation of *Messiah*.

בתחלת  
מלכותו  
Ezra 4. 6.



## REGNUM ROMANUM

E S T

## REGNUM QUARTUM DANIELIS.



**R**egnum hic intelligo, non pro eorum sensu qui diversas Rerumpublicarum formas diversis vocabulis distinxere; sed notione prisca, cui & Sacri Codicis stylus assuevit, quaque non Unius duntaxat imperium, sed & Optimatum status, & Populi dominatio comprehenditur. Nam apud prisca secula quosvis Rerumpublicarum Summates, quacunque regiminis formâ, *Reges* nuncupârunt, sive Uni fuerint & Monarchæ, sive Plures ejusdem potestatis consortes summæ rerum præfuisent. De Gentium usu si quis indicium aliquod aut exemplum requisierit, *Homerum* adeat, cujus ut alia præteream, qui mihi nuperrimè legenti occurrebat locus non gravabor adducere. Is verò est *Odyss.* 6. ubi de *Alcinoo* Rege ad Procerum concilium eunte, *Egrediebatur*, inquit,

— μετὰ κλειτὸς βασιλῆας

Ἐς βυλῶν, ἵνα μιν κάλειον Φαίηκες ἄγχοι,

*Ad Inclytos Reges, ad Concilium, quod ipsum vocârunt Phæaces Generosi.* Audi hîc Procerum Senatum *Regum* cognomine insignitum; ut non immeritò *Cyneas Pyrrhi* Legatus (teste *Plutarcho*) hero suo retulisse fertur, *Senatum Romanum multorum Regum confessum sibi visum esse*, βασιλέων πολλῶν συνέδριον.

Sed profanorum Scriptorum testimonia conquirant alii; Nos in argumento sacro Sacræ Scripturæ usum videamus. Et primò quidem animadversione dignus mihi videtur *Abimelechi* sermo ad *sechemitas*, *Jud. cap. 9. vers. 2.* eos quasi ab Optimatum imperio in hunc modum dissuadentis; *Utrum, inquit, melius est vobis, An ut Regnum habeant in vos septuaginta viri, omnes filii Jerubbaalis; an verò ut Regnum habeat in vos vir unus? Philisteorum* quoque Regimen Aristocraticum fuit, & penes quinque Satrapas, qui à civitatibus suis nominantur, *Jos. 13. 3. Azzathæus, Asdodæus, Ascalonæus, Gathæus, & Ekronæus*; quorum tamen *Gathæus* Satrapa, ad quem *David* confugit, in primo libro *Sam. cap. 21.* מלך גת Rex *Gathi* vel *Rex Gathæus* non semel \* dicitur, cùm ad id usque temporis Regni rationem minimè mutatam fuisse tam frequens quinque istarum Satrapiarum mentio indicat. Mitto quòd Urbium singularum Rectores & quasi Consules etiam alibi *Reges* nominari videntur. Mitto quòd omnes in universum Orbis terrarum Politicæ, ut alibi, ità *Matthæi 4. vers. 8.* βασιλείαι manifestè nuncupentur, cùm *Diabolus Christum* Servatorem tentaturus, ei in montem sublimem assumpto ostendisse legitur omnia mundi Regna & gloriam eorum. Magis prope ad rem nostram facit, quòd *Joanni* in *Apocalypsi* Septem Bestiæ Romanæ Capita (in quibus *Consules, Tribuni, Decemviri, Dictatores, Pontifices*) totidem *Reges* interpretatur Angelus, (hoc est) tot *Summates*, penes quos vicibus suis *Majestas* erat *Regnantis Populi Romani*. Quapropter etiam *Daniel Quarto Regno*, quod hoc ipsum *Romanum* esse contendo, plures *Reges* seu *Regias* potestates attribuit, quando istius Regni descriptioni subjicit, *In diebus* (inquit) *istorum Regum suscitabit Deus* Dan. 2. 44. *cæli Regnum quod in secula non destruetur*: hoc est, temporibus *Reipublicæ* istius *multi-regiæ* suscitabitur *Regnum Christi* in secula duraturum.

Sciendum igitur est statum *Romanum*, capitibus utcunque varium admodum, corpore tamen unum fuisse. Atque ut *Daniel*, propter multifórmem capitum varietatem, *Quartam* hanc *Bestiam* nulli in terris Bestiæ assimilare potuit; ità neque unitas Cap. 7. *Regni Romani* ex capitibus æstimari potest aut debet, sed ex unitate *populi regnantis* super orbem terrarum. Civitas enim una eadèmq; sub tam multifórmi *Majestate* regnabat super *Reges terræ*, ut *Joannes* \* loquitur, unde *Caput orbis & Urbs orbis Domina* Audiebat. Atque ex istis facile cernere est, quàm malè obtinuit usus, ut quatuor ista *Danielis* Regna quatuor *Monarchiæ* nuncuparentur. Ut enim de Romano taceam, de quo nunc lis est; certum est *Græcorum Regnum*, de quo nemo dubitat \* Apoc. 17. quin

\* Et quatuor  
reliqui Jer. 25.  
vers. 20.  
כל-מלכי  
ארצם

quin Danielis Regnis accenseri debeat, post Alexandrum ampliùs Monarchiam non fuisse, sed in plures Reges dispersitum.

Dixi satis quid *Regnum* mihi sit, & quid *Romanum*.

Sequitur jam ut *Danielis Regna*, quid sint, cùrque ità nominentur, breviter ostendam. *Danielis* igitur *Regna* dico quatuor ista Regna, seu Regnorum seriem, quam primò ex Nebuchadnezzaris Babylonii somnio de statua quadruplicis materiæ Daniel divinitus edoctus exposuit, Dan. cap. 2. de iisdemque postea Daniel ipse quatuor Bestiarum sibi oblata visione plenius ab Angelo eruditus est, Dan. cap. 7.

Est autem Quaternio iste Regnorum Danielis (quod imprimis observari velim) Chronologia quædam Prophetica, non tam Annorum quàm Regnorum intervallis distincta, ubi Regnorum in præcipua orbis terrarum parte, simul Ecclesiam & populum Dei complexa, sibi invicem succedentium serie, monstratur tempus quo Christi Regnum à tot seculis promissum & primum \* inchoandum sit, idemque demum certis temporibus \* consummandum.

\* A. 3. 2.

A.

Et primum quidem Vaticinium, quod *Imaginis* est five *Statuæ*, utrumque Regni Christi momentum designat, tam inchoandi, quàm olim consummandi: Alterum verò, quod *quatuor Bestiarum* viso adumbratur, ad alterum tantum illius momentum intendit, quando, omnibus hostibus devictis, universa mundi Regna Christi imperio & legibus subjicientur; *Oportet enim eum Regnare* (teste Apostolo) *usque quò omnes inimicos supposuerit pedibus suis*, 1 Cor. 15. 25.

Hujus autem Prophetiarum harum inmeta intuenda discriminis ea ratio est, quòd utrumque illud Regni Christi momentum non consummandi tantummodo, sed etiam inchoandi, & hujus quidem ad solas Gentes, pertinebat, id quod rejectione & obduratione Judæorum indè ab initio Christianismi huc usque satis ab eventu comprobatum est.

2.

Hinc igitur quæ Nebuchadnezzari, homini scilicet Gentili, visio oblata est, ea utrumque designabat Regni Christi momentum. At verò ad Judæos alterum duntaxat momentum (quo consummandum est Regnum Christianum) pertinebat. Nam *Hierosolyma calcabitur à Gentibus donec impleantur tempora Gentium*, Luc. 21. vers. 24. & *occupavit eos ira eis τέλῃς*, 1 Thess. cap. 2. vers. 16. Quando verò *Plenitudo Gentium introierit, tunc totus Israel salvabitur*, ad Rom. c. 11. v. 25, 26. Idcirco quæ Danieli ipsi homini Judæo visio ostensa, illud tantum Regni Christi momentum, quasi in hujus rei Mysterium, spectare debuit.

Jam ex his quæ dicta sunt ratio quoque elucet, quare ex omnibus mundi Regnis quatuor hæc sola selegit Spiritus Sanctus, quorum fata tam insigni ornaret Prophetiâ; nempe quia ex his solis inter omnia mundi Regna Periodus temporum ejusmodi contexti potuit, quæ rectâ serie & ordinatâ successione perduceret ad tempora & momenta Regni Christi. Non verò quia nulla istis paria Imperia, forsân & aliquibus majora, per omnia secula orbis visurus esset. Nam neque Saracenorum olim, neque hodie Turcarum, neque Tartarorum Regna ditionis amplitudine Persico aut Græco, puto nec Assyrio, quicquam concedunt; imò, ni fallor, excedunt. Fatendum est nihilominus unumquodque ex quatuor istis Regnis, vel quod minimum est, ità esse comparatum, ut meritò summis & præcipuis Orbis terrarum Imperiis annumeranda sint; ut quorum omnium potestas non unius populi ambitu, sed plurimarum Gentium & Nationum Imperio terminaretur; unde Statua Nebuchadnezzari ostensa ampla, excellenti splendore & terribili formâ describitur, & Danieli Bestiæ quatuor magnæ emari ascendentes apparuere.

His ità ad Problematis intellectum expositis, venio ad Argumenta quibus firmissimè me assertum ire confido, *Regnum Romanum esse quartum Regnum Danielis*. Et primum quidem sic habet.

## ARGUMENTUM I.

*Quo rerum potiente Christi Regnum jam olim cæptum est, illud est quartum Regnum Danielis: At Regno Romano rerum potiente Christi Regnum cæpit: Ergò.*

Major ex Daniele constat, qui quarto Regno in statua Nebuchadnezzaris descripto subdit, *In diebus autem Regum istorum suscitabit Deus Cæli Regnum quod in secula non destruetur, neque populo alieno relinquetur. In diebus Regum istorum*, vel, ad verbum,

In



*In diebus illorum Regum illorum*, id est, *quarti Regni temporibus*, quod, ut dixi, *multi-regium* erat futurum : vel, si cui hoc minus placuerit, *Temporibus Regum istorum*, hoc est, constante adhuc, & nondum absolutâ aut peractâ, quatuor istorum Regum seu Regnorum serie. Alterutra interpretatio necessaria est, & utrâvis idem planè obtinebo, Christi Regnum suscitatum iri aliquo ex quatuor istis Regno nondum elapso, sed adhuc rerum potiente : illud verò cum *Tertium* certum est non fuisse, necessariò *Quartum* erit. Id quod adhuc evidentius ex Somnio ipso confirmatur. Regnum enim Christi (Daniele interprete) est *Lapis iste excisus sine manibus*, id est, sine ope humana) qui *Imaginem percussurus erat ad pedes ipsius ferreos & luteos*, adeoque comminueret illos ut locus is non est inventus amplius, cap. 2. vers. 34, 35. At verò qui potuit Lapis *Imaginem percutere ad pedes*, nisi saltem pedes isti mansissent adhuc cum Lapis è monte excindebatur?

Minor quoque, Romanis imperantibus (non Græcis aut Persis) cœpisse Regnum Christi, non minus est manifesta. Quid enim? Annon nascente Christo *tota Terra censebatur* ab Augusto? & non tantum Judæi, sed & Joseph ipse cum Sponsa Maria, Luc. 2? Annon eodem prodente decimo quinto Tiberii Cæsaris, Baptismus & initium prædicationis Jesu Christi? Et quid voluit vox illa Christi, *Date Cæsari quæ sunt Cæsaris*? Quid illa Judæorum Christum Regem respicientium, *Non habemus Regem nisi Cæsarem*? nisi ut sciamus Romanos solos, non verò Græcos aut alios, tunc rerum potitos.

Item - P. 35.  
sub Pontio Pilato Præsidente Rom.

Et priusquam hinc abeam, facere non possum quin admoneam, hoc, de quo loquimur, tempus illud esse de quo Paulus ad Hebr. 1. 2. ait, *Deum ULTIMIS DIEBUS locutum esse nobis in Filio*; itémque ad Galatas cap. 4. 4. *Postquam venit PLENITUDO TEMPORIS, emisit Deum filium suum, factum è Muliere*; denique ad Eph. 1. vers. 10. *notum fecisse nobis Deum Mysterium voluntatis suæ, ut in dispensatione PLENITUDINIS TEMPORUM omnia in Christo recolligeret, tum quæ in cælis sunt, tum quæ in terra*: Nimirum ἐχάτοι ἱστοί χεῖνοι, illud πλήρωμα τοῦ χρόνου, & πλήρωμα τοῦ καιροῦ nihil aliud in N. T. designant quàm ultimi Regni tempora in hac serie Danielis; tum quòd hujus Regni tempora Quaternionis istius revera sunt ultima tempora; tum quòd Regno hoc ultimo Quaternio Propheticus plenitudinem suam sortitur, seu plenum numerum.

Item  
1 Cor. 10. 11.  
Ἔτις ὅτι τὸ πᾶν  
ἀνθρώπου αἰῶνα  
κατασκευασμένον  
ἔστιν  
Item  
Eph. 2. 26.  
Νῦν δὲ ἀπὸ τῆς  
(ἐκείνης) Χει-  
ρὸς) ὅτι συν-  
τελέσθη τὸ αἰ-  
ῶνα. — At  
συντέλεια τῆς  
αἰῶνος  
Matth. 24. i-  
tem 28. & c.  
13. aliud est,  
viz. Finis du-  
rationis mundi  
vel Finis hujus  
seculi in quo  
versamur, non  
seculorum de  
quibus Daniel.  
\* Cap. 2. v.  
34, 35.

## ARGUMENTUM II.

*Quo demum absoluto & abolito consummabitur Regnum Christi, illud est quartum Regnum Danielis: At Regno Romano semel exacto & abolito consummabitur Regnum Christi: Ergo.*

Majoris veritas evidentissima est ex utraque Danielis Prophetia. De Somnio Nebuchadnezaris: \* *Vidisti (inquit) usquedum excisus est Lapis sine manibus, & percussit Imaginem super pedes ipsius ferreos & luteos, ut comminueret eos. Ità abstulit ea ventus, & nullus locus inventus est eis. LAPIS autem qui percusserat Imaginem effectus est MONS magnus, adeò ut impleret totam terram.* Hoc est, ipso Daniele interprete, *In diebus Regni quarti suscitabit Deus cæli REGNUM* (hic est *Lapis iste è Monte excisus*) *quod in secula non destruetur, quòdque populo alteri non relinquetur, (ut prioribus scilicet Regnis factum est: ) sed comminuet & consumet omnia ista Regna; ipsum autem stabit in secula*: Hoc est, *Lapis Regni Christi jam à pluribus seculis ex Monte hujus Mundi excisus, tandem cum tempus à Deo decretum advenerit, exterminatis, & abolitis penitus, quæ huc usque vigent, Imaginis hujus partibus novissimis, seu postremis; Ipse, qui hucusque Lapis duntaxat fuerat, & quidem offensionis, tunc evadet in Montem Ingentem, implebitque totum terrarum orbem.*

Alterâ verò Prophetia, quâ Quaternio iste Regnorum quatuor Bestiarum visione adumbratur, hujus rei demonstrationem suppeditat planè invictam. Nam ibi de quartæ Bestiæ seu Regni quarti postrema Dynastia, quæ sub *Cornu isto monstroso* futura erat, cui & *Oculi erant & Os loquens grandia*; de hoc, inquam, *cornu* affirmatur, quòd *Bellum cum Sanctis gesturum erat, eisque prævaliturum; usquedum veniret Antiquus dierum, & judicium daretur Sanctis excelsorum, tempusque veniret quo Regnum possiderent Sancti*: id est, ut statim subdit, *donec Regnum Dominatusque & Amplitudo Regnorum sub toto cælo dabitur populo sanctorum excelsorum; cujus Regnum erit perpetuum, & omnia Dominia ei servient & auscultabunt.* Dan. 7. 20, 21, 22, 27. Potuitne quidquam

quidquam apertius dici, quo probetur ultimi Regni dynastiam ultimam eousque permanfuram, donec hæc omnia de Regno Sanctorum, quodcunque illud sit, compleantur?

Jam de Minore propositione, quod scilicet Romano Regno semel exacto & abolito consummabitur Regnum Christi, ex N. Test. facilis est probatio. Nam ab abolitione Antichristi consummabitur Regnum Christi: Ità Paulus 2 Thess. 2. 8. *Et revelabitur sceleratus ille, quem Dominus absument spiritu oris sui, & abolebit splendore adventus sui*; vel, (ut Syrus) *interficiet eum Revelatione adventus sui*. Ità quoque ex Apocalypsi constat ad septimæ, id est, ultimæ Tubæ clangorem permanfurum Antichristum; quæ semel clangente, *sunt voces in celo magnæ, Facta sunt Regna mundi Domini nostri & Christi ejus, qui regnabit in secula seculorum*: id quod Angelus his verbis paulò antè prædixerat clangente Tubâ septimâ, *consummatum iri Mysterium Dei, sicut annuntiavit servis suis Prophetis*, c. 10. v. 7. cum c. 11. v. 15. At verò Antichristus exoriturus erat ex Imperio Romano, ejusque pars futura. Paulus 2 Thess. 2. 7. *Jam peragitur Mysterium Iniquitatis, tantum qui nunc detinet, [detinebit] usque dum è medio sublatus fuerit* (id est, Romæ Imperator) *& tunc revelabitur sceleratus ille*. Et Joannes apertissimè Apoc. 17. affirmat futurum *Antichristum* unum ex septem capitibus septicipitis Bestiæ, cui urbs illa magna infidebat, quæ (Joannis scilicet ævo) *Regnum habebat super Reges terræ*. Si jam *Urbs* illa *Roma* sit, *Bestiæque* ista *Romanum Regnum*, (quod apud omnes, (credo) saltem veteres, in consensu est) erit tunc *Antichristus*, utpote caput istius Bestiæ Postremum, pars Regni Romani; Ergoque *Regnum Romanum* durabit ad consummationem Regni Christi, quod, præter hoc, nullum quod in Serie Danielis successionem habere potest pertinet unquam. Id quod Sole meridiano clarius est. Imò (ut hoc tanquam superpondium adjiciam) *Antichristus* iste Novi Testamenti ipsissimum est *Cornu monstrosum* Danielis, penes quod ut Ille ultimam quartæ suæ Bestiæ Dynastiam prædixit futuram, ità quoque Joannes sub *Antichristo* suo sive *Pseudopropheta* ultimam Regni Romani Scenam peragendam esse. Quodque de *cornu* suo prodigioso Daniel, *Gerebat bellum cum sanctis, & prevalebat eis*, cap. 7. vers. 21. idem Joannes de suo Monstro, *Datum est ei* (inquit) *bellum gerere cum sanctis, & eos vincere*, Apoc. 13. 7. Daniel *cornu* suo attribuit *os loquens GRANDIA*, & quod *verba adversus Excelsum loqueretur, & sanctos ejus contereret*, cap. 7. vers. 8, 11, 20, 25. Idipsum Joannes de suo perduto refert; *Datum est ei os loquens magna & blasphemias, & aperuit os suum ad Blasphemandum adversus Deum, ut convitiis afficeret Tabernaculum ejus, & eos qui in celo habitant*, cap. 13. vers. 5, 6. *Ex ungue Leonem*, quod dici solet. Neque mores tantum, sed & tempus Tyrannidis ad amissim convenit. Quod enim Daniel de *Cornu* portentoso, *Tradentur* (inquit) *sancti in manum ejus usque ad tempus, tempora, & dimidium temporis*; idipsum Joannis de *sanato* isto & *redivivo* Bestiæ Romanæ *Capite*; *Data est* (inquit) *illi potestas agendi* (seu, ut nonnulla exemplaria habent, *bellum gerendi*) *mensēs quadraginta duos*, vers. 5. cap. 13. Annon menses XLII sunt tres anni cum dimidio, id est, *Tempus, tempora, & dimidium temporis*? Ecce autem capite precedente vers. 14, non rem tantum, sed & ipsa verba Danielis: *Mulier*, (inquit) id est Ecclesia, regnante Antichristo fugit à conspectu Serpentis in desertum, ubi aleretur per *tempus, tempora, & dimidium temporis*.

Idem ergò prorsus est Danielicæ Bestiæ *cornu prodigiosum* cum *Antichristo* Joannis in Apocalypsi. Et quoniam utrumque duraturum sit ad consummationem Regni Christi, sequitur Regnum Romanum, cujus pars postrema est *Antichristus*, esse ipsissimum quartum Regnum Danielis, cujus itidem pars extrema est illa *prodigiosa Cornu* Dynastia. Frustra enim sunt qui *Cornu* istud aliud à *Bestia*, è cujus capite enascitur & pars est, Regnum esse volunt. *Cornua* enim *potestates* tantum, *Bestiæ* verò *Regna* distinguunt.

### ARGUMENTUM III.

*Quod occupavit Regnum Tertium, eidemque successit, est Quartum Regnum Danielis: At Regnum Romanum occupavit Regnum Tertium, (nempe Græcorum) eidemque successit: Ergo.*

De Majore nullus dubitandi locus, quin illud quartum fuerit quod tertium proximè secutum est, eidemque successerit. De Minore itidem patet ex Historia, Quicquid eousque



eousque restabat de ditione Regni *Græcorum*, id omne *Romanis* armis & Imperio cessisse. Prædixerat autem Daniel Regnum *Græcorum* à primi Regis *Alexandri* morte finibus suis diminutum iri, neque eâ ditionis amplitudine Regnatos successores ejus atque ipse iis reliquerat. Verba sunt cap. 8. vers. 22. *Effraeto Hirci cornu magno*, (qui eodem interprete est *primus Rex Græciæ*) *quatuor Cornua pro illo*, hoc est, inquit, *quatuor Regna ex [ea] gente assurrectura sunt; sed non cum robore illius*. Item cap. 11. v. 4. *Frangetur Regnum ejus*, (nempe Regis potentis *Alexandri*) & *dividetur in quatuor partes cæli; sed non posteritati ejus, neque secundum Dominatum ejus quo dominatus fuerat*. Et hoc innuere volebam eo quod dixi, *quicquid eousque restabat de ditione Regni Græcorum*: nequis fortè (quod non neminem fecisse scio) requiratur ut ad Indos usque propagetur Imperium Romanum, quartum Regnum alioquin non futurum.

Illa autem Regni *Græcorum* per *Romanos* occupatio ineunda est à morte Antiochi Epiphanis, quando, Perseo ultimo Rege Macedonum ab Æmilio Consule devicto, Macedonia primum Regni Græcanici Caput in Provinciam redacta est, atque ita cum reliqua ferè Græcia in Imperii Romani Jura concessit: nec inde quieverunt Romani, donec, continuis quasi victoriis usi, reliqua, sive capita sive cornua, penitus subegerant. Ab hac igitur Græciæ occupatione putandum est initium Regni quarti, non ab ultima, quæ Ægypti fuit, devictâ Cleopatrá. Nam ubi Regnum Græcanicum primum exortum est, ibi fatum quoque suum & excidium accepisse æquum est existimare. Unde videmus Prophetam nusquam Regnum *Græcorum*, quamvis de Regibus ejus singillatim egerat, ultra Antiochum Epiphanem produxisse: quia nimirum ab eo tempore Romanus ordinem suum capesserebat in Quaternione Prophetico; atq; idcirco qui secuti sunt Asiæ aut Ægypti Reges, eorum rationem in hac Regia Chronologia deinceps non habendam esse. Imò, quod observari volo in ipso Prophetæ textu, Tyrannis Antiochi expressè statuitur in fine Regni *Græcorum*, c. 8. v. 23. *בְּאַחֲרִית מַלְכוּתָם*. In fine Regni ipsorum (id est *Græcorum*) *exsurget Rex durus facie, & intelligens anigmata*, &c. Is, scilicet, de quo in visione dicit, quod usque ad Principem exercitûs cælestis magnificaret se, & jugem cultum tolleret, & abjiceret habitaculum sanctuarii illius, &c. v. 11.

Vide Lactant.  
lib. 7. cap. 15.  
Subiata Carthagine, quæ tam diu annula Romani Imperii fuit, manus suas in totum orbem terrarum marique porrexit, &c.

Et hucusque quidem Argumentum hoc mihi optimè processit, nec usquam impingere visum est. Non est tamen dissitendum habuisse olim *Porphyrimum*, & habere etiam qui nostro primum ævo, contra totius Ecclesiæ inde ab initio per tot secula consensum, opinionem *Porphyrianam* ab inferis revocarunt, quod disputationi huic opponant: *Græcorum* nimirum Regnum non unum, sed duo esse Regna; Alterum ipsius *Alexandri*, quod tertium est in Quaternione prophetico; Alterum successorum ejus, quod quartum est & ultimum Regnum Danielis. Regnum igitur Romanum, tanquam fabulâ jam transactâ superveniens, ab hoc numero penitus excludendum esse.

Contra hanc interpretationem sic insurgo. Quod unicâ Bestiâ adumbratum est, id unicum est Regnum, & non duo Regna; scilicet alioquin unica Bestia esset duæ Bestiæ; quod ab omni ratione alienum est. Jam verò omne Regnum *Græcorum*, tam *Alexandri* quàm successorum ejus, unicâ Bestiâ adumbratur. Ergò, &c. Minorem leges apud Daniele cap. 8. vers. 20, 21, 22. *Aries* (inquit Angelus) *bicornis quem vidisti, sunt Reges Mediæ & Persiæ: Hircus autem ille villosus est Rex Græciæ; Cornu autem magnum interjectum oculis ejus est Rex PRIMUS*. (Audin' hic Regem primum? at Rex primus & Reges secundi non de diversis dici possunt Regnis, sed uno eodémque.) Pergit; *Atque hoc effraeto, quod consurgent quatuor pro illo, quatuor Regna ex gente sunt assurrectura, sed non cum robore illius*. Hic clarissimum est *Alexandrum* cum successoribus suis fuisse unius ejusdémque *Hirci cornua*; ideoque unius Regni potestates. Ecquis jam dixerit Bestiam & cornua ejus esse duas Bestias? Me judice, ipse merebitur illis annumerari, nè tertia desit Bestia.

At, inquit, potuit Prophetæ aut Spiritus Sanctus, quod hic unum facit Regnum, ideoque unâ figurat Bestiâ, alibi tamen pro arbitrio duo facere, & duabus adumbrare Bestiis.

Sed respondeo, Non arbitrii res est, sed veritatis, ut unum sit duo & duo unum: neque Deus potest efficere ut cornu cornu sit & nihilominus Bestia. Unitas Regni in ipsa rei veritate posita est, à signo non pendet. Si igitur hoc verum est, unicum esse Regnum, & non duo, tum falsum erit duo esse Regna, & non unum; ut qui alterutrum affirmaverit, alterum sine mendacio affirmare nequit. Et quorsum quæso Prophetia, quæ duo in principio Regna representasset, postea in unum confunderet? Nam si omnino id factum fuisset, non sine ratione factum fuisse credendum est. Taceo quod in ipsa

cap. 7.

ipsa quatuor Bestiarum visione, quò adversarii, dum effugium parant, respiciunt, Tertia Bestia Pardo similis, quæ ipsis satentibus ad Regnum *Græcorum* aliquatenus pertinet, & alas quatuor in dorso habet, itémque capita quatuor; quæ, quid (quæso) aliud sunt, saltem capita, quàm quatuor Regni istius Satrapia, in quas post mortem primi Regis dissipatum erat? Num hîc quoque dicere audent, quatuor Pardi capita esse aliam & diversam à Pardo Bestiam?

His denique omnibus illud tanquam Palmarium adjungam, quod jam in superioribus demonstravi, nimirum quarto Regno adhuc superstite exoriturum esse Regnum Christi, à quo tandem in pedibus suis fictilibus percutiendum sit, & penitus abolendum. At verò quicquid erat Regni *Græcorum*, diu ante natum, nedum regnantem Christum, penitus est extinctum; ut ibi quoque probatum est.

Quoniam autem sententiæ hujus authores *Prodigiosum* quartæ Bestiæ cornu exponunt de *Antiocho Epiphane*, (neque enim de ullo alio exponere potuerint, omnes licet ingenii nervos intenderint) scire pervelim, quomodo sic visioni Propheticae sua constabit Veritas, quæ non tantum ex visione ipsa facile colligitur, sed interpretatione Angeli expressè & disertis verbis affirmatur, *Cornu istud bellum gesturum cum Sanctis, iisque prevaliturum, usquedum venerat Antiquus dierum, & judicium daretur Sanctis, & tempus veniret quo Regnum possiderent Sancti*. Namque Antiochus iste Epiphanes mortuus est annis quatuor minus ducentis ante passionem Christi, id est, multò pluribus quàm Regnum *Græcorum* duraverat à morte Alexandri ad eundem Antiochum Epiphanem. Hoccine est *bellum cum Sanctis gerere usquedum veniret Antiquus dierum*, & regnum Sanctorum constitueret? Sed jam manum de tabula: & quamvis longè plura adferri possunt, hæc tamen sufficient Quæstioni tum explicandæ tum demonstrandæ.



## REVELATIO ANTICHRISTI

Sive

De Numeris DANIELIS, MCCXC, MCCCXXXV.

Cap. 12. vers. 11, 12.

*Quò spectent; Eousque nempe Mysterium Extremorum Temporum, ejúsque  
qui tunc rerum potiretur, clausum & obsignatum fore;  
deinceps resignatum iri.*



T hoc adstruam; primò submovendum est præjudicium sententiæ *Brough-  
toni, Junii* & sequacium, qui hosce Numeros calamitatis *Antiochianæ* an-  
gustiis includere, ejusdémque terminos & metas, nec aliud quidquam,  
designare volunt. Quod ut absq; omni contextûs fundamento faciunt, (neq;  
enim illic scopus iste vel uno verbulo innuitur) ità tam manifestè contra  
historiæ rei que gestæ fidem, ut mihi non exiguam admirationem habeat, tot illius sen-  
tentiæ admiratores fautoresque hætenus reperiri potuisse.

Priorem enim Numerum, dierum 1290, à pollutione Templi ad Diploma illud  
*αὐτονομίας* Judæis 2. Mac. 11. 27. concessum, supputant. Alterum verò, dierum 1335,  
ab eodem principio ad ipsius *Epiphanis* mortem.

Sed rem gestam omnimodo pervertunt, & bis falluntur insigniter. Nam primò,  
Diploma illud datum est non ab *Epiphane*, sed ab *Eupatore* filio post mortem Patris,  
nedum, ut isti statuunt, ante mortem ejus. Vide locum Maccab. Deinde, à Pollu-  
tione Templi, neque ad *Antiochi* mortem, neque ad Diploma *αὐτονομίας* intercesserunt  
plusquam triennium, & quatuor ad summum menses, id est, non ampliùs diebus 1200;  
quod hæc ratione ostenditur.

Repurgatio Templi facta est tribus a Pollutione annis exquisitè evolutis anno utiq;  
Regni Græcorum 148, die 25 mensis Casleu, qui, Josepho teste, (nec dubitationi  
locus est) respondet Appellæo Macedonum. Videtis 1. Macc. 4. 52. Joseph. Antiq.  
lib. 12. cap. 11.

Huic *Antiochum Epiphanem* non quatuor ampliùs mensibus supervixisse constat;  
cùm nempe eodem anno (putà ab Autumno incipiendo) mense Xanthico fato jam  
concessisset, rerumque potiretur *Eupator* filius; utpote à quo, illo mense, die 15,  
*αὐτονομίας* diploma (in quo de Patris sui morte testatur) Judæis indultum fuerat.  
Vide 2. Macc. 11. v. 23, 33. Atqui in anno Macedonico sive Syro-Græcorum Xan-  
thicus mensis ab Appellæo sive Casleu consecutione quartus est. Ecce enim mensium  
Macedonicorum seriem ab Autumno.

1. Hyperberetæus.
2. Dius
3. APPELLÆUS. *Heb.* Casleu.
4. Audynæus.
5. Peritius.
6. Dystrus.

7. XANTHICUS. *Heb.* Nisan.
8. Artemisius.
9. Dæsius.
10. Panemus.
11. Lous.
12. Gorpæus.

Ergò *Antiochus Epiphanes* Repurgationi Templi ultra quartum mensem non fuit  
superstes.

Ut autem fons erroris obstruatur, quo factum est ut *Antiocho Epiphani* vita adhuc  
ulteriùs prorogaretur, illud mente probe tenendum est. *Annos Græcorum* sive *Seleuci-  
darum*, quibus Author primi Libri Maccabæorum utitur, Judæorum more, inchoari  
à Verno mense Xanthico sive Nisan; *Annos* autem *Alexandræos*, quibus utitur Author  
secundi Libri Maccabæorum, (*Alexandrinus* ipse) inire ab Autumno sequenti, id est,  
ab Hyperberetæo. Hinc factum est, ut cùm anni prioris Libri sex mensium inter-  
vallo posterioris antevertant initium, necesse fuerit, quoties res gesta in æstivalem  
anni semestrem inciderit, ut Liber posterior priori annos uno minùs numeret; quod  
illis qui rem non satis attendissent fraudi fuit. Nam alioquin diligenter conferenti,  
illud

illud de diverso anni initio indubium erit. Vide *Petavium* Rationarii Temporum Parte secundâ Lib. 3. c. 13. pag. 219. qui accuratè confert. Consule quoque *Sethum Calvisium* Isagog. Chronolog. c. 43.

Quare cùm 2. Maccab. (c. 11. 23, 33.) *Antiochus* mortuus habeatur Anno Græcorum 148, in primo autem (cap. 6. 16.) anno 149, illud necessariò colligitur, eum mense Xanthico ineunte mortem obiisse. Neque enim citiùs potuit, cùm nondum Annus 149 Græcorum à vere incepisset; neque seriùs, cùm quindecimo Xanthici Filius, eo jam mortuo, Rescriptum Judæis dedisset. Imò & illud quoque sponte sequitur, nondies 45, prout sententiæ *Junianæ* adstipulatores sibi persuadent, sed 13 tantùm, aut 14 ad summum, inter *Antiochi* mortem & Rescriptum αὐτονομίας intercedere potuisse; ità ut eò jam \* *gemini hujus numeri* interstitium accommodari non possit.

\* Scilicet Diff.  
ferentia inter  
1290 & 1335.

Ut hæc omnia clarè & citrà difficultatem cognoscantur; Quinquennalis intervalli seriem, dispositis continuè cujusque Anni, tum à Vere tum ab Autumno inchoati, mensibus, (adscriptis quoque suis locis quæ huc conducant eventibus) ob oculos tibi (Lector) ponendam duxi, ut ipse rem totam visu dijudices.

Anni Græcorum à Vere 1. Mac.	Anni Græcorum ab Autumno 2. Maccab.	Anni Græcorum à Vere 1. Mac.	Anni Græcorum ab Autumno 2. Maccab.
145	XANTHICUS Artemisius Dæsius Panemus Lous Gorpiæus	148	XANTHICUS _____ _____ _____ _____ _____ _____ _____ _____ _____ _____
	HYPERBERETÆUS Dius		HYPERBER. _____
	APPELLÆUS Cassu		APPELLÆUS
	Audynæus		_____ _____ _____ _____ _____ _____ _____ _____ _____ _____
	Peritius		Templum Re- purgatum 1. Macc. 4. 52.
	Dystrus		148.
	XANTHICUS		XANTHICUS
	Artemisius		_____ _____ _____ _____ _____ _____ _____ _____ _____ _____
	Dæsius		Antiochi Epipha- nis mors; & Diplom. αὐτονο- μίας per Eupat. eod. mense. 1. Macc. 6. 16. 2.
	Panemus		Macc. 11. 33.
146	Lous	149	HYPERBER. _____
	Gorpiæus		APPELLÆUS
	HYPERBERETÆUS Dius		_____ _____ _____ _____ _____ _____ _____ _____ _____ _____
	APPELLÆUS		XANTHICUS
	Audynæus		_____ _____ _____ _____ _____ _____ _____ _____ _____ _____
	Peritius		149
	Dystrus		Intra hoc seme- stre Eupat. cum exercitu Hie- ro-solymam ve- nit contra Ju- dam: sed paulò post pacem fe- cit.
	XANTHICUS		1. Macc 6. 20 2. Macc. 12. 1.
	_____ _____ _____ _____ _____ _____ _____ _____ _____ _____		150
	HYPERBERETÆUS		HYPERBER.
147	APPELLÆUS		APPELLÆUS
	_____ _____ _____ _____ _____ _____ _____ _____ _____ _____		_____ _____ _____ _____ _____ _____ _____ _____ _____ _____
	Templum profan. 1 Macc. 1. 54.		_____ _____ _____ _____ _____ _____ _____ _____ _____ _____
	145		_____ _____ _____ _____ _____ _____ _____ _____ _____ _____
	Primus An- nus Templ. prof. exit.		_____ _____ _____ _____ _____ _____ _____ _____ _____ _____
	146		_____ _____ _____ _____ _____ _____ _____ _____ _____ _____
	Secundus Annus Tem- pl. prof. exit.		_____ _____ _____ _____ _____ _____ _____ _____ _____ _____
	147		_____ _____ _____ _____ _____ _____ _____ _____ _____ _____
	_____ _____ _____ _____ _____ _____ _____ _____ _____ _____		_____ _____ _____ _____ _____ _____ _____ _____ _____ _____
	_____ _____ _____ _____ _____ _____ _____ _____ _____ _____		_____ _____ _____ _____ _____ _____ _____ _____ _____ _____
	_____ _____ _____ _____ _____ _____ _____ _____ _____ _____		_____ _____ _____ _____ _____ _____ _____ _____ _____ _____



Ex istis jam satis liquere arbitror geminum hunc numerum (quæcunque tandem ejus mens sit dicenda) cladi Religionis Judaicæ per *Antiochum Epiphanem* nullò modo adaptari posse. Quid igitur hîc restat quàm ut Diebus istis (prout alibi solet) Annos totidem significari putemus? Neque ad triennalis quadriennalisve paulò minùs intervalli, quinimo ad longinqui temporis eventum aliquem (quicquid tandem id fuerit) exitu suo designandum pertinere.

Illud Judæi animadvertentes, tot annos (de initio tamen numerationis incerti) ad Messia sui adventum (quod unicè in votis habent) fluxuros arbitrati sunt; non hodie solum, sed jam à multis retro seculis: unde factum, ut re temere in calculum datâ, aliquoties vanâ spe delusi sint, imò bis *Pseudo-Christorum* laqueis irretiti.

Anno enim quinto Imperii Leonis (ait Theophanes Author Lib. 21. Histor. miscel. cap. 16.) id est, Anno Æræ Christianæ 720. apparuit quidam Syrus *Pseudo-christus*, & seduxit Hebræos, dicens se esse Christum. Credibile est huic imposturæ captatam occasionem ex calculo horumce Danielis Dierum, ab excidio Hierosolymitano sub Rege Zedechia à quo ad Annum Christi 705 fluxerunt Anni 1290. Aberratum est in Computo annis quindecim, quod leviusculum est.

Iterum tempore *Maimonidis* circa annum Christi 1130. exortus est alius *Pseudo-messias* seu Messia Prodigus, *David, El-David* dictus, quem Rex Persiarum decolari fecit. Supputârunt dies Danielis à prophanatione Antiochi; unde ad Christi annum 1123. sunt itidem anni 1290. neque hîc multum in calculo, licet in re ipsâ nihil, aberratum fuit.

Vide Epist.  
Maimonidis  
apud Buntorf.  
in *synthesi* Thesauri  
Gram. &  
Helvicum.

Simili fundamento innixus videtur R. *Abraham*, qui Messia adventum prædixisse fertur In Annum Christi 1466. ducto videlicet posteriori numero Prophetico ab Anno Christi 131, quo *Adrianus* in loco ubi Templum Domini steterat, *βδελυγμα ἐρημώσεως*, putâ Delubrum *Jovi Capitolino*, exstruxit. Indè enim ad annum Christi 1466 numerantur ad amissim anni 1335. Sed nullus tunc, quod sciam, apparuit qui se pro Messia vendicaret.

Ex Christianis autem quotquot de Annis censent, non diebus, iis ferè in eo cum Judæis convenit, quòd ut illi *Numeros hosce* ad Primum Christi adventum, ita isti saniore fide ad secundum referunt; vel (quod non multum interest) ad Judæorum collectionem, quam ipsi quoque Judæi sperant, sed in Epocha statuenda omnino laborant; imò quædam hîc supponunt neque Textui neque Rationi satis congrua. Sed qui sententias eorum particulariùs scire volet, ex ipsis petat. Mihi eas ultrâ referendi non est animus, ut nec refellendi.

Quin meam quoque symbolam in numerum interpretationum conferre liceat, quam virorum doctorum judiciis lubens submittam.

Sic igitur statuo: Eventum quem *geminus iste Numerus* exitu suo designat, nec esse Adventum Christi, nec Restaurationem Israelis; quinimo Vaticinii de temporibus quarti Regni novissimis, seu *Antichristi*, (quo Angelus Dan. 12. 6. *קץ הפלאות* finem mirabilium retulerat) Resignationem; eousque putâ, quid illis occultaretur, quòve pertinerent, etiam cum impleri cœperint, ignorandis. Hunc esse *Numerorum istorum* scopum, fidem tibi faciet *Angeli & Danielis* hoc capite Dialogus; quem sic ex Textu repræsentò, intellectu sanè persacilem, modò illud ex capite septimo memineris, Quartæ Bestiæ, seu Regni, tempora extrema seu novissima esse intervallum illud *TEMPORIS, TEMPORUM, ET DIMIDII TEMPORIS* Cornu oculato attributum: de quo item Regno Cornuq; Angelus iterum post *Epiphanis* historiam (quâcum Scriptura Regnum tertium semper terminare \* solet) superiore capite finiente disseruerat; ut itâ nimirum temporis rerumq; gestarum seriem à Persica Monarchia, unde inceperat, ad Resurrectionem usque & Secundum Christi adventum perduceret. Sed ausculta Dialogum.

ANG. Tu verò, Daniel, claude verba, & obsigna librum usque ad tempus *FINIS*; tum autem discurrent multi, & crescet scientia.

DAN. At quousque erit *FINIS* iste rerum mirabilium quem indigitas?

ANG. Quoad Tempus, Tempora, & Dimidium Temporis, (id est, quoad erunt Regni Quarti tempora illa extrema, jam antea tibi à me indicata, quæ sunt Tempus illud *FINIS* quod tibi inculco: utique \* cum consummata fuerit dispersio manûs \* Dan. 12. 7. populi sancti: (quod nempe ad finem illorum temporum futurum est) consummabuntur universa ista.

DAN. Ah! Domine mi, nihilo magis intelligo. Audio quidem nomenclaturam Novissimorum temporum: Sed quid sibi velit nomenclatura isthæc, adhuc juxtâ cum ignarissimis scio. Dic igitur mihi, quæso, explicatè, quid sit Res ista Novissimorum temporum; Temporis, Temporum & dimidium temporis, *מָה אַחֲרֵית אֵלֶּה*.

Q q q 2

ANG.

\* Vide Dan. 8.  
23. Nempe quia  
tunc Regnum  
quartum seu  
Romanum coe-  
bi cæpit, subju-  
gata sibi Adac-  
deni R. qui  
tertiū caput.

ANG. Abi, Daniel, quoniam res ista clausa est & obsignata usque ad Tempus ipsum FINIS. Tunc purificabunt se, dealbabunturque, & constabuntur multi; Et impiè quidem agent impiè, neque intelliget Impiorum quisquam; sed Sapientes [rem hanc] intelligent.

A tempore verò quo oblatum erit jube sacrificium, positâque Abominatio desolationis, (illa scilicet quam tibi paulò antè exposui) erunt [ad tempus referendi mysteria] Dies 1290. Beatus qui expectat & pertingit ad Dies 1335.

Tu verò abi usque ad FINEM; nam quiesces & stabis in sorte tua in Fine dierum, id est, in Fine temporum istorum novissimorum, quando scilicet multos è dormientibus in pulvere terræ expectatos iri \* modò audivisti.

\* Vers. 2.

#### De Epocha Numerorum.

Calculi Prophetici scopo sic ostenso & perspecto, Epochæ quoq; illius scènere-mur lucem, vel potius reddamus à Spiritu Sancto accensam; eâ constitutâ & firmatâ, postea complementi Prophetiæ historiam exhibituri.

Epocha igitur Calculi Prophetici, juxta characterem ab Angelo datum, est Templi Hierosolymitani ab Antiocho Epiphane profanatio; & quidem convenientissimè, ut ità Typus Antichristi ad Antichristi manifestationem nos manuducat. De ea enim profanatione Angelus in hoc ipso Vaticinio paulò ante egerat, nec aliam hic Ablationem jugis sacrificii & Abominationem desolationis, sed eamque quam ibi descripserat, intelligi debere, arguunt primò verba utrobique eadem: hîc מִסַּחַת הַזֶּבֶחַ וְהַתִּמְרִי וְהַתְּנִיחַ שֶׁקִּיז שָׁמָּה Dan. 12. 11. illic וְהַתִּמְרִי וְהַתְּנִיחַ וְהַזֶּבֶחַ שֶׁקִּיז שָׁמָּה Dan. 11. 31. Atqui ultima desolatio Hierosolymorum ad finem LXX Hebdomadum, quam nonnulli volunt Angelum sibi Epocham Numerationis hîc statuere, secus aliisque verbis prædicitur. Deinde, quòd à ratione prorsus alienum sit, neque cordato cuiquam, saltem qui rem expenderit, probabile videbitur; Angelum, Ablationis jugis sacrificii, & Abominationis desolationis, tanquam rei Prophetæ, quocum verba faciebat, jam notæ, mentione factâ, non ad eam respicere quam paulò antè (continuatâ adhuc oratione) descripserat; verùm eâ transultâ, ad aliam, de qua ante \* triennium scilicet eidem vaticinatus fuerat. Cui, inquam, hoc ut verisimile persuadebitur? Hoc igitur fixum ratumq; esto, Calculi Prophetici Epocham esse Profanationem Epiphanianam. Atque hinc mihi, Lector, Demonstratio consurgit hujuscemodi: Si Profanatio Epiphaniana sit hujus Numerationis Epochâ, ea verò non possit (ut ostensum est) Cladis istius durationi applicari; necessariò sequitur Dies hîc in Annos convertendos, & de longinqui temporis Eventu aliquo capiendos esse: Qui quàm probè & ad amissum Prædictioni respondeat, jam faxo intelligas.

\* Tempus anno primo Darii Medici, cum præfens Angeli colloquium (in quo de Abominatione Epiphaniana inter alia agit) habitum sit anno tertio Cyri.

#### De Eventu.

PRIOR numerus à Profanatione Epiphaniana numeratus exit ad Annum Domini 1123.

POSTERIOR ad Annum Domini 1168.

Sed cum Peccatum illud desolationis (חֲפֵזַת שֶׁמֶשׁ ut appellatur Dan. 8. 13.) ultra sexennium duraverit; haud incommode à singulis ejus Annis duci potest Calculi prophetici initium, atque ad totidem annos in exitu terminari. Anni autem, quos jam posui, à medio Sexennii numerantur, quando Jube sacrificium sublatum est, Anno ante Æram Christianam 167.

#### Fama πῶδες & Oraculi implendi.

ANNO 1106 (inquit Urspergensis apud Baronium) Paschalis Papa ordinavit processionem in Galliam Cisalpinam, ubi & Consilium celebrandum mense Octobri indixit. Dum in itinere positus Florentiam pervenisset, de ADVENTU ANTI-CHRISTI proximè futuro sparsam famam inveniens, Florentiæ substitit: Cum verò audisset quæ ferrentur, ut nullius fidei & authoritatis assertionem contempsit, & captum iter est profectus.

Addit Baronius, fuisse opinionem non vulgariū virorum, Antichristum isto seculo fore revelandum, & inter alios Norberti, viri temporis istius famā celeberrimi; de quo ità Bernardus Ep. 56. ad Gaufridum Carnotensem Episcopum.

Cum (inquit) ante hos paucos dies ejus faciem videre, & de cælesti fistula, ore videlicet ipsius, plurima haurire meruerim; hoc tamen ab ipso non audiui (scilicet iturum eum



eum Hierosolymam: ) verum de Antichristo cum inquirerem quid sentiret; durante adhuc ea qua nunc est generatione revelandum illum esse, certissime se scire protestatus est. At cum eandem certitudinem unde haberet sciscitanti mihi exponere vellet; audito quod respondit, non me illud pro certo credere debere putavi. Ad summam tamen hoc asseruit, non visurum se mortem, nisi prius videat generalem in Ecclesia persecutionem.

Sabellicus Enneadis nonæ lib. 4. Prodigia per id tempus ( id est sub Paschali secundo) aliquot apparuerunt: Mare vicenis passibus, alii centenis scribunt, præter solitum littora inundavit; apparuit & Cometes mira magnitudinis. His fortasse prodigiis motus affirmare non dubitavit Fluentinus Antistes, esse Antichristum natum. Quà prædicatione Paschalis motus, in Hetruriam profectus, conventuque super ea re Florentiæ habito; cum appareret hominem nullà alià ratione subnixum, quam ut alicujus magnæ rei author videretur, ejusmodi prædicatione usum; tantum admonuit ut temerario incepto desisteret. Recognovit inde Paschalis in Cisalpina & Comata Callia Ecclesiarum statum.

Platina rem sic narrat. Postquam de Cometa dixerat qui tunc temporis apparuit, eum Paschalem tanquam rem naturalem neglexisse, subdit, Verum cum intellexisset Florentinum Episcopum affirmare solitum Antichristum natum esse, eò statim proficiscitur; concilioque habito, re ipsà admodum discussà, cum levitate quadam, ut alicujus magnæ rei author videretur, motum Episcopum cerneret, hominem verbis castigatum dimittit; atque inde in Cisalpinam proficiscitur.

Omnino existimo Famam hanc eo præcipuè subnixam fundamento, quod vidissent Calculum Danielis pro annis computatum tum propemodum elapsum fuisse. Cum igitur Episcopus iste Fluentinus seu Florentinus priorem periodum fortè observasset intra vicennium aut circiter evolutum iri, porro putaret Antichristum non nisi ætate jam maturâ revelandum, & adultum ad bellum contra Sanctos proditurum; ideo eum affirmavit jam tum natum esse, minimè verò ( ut perperam Centuriatores acceperunt ) jam tum in Ecclesia dominari. Nondum enim Romanum Pontificem esse magnum illum & *κελεύς* dictum Antichristum vel Florentinus Antistes, vel alii suspicati sunt; sed alium Triennem & Semestrem expectabant.

Natam verò hanc Famam, ut dixi, ex supputatione Dierum Danielis, quasi ad Antichristi adventum deducendum, ( nempe prioris Calculi, nam secundum fortasse ad extremum Judicium retulerint ) mihi, ut facilius credam, suadet non absimile conamen Gualteri Bruti nostratis, qui diu postea, circa annum viz. 1390, eampse rationem allegaverit revelati suo tempore in Britannia Antichristi, in \* Tractatu quem ea de re exhibuit Episcopo Herefordensi. Sed Epocham statuit in Excidio Hierosolymitano, ut ita exitum suo & Wicklessi ævo accommodaret. Quidni credam idem aliis, longè ante Brutum natum, in mentem venire potuisse; præsertim cum Epochæ verisimilioris ab Antiocho periodus ab exitu suo haud multum abesset? Præterea Cometa appareret, & alia prodigia humanis mentibus commovendis nata: Fortè enim natum putaverint Antichristum eo temporis momento quo Cometa apparuisset; sicut Magi Christum apparente Stellâ. Sed paulò diutius Famam nos detinuit, jam Eventum referemus.

\* Habetur in Foxi Martyrologie, ad annum 1391. sub Rich. 2.

Eventus ad exitum prioris periodi 1290. Annis Christi 1120, 1121, 1123, &c.

**A**Nno Domini 1120, Indictione Rom. LIV. post biennium ineunte, quorundam Fidelium nomine emissus est Tractatus de Antichristo, annum quo primum in lucem prodiit quasi de industria in fronte præferens, hisce verbis, *Qual cosa sia l' Antichrist, en datte de l' an Mille cent & vigin; unà cum Symbolo tali, \* Sicut fumus præcedit ignem, victoriam pugna; sic & gloriam Christi tentatio Antichristi.*

\* In Opere imperfecto in Mus. Hom. 49. ad vers. 27. cap. 24.

In hoc Libro admonentur Fideles " Antichristum illum magnum jamdudum venisse,

" frustra adhuc expectari, esse jam Dei permissione ætate provecum:

" Præsentem Rei Ecclesiasticæ Statum, Pseudoprophetarum regimine & mendaciorum ministris constantem, unà cum populis ei in errore subditis:

" Qui utrâque potestate armati, aliisque omnibus ad Errorem fundandum latèque provehendum præditiis instructi, sub specioso Sponsæ Christi titulo, cultusque &

" sanctimonie Christianæ larva, viam Salutis per Christum mundo annunciatam fraudulentis erroribus & damnationis doctrinis oppugnent; Christi meritis, gratiæ &

" officio mediatorio derogent; uni Deoque Christoque debita, sibi, creaturis, hominumque operibus adscribant; Sanctos Sanctasque Numinum vice colant, Reliquiis

" Imaginibusque divinam venerationem deferant; Eucharistiam pro Deo, ipsoque Jesu Christo, adorent; verbo, Christianitatis titulo reipsâ Idololatriam exerçant;

" denique, in Dei amantes & vera Christi membra odiis & persecutionibus sæviant.

2 Theff. 2.

“ *Hunc hominum Statum* ( non singularem hominem ) esse *Antichristum*, Meretricem Babylonicam, quartam Bestiam Danielis, ( nempe in statu ejus novissimo, ut dictum est ) Hominem illum peccati, & Filium perditionis, qui extollitur super omnem Deum, ita ut in Templo Dei, id est, Ecclesia, sedeat, ostendens se tanquam sit Deus; qui jam venit in omni genere seductionis & mendacii in iis qui pereunt.

“ Quapropter se ab hoc Iniquitatis Mystério, sicut mandavit Deus, secessionem facere tam intrinsecè quàm extrinsecè; hortarique omnes, quibus Deus Opt. Max. eandem veritatem revelaverit, ut idem secum facerent; Civitatique Sanctæ Jerusalem, veritati Christi, & Sponsæ ipsius perpusillæ sese adjungerent.

“ Quem in finem se jam mundo notum facere qualis sit ipsorum Cœtus, & quas habuerint secessionis suæ causas.

\* Quam Anglice vertit Samson Lennardus, Anno 1624.

Hæc Scripti illius summa est, quod Dei providentiâ ad nostra usque tempora servarant Reliquiæ *Waldensium* Alpinorum, à quibus acceptum typis non ita pridem vulgavit ex antiquo Manuscripto Joannes Paulus Perrin in \* *Hist. Waldens. & Albigenf. Gallica*. Videtis eum, Lib. 1. cap. 7. & Parte tertiâ, ( quæ de Doctrina & Disciplina *Waldensium* agit ) Lib. tertio.

Atque hoc fuit secessionis Piorum à Romana Ecclesia initium; neque ante hoc tempus quicquam ex omni Christianorum memoria auditum fuisse crediderim de Papatu magno illo & *κεφαλῆς* dicto *Antichristo*, neque alium expectandum esse.

Quæ tamen sententia ab hoc tempore in plurimorum animis gliscere, atque indies magis magisque invalescere cœpit.

Nam quod unicum hic excipi potest de *Hildebrando*, in quem aliquot antè annis hujus nominis jaciebantur contumeliæ, id assertionem meam non labefactat: Siquidem in personam illius eæ dirigebantur, & aliam ob causam, idque ab illis qui Romanæ Ecclesiæ cultum & dogmata nondum improbârunt; propterea non alio censu habendæ quàm pro parabolicè & κατ' ἀνέκδοτον dictis, Declamatorum more.

Sed enim fuisse hoc tempore Cœtum aliquem qui à Romana Ecclesia secessionem fecerat, & seorsim conventus ageret, id porrò ex *Bernardo* colligitur, Serm. 65. & 66. in Cantica Cantic. ubi in *vulpeculas* quasdam declamitat vineam Ecclesiæ demolientes. Quos tamen ( inquit ) si fidem interroges, nihil Christianius; si conversationem, nihil irreprehensibilis; & quæ loquuntur, factis probant: præterea jactare se esse successores Apostolorum, & Apostolicos nominare. Lege ( Lector ) si lubet; contulisse non poenitebit.

\* excessu tractationis in contrariam partem.

Apoc. 17. 14.

Affingit quidem ille ex auditu *vulpeculis* istis errores aliquot Manichæorum de prohibitione conjugii & interdictione ciborum; ut facilè hinc agnoscas *Waldensium* progenitores, quibus & similes Manichæismi afficti sunt; sed falsò, ut luculenter ostendit Reverendissimus & omnis Antiquitatis Ecclesiasticæ peritissimus Archiepiscopus Armachanus. Quin & omnis ævi experientia testatur, etiam nostri, quàm parùm fidei in hujusmodi criminationibus adversario tribuendum sit. Hoc tamen eò à me dictum putari nolim, quasi Segreges istos omni prorsus erroris labe expertes crederem. Nihil opus est. Quippe in eo non vertitur res quam adstructam velim. Ultro igitur dare non verebor, præ\* ἀμετρία τῶν ἀποδόχῃ: ( ut est hominum ingenium ) cum istos, tum postea Waldenses & Albigenes ( quidni & nostros ? ) in nonnullis tam quæ ad dogmata, quàm quæ ad mores spectent, ( quæ tamen essentiam Fidei Christianæ non lædant ) ab errore excusari non posse nec debere. Hoc tamen non prohibere assero quò minùs fuerint Cœtus ille Jesu Christi electus, vocatus, & fidelis. In hoc enim Religionis examine illud nos ( ut opinor ) sentire decet, Veros & legitimos Dei cultores non ex omnimoda erroris, etiam non-fundamentalis, immunitate censendos esse, quinimo ex puritate cultûs & immunitate ab Idololatria. Qui sic comparati, Deo Patri, per Jesum Christum Filium Mediatorem, sincerè placere studeant, ei gratos esse & acceptos. Quis enim mihi præstabit, septem illa millia qui tempore Eliæ Baaligenua non flexerant, quòsque Deus sibi superfuisse testatur, ab omni errore graviore fuisse immunes? aut Ecclesiam Judaicam aliquot ante Christum seculis, quâ parte sincerissima fuit, pluribus de Religione erroribus non laborasse?

Eventus ad exitum Posterioris Periodi 1335. Annis Christi  
1166, 1167, 1168, 1169, &c.

Inter Annum Christi 1160 & 1170, ( nam quo præcisè anno inter Scriptores non convenit ) quodam quasi *Antichristi* jam patefacti classico excitati, magnus hominum numerus, alii *Waldenses* ab Authore *Waldo*, alii *Albigenes*, alii aliis dicti nominibus, ab Ecclesia Romana secessionem fecerunt; Eam esse *Babylonem* illam Apocalypticam,



lypticam, Matrem scortationum & abominationum terræ, mirabili planè consensu & constantiâ denunciante. In quos ingens statim persecutio exorta est, imò integri exercitus adversus eos ducti; tantæque strages (priusquam cessatum est) edita, ut per Galliam solam, si *Paulus Perionius* in ejus Belli historia rectè calculum inierit, occisa sint ad DECIES CENTENA hominum MILLIA: Sed *Beati mortui qui in Domino moriuntur*; *Amodo dicit spiritus*, Apoc. 14. 13. Id quod & Angelus hîc apud Danielem spectasse videtur, cùm dixerat, *Beatus qui exspectat & pertingit ad Dies Mccc xxx v*: nisi illud fortè potiùs ad illustriorem *Antichristi* patefactionem tunc futuram referendum, quàm beatus esset cui eam videre contigisset. Utcunque, hi fuerunt isti, de quibus ibidem Angelus, *\*purificandi, dealbandi & conslandi*; quosque *\*Dan. 12. 10.* sapientiæ & in Dei mysteriis perspicaciæ testimonio exornat. Hostes autem illorum, *Impii isti, qui impiè agerent, nec intelligerent.*

*Cur Deus voluerit isto potiùs quàm alio seculo Antichristum  
primitùs revelandum?*

1. **Q**uia tum ad *apex* suam perveniret, eoque omnes *Antichristi* characteres plenissimè repræsentaturus, ut clariùs cerni cognoscique potuerit, sicut Sol Meridie.

2. Quia seculo isto in neminem alium suspicio *Antichristi* cadere potuerit; quippe Imperio *Saraceno* tum ad occasum & ruinam indies præcipitante, *Ottomano* nondum cæpto.

3. Quia Deus hâc ratione fidelibus suis prospectum voluit, nè persecutioni *Antichristi* tum præ foribus existenti animis fracti succumberent; sed omnino quædam haberent, se esse Sanctos illos à Bestia vincendos, Apoc. 13. proindeque rabiem ejus hâc consolatione freti animosè contemnerent.

*Quare spiritus hujuscemodi Numerorum periodos hîc assumpserit, qui neque ad Septenarios  
neque ad ullam omnino Numeri perfectionem revocari possint?*

R. **Q**uia tempus, quo Res accideret ad Fatum Romanum spectans, designaturus, ad eam temporis putandi rationem sese accommodare voluit, quàm soli Romani (& quidem temporibus istis novissimis) usuri essent, tum in Imperatorum suorum Constitutionibus & Edictis, tum in Pontificum Decretis subnotandis; Epochæ nimirum *Indictionum*. Utriusque enim periodi Angelicæ, ab Anno Profanationis *Epiphanianæ* putatæ, exitus concurret cum initio seu primo Anno *Indictionis Romanæ*: Siquidem *Indictio Ro-*  
Annus Christi 1123. primus est *Indictionis Romanæ* LIV; Annus item 1168. annus pri-  
mus est *Indictionis* LVII. Quæ enim inter utrumque Numerum differentia est anno-  
rum, seu dierum annalium, 45, ea tres *Indictiones* (15 scilicet Annorum in orbem  
recurrentium periodos) ad unguem comprehendit. Quæ omnia casu contigisse quis  
facile crediderit; & non potiùs Spiritum Sanctum dedidit operâ istiusmodi Numerorum  
periodis usum, ut ad initia *Indictionum Romanarum* collinearet, quibus futurum esset  
ut Prophetia resignaretur?

Idem enim hoc facto mihi innuere videtur acsi dixisset, Primam hujus Mysterii refectionem futuram ad *Indictionem Romanam* LIV, cujus Annus primus esset à profanatione *Epiphaniana* 1290<sup>us</sup> *Beatum* verò qui exspectaret & pertingeret ad *Indictionem* Quinquagesimam septimam, cujus Annus primus esset à profanatione *Epiphaniana* 1335<sup>us</sup> *Indictionem* autem eam assumpsit, non quæ magnam partem jam præterisset, sed quam Eventus primùm integram amplexu suo occuparet; ut Applicatio, quam suprâ ex historia rei gestæ dedimus, consideranti manifestum faciet. Neque sanè Res ipsa, siquis ad rationem & indolem ejus bene attenderit, ejusmodi est, cujus Initii observationem uni alicui anno commodè alligaveris; sed quæ annorum aliquot spatium requirat. Huicigitur rei, temporis per *Indictiones* designatione, sapientissimè prospectum erit.

#### CONSECTARIA.

**D**Ata, quam hucusque astruere conati sumus, de mente hujus Vaticinii hypothese, Tria magni momenti Πορίσματα consequuntur.

1. Patrum auctoritatem in negotio *Antichristi* & novissimorum temporum (utut in aliis multum iis tribuendum sit) omnino nullam esse: utpote quorum ætate Mysterium istud

istud juxta Angeli prophetiam adhuc clausum & obsignatum foret : non igitur esse cur hic Patrum opinionibus tantopere moveamur, ut multi solent.

2. Si *Antichristus* Seculo isto XII revelanduserat ; Ergò jam venerit, ipsissimúsque est qui tunc revelatus fuerat, non alius.

3. *Waldenses, Albigenes*, similésque cæteros tunc temporis à Romana Ecclesia Segreges, tot adversariorum suorum præjudiciis gravatos, quibusdam etiam è nostris, nimium hâc parte credulis, de Schismate, si non Hæresi, suspectos, hujusmodi calumniarum de Spiritûs Sancti sententia absolvendos esse, próque legitimis Dei Patris per Jesum Christum cultoribus, quibus utique sapere & intelligere solis, in tam caliginoso (heu ! ) Ecclesiæ statu, datum fuit, hujus Scripturæ vi agnoscendos.

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[ *In the following Book are several Epistles explaining other difficult passages in Daniel : particularly in the Author's Second Letter to Mr. Haines is inserted a Treatise intituled, The purport of the Four Kingdoms in Daniel, or The A. B. C. of Prophecy ; and another in his first Letter to Dr. Meddus, viz. The Description of the Great Day of Judgment, Dan. 7. ]*

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*The End of the Third Book.*

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The Fourth Book  
OF  
THE WORKS  
OF

The Pious and Profoundly-Learned  
JOSEPH MEDE, B. D.

SOMETIME

Fellow of CHRIST'S Colledge

IN

CAMBRIDGE.

---

CONTAINING  
HIS EPISTLES.

BEING

ANSWERS to divers LETTERS  
of Learned Men.

---

*Corrected and enlarged with the Additions of several EPISTLES.*

---

Ecclesiastic. 14.

*Blessed is the man that doth meditate good things in wisdom, and that  
reasoneth of holy things by his understanding.*

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# THE FOURTH BOOK;

CONTAINING

Mr. MEDE'S

## EPISTLES:

BEING

ANSWERS to divers LETTERS

OF

Learned Men.

### EPISTLE I.

The Fellows of *Trinity Colledge* near *Dublin*, their Letter to Mr. *Mede*, desiring him to accept of the Provostship of their Colledge.

Worthy Sir,

**T**H E vacancy of the place of Provost of this Colledge, happening by the death of our late Governour Sir William Temple, hath drawn us the Fellows of the same to seek abroad for a Successor, on whom that place might be conferred: among many whom we have had recommended unto us, especially by the Lord Primate of Ireland, your worthy self is one. Upon which consideration, being of all other the weightiest, we have fixed our resolutions upon your person, and have accordingly settled the Election. And howsoever we are as yet ignorant of your intentions, as unacquainted with your person; yet the hope of your acceptance is so much advanced by the Lord Primate his confidence of the same, as we conceive you will not expect we should use many words to that purpose. A long-continued uncertainty in your determinations will (as matters now stand) be a means to lay us open to many disadvantages, which we hope you will stop by your freely accepting of what we so freely tender unto you. What the Affairs are that require your speedy settlement in the Government, we refer to the Relation of Mr. Temple and Mr. Lloyd, two of the senior Fellows, to whom you may give credit as our Agents, whose Commission is from us, and Employments in the behalf of our Colledge have our approbation. And thus ceasing to be further troublesome unto you, we commit you to the protection of the Almighty, ever resting

Your assured Friends,

Trinity Colledge,  
March 15.  
1626.

Jo. Brodley,  
Jo. Johnson,  
Edw. Parry,

Jo. Wigget,  
Nath. Linch,  
Ranulp. Adams.

EPISTLE

## EPISTLE II.

*Mr. Mede's Answer to the foregoing Letter.**Worthy Gentlemen,*

**Y**Our love and good opinion of me, a person so unknown unto you, hath so far obliged me to your Society, that I confess an Answer by Letter is no way sufficient to acknowledge it: Yet both the great difference accompanying your Election, with such inconveniences as I saw must needs have followed thereupon, besides the consciousness of mine own disabilities and infirmities, which gave me just cause to suspect I should not satisfy that expectation which would be of a Stranger in such a place, hath deterred me from accepting that honour which was by you so lovingly conferred upon me: which therefore I must, and do fully and freely resign into your hands, hoping that God will direct you in the choice of some other, both more able and worthy to take that charge upon him. Howbeit, as I shall never forget this so undeserved a favour, so will I ever account my self to have that relation to your Society, which shall bind me as affectionately to love and pray for the prosperity thereof, as if I were a Member; and, if God should ever give me opportunity, no less to endeavour the same. In the mean time I heartily desire Almighty God to bless you, and will ever remain

Your obliged Friend,

*Christ's Coll. 10 April,  
1627.*

*Joseph Mede.*

## EPISTLE III.

*Jos. Medi Epistola ad R. Ja. Usserium, Archiepisc. Armachanum.**Reverende Primas,*

This Epistle contains the Author's thankful acknowledgment of the L. Primate's favours and encouragement in his *Apocalypitical Studies*, as also his judgment of the *Tractate De rebus in novissimo die*. Of which see also EPIST. XX.

**E**X nuperrimis Domini *Loei* ad *Capellum* nostrum literis, haud mediocri cum animi molestia intellexi, quos numero *Apocalyptico* septem ad R. D. tuam in *Hiberniam* transmiseram Libellos, in itinere *Dublinum* & *Droghedam* inter deperiisse. Hem, itane eos in fraterculorum *Hibernorum*, quibus minimè laboraveram aut sumptus feceram, manus devenisse? Ut ut sit, jacturam istam, Reverende Antistes, quantum possum, nunc refarcio, missis, numero quidem propter inopiam meam paucioribus, sed paris omnino meæ in R. Paternitatem tuam, tot mihi nominibus honorandam, observantiæ & officii testibus. Unum autem me malè habet, quod cui præcipuè atque inprimis debueram hoc quicquid sit literarii muneris, ei jam, malo infortunio meo, postremo ferè omnium obveniat quod destinaveram. Tu enim, Reverende Præsul, primus mihi ad hæc ulterius excolenda stimulus. Tu torpentem animum alloquio, comitate, & plausu tuo excitasti. Imò, quod nunquam mihi nisi cum gratissimi animi significatione memorandum est, Tu illustri illâ tuâ ad Collegii *Dubliniensis* Præposituram commendatione effecisti, ut nullius antea neque meriti neque existimationis homuncio, exinde tamen aliquid esse videar ab æstimatione Vestra. Quidni igitur ægerrimè feram, tam serò ad Te perventuram esse hanc qualemcunque officii mei & devotionis testèram?

Huic igitur malo sive infortunii, sive culpæ fuerit, aliquatenus ut medicer, consultum fore putabam si *Auctariolum* aliquod Libellulis hiscè meis adjungerem, *Dissertatiunculam* de gemina illa apud *Danielem* periodo *Dierum*, c. 12. v. 11, 12. præterea *Specimen interpretationis Millennii Apocalyplici*, à reliquo similium Speciminum corpore resectum. Nam rogatu, seu magis instantiâ amicorum, quibus institutum meum in Libellulo meo præter omnem opinionem placuit, factum est, ut *Specimina* quædam exinde concinnaverim *Interpretationum Apocalypicarum* ad amussim *Clavis Apocalyptica*. In quibus quæ de septima Tuba ejusque mille annis disseruerim, limatissimo judicio tuo, R. P. eâ quâ par est humilitate subjicio. De quo etiam quid paulò post mihi acciderit, apud Paternitatem tuam tacere non possum; nimirum vixdum me hæc conscripisse, atque cum amicis de iisdem contulisse, cum ecce in Catalogo *Francofurtenfi*, propter tumultus bellicos & marinorum itinerum pericula post quadrimestre demum ad nos allato, Libellum deprehendo hoc titulo, *Verosimilia Historico-Prophetica De rebus in novissimo die*



*die eventuris, è sacris utriusque Testamenti Oraculis collecta, pio & accurato studio cujusdam ἀγαπῶντος & ἐμπειρομένου τοῦ Κυρίου.* Protinus animum meum suspicio incessit (quam postea veram comperi) de *Millennio Apocalypico* agi. Proinde Bibliopolis nostris id negotii dedi, ut omni studio Librum istum perquirerent. Duo tantum aut tria exemplaria *Londinum* advecta sunt. Unum ego nactus sum. Author *Lutheranus* est, sed Anonymus; vir quidem, ut videtur, doctus &, quod in istius sectæ homine rarum, permodestus. Haud temerè suspicatus sum de argumento; nam eandem planè tuetur de *Die* suo *Novissimo* sententiam quam ego de *Die Judicii* conceperam. Ut Libro prelecto non mediocriter in sententia mea confirmatus sim, tum propter hoc ipsum, tum quòd multa Scripturæ loca in eo reperi adeò ad meam mentem interpretata; ut consensionem in talibus à communi sententia abeuntibus oppidò mirarer. Vides, Reverende Præful, quòd me rapit Contemplatiunculæ meæ nimium fortasse studium, ut etiam tibi hisce narrandis importunus sim. Sed ultrà Paternitatem tuam à graviorebus tuis meditationibus non distinebo. Deus te, Reverendissime ac Illustrissime Domine, quàm diutissimè incolumem & superstitem velit Ecclesiæ & Patriæ tuæ bono.

E Collegio Christi,  
24 Aprilis  
An. 1628.

Reverendissimæ Paternitatis  
tuæ studiosissimus,

*Josephus Medus.*

#### EPISTLE IV.

*Mr. Mede's Second Letter to Archbishop Usher touching the Millennium, and the Chronology of the Samaritan Pentateuch, &c.*

My Reverend Lord,

HAVING understood by Mr. *Lowe's* Letter to Mr. *Chappel*, that my \* Books were lost between *Dublin* and *Drogheda*, as they were coming to your Lordship; I presumed a second time to obtrude upon your Grace three or four more of them: howsoever the worth were not such that the first loss was much material. I of he sent into Ireland. I beseech your Lordship pardon me, if I have offended (as I am afraid I have) either against discretion or good manners: For I confess I have been since somewhat jealous, that the Books I first sent were not so lost, but that they were found again: which if they were, how can I but blush to think, that I have with such either shew of self-love or unmannerly importunity again troubled your Lordship with them, who should not have presumed at the first to have offered any more than one? But my confidence is in your Grace's experienced humanity to accept any thing in good part from a Scholar's hand, though perhaps accompanied with some melancholick vanity.

My Lord, I sent in the Letter I mention the last Paragraph or piece of some *Specimina Interpretationum Apocalypticarum*, namely, that which concerned the *Millennium*. Whereto I added, for further probability of my Conceit, somewhat more out of my *Adversaria*, and in special that one of *Carpentarius's* *Com. in Alcinoum Platonis* p. 322. \* *Septimum Millenarium ab universa Cabbalistarum Schola vocari MAGNUM DIEM JUDICII*. Wherein I had no intent or thought, nor yet have, to avow that old conceit of the *Chiliasm*, That the World should as it were labour 6000 years, and in the Seventh thousand should be that glorious *sabbath* of the Reign of Christ, (I inclined to think it much nearer:) But only to shew how fitly in the Hebrew notion, not only a long time of some Years and Ages, but even this very time of a *Thousand years*, might be styled a *Day*. Howbeit I desire your Lordship to give me leave (if but for your recreation) to relate the event of a piece of my Curiosity since that time; the rather, because the means thereof is beholding to your Grace.

I chanced to light upon Mr. *Selden's* *Marmora Arundelliana*, and found therein, together with an honorable and deserved mention of your Grace's name, the Chronology of your *Samaritan Pentateuch*, published to the view of the whole world. I had thereby opportunity to take more curious notice thereof than I had done when your Lordship was in *England*; and observed, that it much more exceeded the *Jewish* in

\* Hemeans his *Clavis Apocalypticæ*, &c. in Copies where- of he sent into Ireland. Viz. *Dissert. de Numeris Dan. cap. 12. v. 11, 12. & Specimen interpret. Millen. Apocalypt.*

\* That the Seventh Millennium is by the whole School of the Cabbalists call'd The Great Day of Judgment.

the Genealogy of the Patriarchs after the flood, then it came short in those before it. It came therefore into my mind to try how near the 6000 years of the world would be by that computation: I found it would be *Anno Æræ Christianæ* 1736, which is just the very year when the 1260 years of the Beast's reign will expire, if it be reckoned from the Deposition of *Augustulus* the last Roman Emperor.

<i>Depositio Augustuli Anno Æræ Christ.</i>	476
<i>Anni Regni Bestiæ</i>	1260
	Sum. 1736
<i>A Condito Mundo ad Æram Christ. juxta Scaligerum</i>	3949
<i>Adde quadriennium quo idem anticipat initium Nebuchadnezzaris,</i> <i>nam in cæteris nihil muto</i>	4
<i>Excessus Chronologia Samaritanæ supra Judaicam</i>	311
<i>Ità à condito Mundo ad Æram Christ. erunt Ann.</i>	4264
<i>Adde annos Æræ Christ. quando exhibunt Tempora Bestiæ seu 'Απο- στασίας, si ducantur à depositione Augustuli</i>	1736
	Sum. 6000

I began here to consider, whether this difference of the Account of the years of the world were not ordered by a special disposition of Providence, to frustrate our Curiosity in searching the time of the Day of Judgment.

My Lord, I would trouble your Lordship with a Conceit or two more, if I had time. As that I conceive *Nebuchadnezzar's dream*, *Dan. 2.* to have been some years before he sought for the interpretation, which was the reason he had forgotten it: the words in ver. 29. רֵעִיוֹנָהּ מֵרִיקִי may be taken for the dream, and may be well so construed; viz. That his dream came upon him, or came into his mind. Also that the 40 years, *Ezek. 4. 6.* should be the time of *Manasses* Idolatry, for which God threatens so often that he would destroy that Kingdom. But Mr. Provost will not stay for me. I beseech the Almighty long to bless your Grace, and grant you life: and thus I end with my humble Service, and am

Christ's Coll. 22 May,  
1628.

Your Lordship's most ready  
to be commanded,

Joseph Mede.

## EPISTLE V.

Mr. Hayn his First Letter to Mr. Mede, about several passages in *Daniel* and the *Revelation*.

SALUTEM in CHRISTO.

Worthy and Learned Sir,

SOME kind friend have lately imparted to me your Synchronisms of the Apocalyps printed, and some other written passages on *Daniel's* times and other parts of Scripture. The world must needs give good entertainment to your painful and learned labours, who have



have undertaken paths troden by few, with much care of sure footing, especially in your Synchronisms: Yet see how it falls out (as in this kind it cannot be avoided) in all things you shall not find assent. For my part I know well quàm sit mihi curta supellex; yet partly that I may be better instructed my self, partly to give you occasion of further clearing the Truth, I have sent here included some Positions, with Arguments confirming them, contrary to some of your Tenets; desiring your favourable interpretation of my meaning, and your Answer at your best leisure: and assuring you that I do this not contradicendi studio, sed amore veritatis indagandæ, and minding (if you encourage me thereto) to shew hereafter my Reasons of some dissent in other matters, I commend you and your studies to God's blessing, and rest

From Christs-parish  
in London, June 5.  
1629.

Your very loving Friend,

Tho. Hayn.

I. POSIT. **D**aniel shews not the Roman Monarchie's persecution of the Church, and the Fall of the same Monarchy.

Argum. 1. If the Romans persecution of the Saints and the Fall of the Romans were not revealed till Christ revealed them to John in the Apocalyps, then Daniel revealed them not. But the Romans persecution of the Saints and their Fall were not revealed till Christ revealed them to John in the Apocalyps. Ergò Daniel revealed them not.

The Major Proposition is evident. The Minor is thus proved.

The Romans persecution of the Saints and their Fall are revealed in the little Book, Apoc. 5. &c. by opening seven Seals and blowing seven Trumpets, all concerning seven-headed Rome: and none was able to open the Seals of this Book till Christ opened them to John. Ergò the Romans persecution and Fall were revealed to none till Christ revealed them to John.

The former part of the Antecedent is granted by the general consent of Interpreters on the Apocalyps. The latter part is clear in the Text, Apocal. 5. None was able to open the Book, none in heaven, or earth, or under the earth. Now if Daniel had shewed these persecutions, Paul, who delivered to his hearers all the counsel of God, could have opened these also: But Apocal. 5. denies that he could, or that any man else could.

Argum. 2. The persecutions of Christ's eternal Kingdom mentioned in Dan. 2. 44. & chap. 7. 26, 27. and frequently in the New Testament, are not prophesied in Daniel. But the persecutions brought by the Romans on the Church are against Christ's eternal Kingdom, to be preached over the world after Christ. Ergò the persecutions brought by the Romans on the Church or eternal Kingdom of Christ are not spoken of in Daniel.

The Minor Proposition is clear. The Major is confirmed by all speeches of that eternal Kingdom in Daniel. The Stone which became a Mountain is not battered, nor the Mountain any way assailed, Chap. 2. The eternal Kingdom breaks the former Kingdoms; but it self is not broken, Chap. 2. 44. When the four Beasts Chap. 7. are destroyed, then comes the Son of man in the clouds, and receives the eternal Kingdom, which John Baptist, Christ himself, and the Apostles preached. There also is no persecution of this Kingdom mentioned, Chap. 7. 13, 14. nor Verse 27, &c. The Battel against the Saints, Verse 21. and the consuming of them, Verse 25. concerns the Saints before the setting up of Christ's Kingdom over all the world; as the endeavour to alter \* Times and || Laws plainly shews. Antiochus Epiphanes was the man that attempted this.

\* namely such as Moses Law had prescribed for their Feasts and Solemnities.

|| namely them of old about Sacrificing and Circumcision, &c.

II. POSIT. The fourth Beast, Dan. 7. is not able sufficiently to express the Roman Empire; and therefore it expresseth it not.

Argum. That which is but sufficiently expressed by all the four Beasts, or the chief parts of all four, cannot be sufficiently expressed by one of the four alone, namely the fourth.

But the Roman Empire is but sufficiently expressed by all the four Beasts, Dan. 7. or the chief parts of them. Ergò the Roman Empire cannot be sufficiently expressed by the fourth Beast alone.

The Major is evident. The Minor is thus confirmed.

If the Roman Empire, Apoc. 13. be resembled by a Beast which is composed of all Daniel's four Beasts, Dan. 7. or the chief parts of the four Beasts, then it is but sufficiently expressed by them all. But the Roman Empire, Apoc. 13. is resembled by a Beast which is composed of all Daniel's four Beasts, or their chief parts. Ergò the Roman Empire, &c.

*The Major is proved thus.*

*Either the Major is true, or else the Composition taken from the three former Beasts and their chief parts is needleß. But it is not needleß, for God hath nothing needleß in his Word. Ergo the Major is true.*

*The Minor is proved thus.*

*That the Roman Empire is expressed by a Beast composed of all Daniel's four Beasts, Dan. 7. or the chief parts of them all, is plain thus.*

3. It is like a Leopard. —	It hath 7 heads. so had the four Beasts in Dan.	3. Beast. The Leopard —	1.
1. It hath a Lion's mouth. —		1. The Lion —	1.
2. A Bear's paws. —		2. The Bear —	1.
4. The 10 horns of the 4. Beast.		4. The Last Beast —	4.

*In all 7 heads.*

*It blasphemeth, hath large authority, wars against the Saints, overcomes and prospers. Therefore it is composed and is extracted out of the 4 Beasts, Dan. 7.*

## EPISTLE VI.

### Mr. Med's Answer to Mr. Hayn's First Letter about several passages in Daniel and the Revelation.

SIR,

THE last week I could not get any time to answer your Letter, and therefore I thought good to make use of your indulgence, that I should answer at my best leisure. And though I have not now that leisure I expected, yet I will not frustrate you any longer. What passages of mine you should have seen upon *Daniel's* times, I cannot imagine; for I remember not to have done any thing directly upon that Prophecy, but only occasionally in some Discourses upon other places of Scripture: whether any body hath extracted those parcels from their body, I cannot tell, but wish they had not, lest I may have wrong by being mistaken.

For your *Two Positions* about the *Fourth Kingdom* in *Daniel*, your Grounds do as much mistake as contradict my Tenets. And therefore I shall either answer or decline your Arguments by setting down my own opinion in these following *Theses*.

1. The *Roman Empire* to be the *Fourth Kingdom* of *Daniel*, was believed by the Church of *Israel* both before and in our Saviour's time; received by the Disciples of the Apostles, and the whole Christian Church for the first 400 years, without any known contradiction. And I confess, having so good ground in Scripture, it is with me *tantum non Articulus fidei*, little less than an Article of faith.

2. I acknowledge also the subject of the *Apocalyptical Visions* to be *Fata Imperii Romani post primum Christi adventum usque ad secundum supersuturi*, The Fates of the Roman Empire, which after the first coming of Christ was still to continue in being even till the second. And this I affirm, the *Roman Kingdom* was revealed unto *Daniel*, but not according to that distinct succession of things and specification of the Fates thereof (which was first made known unto *S. John*,) but only in general and in *imagine confusa*, not to be explicated but by Christ himself. I say, the *Roman Kingdom* was revealed to *Daniel* in general, but the order of the times thereof, and the *series rerum gerendarum* or course of things to be acted therein, not until the Revelation unto *S. John*.

3. Nor is it strange or unwonted, that a thing may be revealed in general, and yet most of the particulars concerning the same to be unknown and sealed. The calling of the Gentiles, or the Kingdom of Christ among the Gentiles, by way of *surrogation* to the *Jews*, was revealed unto *S. Peter* and the rest of the Apostles; but the particular Fates and States of that Kingdom were never known till Christ revealed them to *S. John* in the *Apocalyptical Visions*. The like I say of the *Fourth* or *Roman Kingdom*; the general revelation whereof could not but be before the opening of the *sealed Book* in the *Apocalyps*, since it had then been so long a time in the world, as it was grown past the *expon*, and had fulfilled what it was to fulfil upon *Daniel's* people.

4. As



4. As for the Persecutions of the Church, I deny the argument either of the *Seals* or *Trumpets* to be the *Roman* persecutions of Christ's Kingdom, or that any of them have reference to persecutions save the *Fifth Seal* only; or that any thing contained in them was made known to *Daniel*, save the *Catastrophe* only represented in the last Trumpet, which the *Angelus tonitruum* proclaims there to be *Consummatio Mysteriorum Dei*, prout annuntiavit servis suis Prophetis, The finishing of the Mystery of God, as he hath declared to his servants the Prophets; and therefore cannot be denied to have been both foretold and expected for the general, although not for the Manner, Time, and Order in serie rerum gerundarum, till now. Rev. 10. 7.

5. Howsoever my Tenet here be, yet your Assertion, That the Romans persecution was revealed to none till Christ revealed it to John, cannot stand, unless you deny the coming of the man of sin (who is a limb of that Kingdom) to be any part of the Church's afflictions: For this was revealed unto S. Paul, both for the quality and the fall thereof, viz. That Christ should destroy it ἐπιφανεία ἡ παρουσία αὐτοῦ which I make no doubt but S. Paul learned out of the seventh of *Daniel*, where that ruffling Horn also is not destroyed until the Son of man comes in the clouds of heaven, to receive that Universal Kingdom which shall never suffer persecution. 2 The II. 2. 8.

6. But whereas you say, that the ruffling Horn of the Fourth Beast is *Antiochus Epiphanes*; I demonstrate the contrary by this one Argument.

The ruffling Horn reigns until the Ancient of days comes in fiery flames to destroy him, and to give judgment unto the Saints of the most High; and until the time comes that the Saints possessed the Kingdom, viz. until the Son of man comes in the clouds of heaven, to receive a Kingdom wherein all Nations, People and Languages should serve and obey him, *Daniel* 7. verses 9, 10, 11, 13, expounded, ver. 22, 26, &c. But *Antiochus Epiphanes* reigned not until this time, (for he died 160 years and more before the Birth of Christ, and almost 200 years before his Ascension; the least of which numbers is a longer space of time than was from the death of *Alexander* unto *Antiochus*.) Ergo *Antiochus Epiphanes* is not that ruffling Horn.

The changing of Times and Laws (whereby the power of this Horn is described) is an Oriental phrase to express *potestatem auctoritatis*. Nor are Times here to be taken in so abstract a notion, but concretely for *status rerum tempora variantium*, or *Res quibus variatur status temporum*, as are *mutationes Rerum pub. & regiminis rerum*; Times, for things done in time, whereby the Times are altered: such as are the alterations of States and Governments: According to which notion, *Dan.* 2. 21. it is said of God, that he changeth times and seasons, he removeth Kings and setteth up Kings; and *1 Chron.* 29. 30. that the Acts of *David* were written in the Books of *Samuel*, *Nathan*, and *Gad*, the Seers, with all his reign, and his might, and the times that went over him, and over *Israel*, and over all the Kingdoms of the Countries. And whether the Pope (if I say, he is that Horn) took not upon him a power of changing such Times as these, I shall not need to tell you. And yet take Times in your own Notion, and it would make a shift to fit him as well as *Antiochus*.

To your Second Position.

The proof of your Second Position, That the Fourth Beast, *Dan.* 7. is not able sufficiently to express the Roman Empire, is in the mainest part *Petitio principii*, wherein that is taken for granted which is in question: For you take for granted, that the Type of the Roman Empire in the *Apocalypsis* borrows his Ten horns from *Daniel's* fourth Beast, as a distinct Beast from it: But I say he borrows them not, they are his own proper and native horns; *Daniel's* Beast and he being one and the same Beast. I grant that the *Apocalyptical* Beast for the shape of his body is beholding to *Daniel's* three first Beasts, but that he borroweth any from the fourth, I deny. Nor do Horns, more or fewer, distinguish the species of a Beast: For in the *Apocalypsis* there is a Lamb with seven horns, and a Lamb with two horns, and yet for kind a Lamb still: So *Daniel's* He-goat had first one horn, and afterward four horns, and yet the same Goat still, &c.

The correspondence in number of the several Heads of *Daniel's* four Beasts put together, with the seven heads of the *Apocalyptical* Beast, is but casual: Neither can it be proved that the Fourth of *Daniel's* Beasts had but one head, as is here to be supposed: (for the third Beast hath the four heads, and the other three but one a piece.) For the mentioning of the Head which bore the ten horns in the singular number, Verse 20. proves no more it had but one head, than the mentioning of mouth likewise in the singular number, *Apoc.* 13. ver. 2, 5, 6. proves the *Apocalyptical* Beast had but one mouth. For indeed the Ten horns were all upon one head, as well in the *Apocalyptical* Beast (viz. upon the seventh or uppermost head) as in *Daniel's* Beast;

Rev. 13. 1.

and the mouth of the *Apocalyptical* Beast was the mouth also of the seventh head, to act the state of which head S. John saw him \* rise out of the sea, &c.

And whereas you speak of an insufficient expression of the *Roman* Empire by *Daniel's* Fourth Beast; you may perceive by that I have said before, that it would well enough agree with my Principles to grant it; my Tenet being, That the *Fourth Beast* should not be so distinctly with all accoutrements revealed unto *Daniel* as it was unto S. John, because the specification of the several *States* and *Fates* thereof was yet sealed and unrevealed. And the third Kingdom was not so distinctly revealed to *Daniel* in the *Leopard*, Chap. 7. as it was two years after to the same *Daniel* in the great *He-goat*, Chap. 8. &c. The dispensation of God in these Revelations is to be measured according to his pleasure and the use of the Church, &c.

But it is now three a clock, and I have no more time. I had much rather confer of these things by word of mouth, wherein perhaps I could give better satisfaction. Conference by writing is wont to multiply it self into so much paper, as takes away a great deal of my time, and gives me no leisure to perfect that whereby I might perhaps prevent a great part of the Objections which now are made. Thus hoping you will accept this tumultuary Answer, I rest, commending your Studies and endeavours to the Divine Blessing.

Your loving Friend,

Christ's Colledge,  
June 17. 1629.

Joseph Mede.

## EPISTLE VII.

Mr. Hayn's Second Letter to Mr. Mede, about several Prophetical passages in *Daniel* and the *Revelation*.

### To the First THESIS.

**B**Efore Christ's time all the East (as Tacitus saith,) expected a King to rule over all the world: whence could this be, but from the expectation of the Jews of the Kingdom which was to spread over all the world after the ruine of the fourth Beast in *Daniel*; and that they now saw the divided Kingdom of the Greeks after Antiochus Epiphanes his time decaying, and likely to be extinguished?

And in Christ's time the faithful, (the rest were blind guides not to be followed) believing Christ and the Apostles preaching the coming of the Kingdom of God, against which Hell gates should not prevail, must necessarily conceive that the Fourth Kingdom in *Daniel* was at the last cast, and therefore understand the Fourth Kingdom to be the parted Greeks lately expiring in Cleopatra, her Brother Ptolemy, or others, and not the Roman still flourishing, and not likely yet to fall: For the Fourth Kingdom in *Daniel* was to fall before the setting up of the everlasting Kingdom of Christ. And if in Christ's time the faithful did conceive thus of the Fourth Kingdom in *Daniel*; then succeeding Ages to those Primitive times, so long as they retained a right judgment, were of the same mind.

The Jews in after-times went about to perswade that the Romans (calling them Edom also) were the Fourth Kingdom in *Daniel*, because they might be thought to hold a right that Messias was not yet come, who should be the Stone falling on the toes of the Fourth Kingdom. Eusebius and some others have fallen into this trap set by Jews. Seeing it is a course to harden Jews against the true Messias already come, we shall do well to avoid it.

Object.

If you demand, Why then did not Christ and the Apostles use this Argument to prove him the true Messias?

Answer.

In effect they did. They preached that the Kingdom of God was at hand: the coming whereof implies the Fall of the Fourth Kingdom; and that was then ocular, and to be understood of the Successors of Antiochus falling, not of the Romans flourishing. And seeing that in the preaching of Christ's Kingdom it was to be taught, that his Kingdom was not of this world, (at which point the Jews stumbled) Christ's main Argument was, The works which I do, they testify of me.

To



## To the Second THESIS.

You affirm that the Roman Kingdom was revealed to Daniel in imagine confusa, but explicated to John by specification of the Fates and the order rerum gerundarum.

This cannot stand good.

For the Fourth Kingdom in Daniel is more particularly and distinctly set down than any of the other Three. And of the other Three be not revealed in imagine confusa, but fully enough for the specification of their Fates and the order of their acts; then much more the Fourth Kingdom, which is far more amply in types and explication set out in Daniel.

Then secondly, It cannot be said to be set down in imagine confusa; for it is orderly and in special manner handled: First, for the Original; It rises out of the Sea. Then for the power; It is strong as iron, able to break in pieces and subdue all, Dan. 2. 40. It is fearful, very strong, and hath ten horns. It hath iron teeth, and nails of brass. In conclusion, It hath one little horn, that pulls away three of the former ten; It hath ten Kings, and one unlike the rest; It in the end shall be partly strong as Iron, partly weak as Clay. For the stir it should make, and the persecution brought on the Church thereby; It subdued and did break in pieces all things, as Iron bruisseth and breaketh all, Dan. 2. 40. It devours and breaks in pieces, and stamps the residue under feet, Dan. 7. 7. As the ten horns do mischief, so especially the little horn which made war with the saints, and prevailed against them, and consumed them: It waxed great even to the host of heaven, and cast some of the host and the stars to the ground, and stamped on them, Chap. 8. 10. It thought to alter times and laws, Chap. 7. 25. Then also (as you hold in your Explication of Dan. 11. ver. 36. and after) the Roman Kingdom is there prophesied of, that he should conquer Macedon, and every King and Nation should persecute, mock, and crucify Christ, and persecute Christians till Constantine's times. Then the Pope should arise worshipping Dæmonia, and countenancing single life, shall not regard any God, but magnify himself above all; In the Seat and Temple of God, should worship Mahuzzims with gold and with silver and precious stones, and distribute the earth among his Mahuzzims; deal with Saracens and Turks, enter into Palæstine, &c. Chap. 11. Then for the blasphemy of this Kingdom, mention is made of the mouth speaking presumptuous things, Chap. 7. 8. speaking against the most High, Verse 25. and speaking marvellous things against the God of Gods, Chap. 11. 36. ----- The Fall also of this Kingdom is plainly expressed, Chap. 2. 34, & 45. & Chap. 7. 11, & 26. by being broken in pieces, and blown as chaffe, by being destroyed and given to the fire, by perishing unto the end. Lastly, the time of this Fourth Kingdom's domineering, or at least of the chief violence of it, is expressed, A times, time, and half a time, answerable to the time of the woman's keeping from the Serpent, Apoc. 12. 14. Then the time of taking away the daily sacrifice continues 2300. days.

Thus it is evident how particularly Daniel hath laid open the Original, the Acts, the sufferings, and Fall of the Fourth Kingdom in Daniel. And yet I have not brought all particulars. Hence it is manifest that this cannot be a general decyphering of the Roman Kingdom, but a particular description of some other Kingdom which fell before Christ's time.

Here now if you shall object that the Beast, Dan. 7. doth shew the very same kingdom that is set out Apoc. 13. because in Original, and Power, and Persecution, and Fall, and Time, it so much agrees with the same. Object.

I answer, That God is unchangeable, and inflicts punishments alike on sinners alike, Answ. and expresses after-matters by words used in narrations of former matters of like nature; which much helps our weakness for understanding of these depths. And therefore the Apocalyp is as it were made up with the Allusions, Metaphors, and Formulæ loquendi of the Books of the Old Testament: yet do not almost all the Visions of the Apocalyp (as one unjustly judges) handle imprimis Res Judæorum, but Res Christianorum in the words of former Prophets: So we may express a matter that Tully never dreamed of in Tullie's Phrases and Metaphors.

Then these Beasts as they agree in many things, so they differ in many; in Heads, Mouths, Paws, in one little Horn, &c. but especially that the Beast, Dan. 7. is destroyed before the setting up of Christ's Kingdom over all the earth.

## To the Third THESIS.

I deny not but that a matter may be revealed in general, and yet the particulars sealed: So all the Persecutions of the Church are told in this, I will put enmity between thy seed and her seed: the particulars then sealed are opened in the whole Bible. But you see above, that the Fourth Kingdom in Daniel is particularly described, and therefore that description cannot be a general revealing of the Roman Empire: Especially seeing we  
are

are told that the Lamb slain was the revealer of them, and none before. We have also general Prophecies of the Romans persecuting Christ and his Church: as that Psal. 2. Why do the heathen rage? and that Dan. 9. Messiah shall be slain, and Jerusalem ruined: But the Roman Kingdom is there in no shape or form pictured. Some other Prophecies in general Terms there may be of the Roman Empire, the particulars whereof (as you well say) are shewed to John; so that Daniel's Fourth Kingdom particularly described cannot belong to them. Daniel's Book begins with Babel's wasting the City Jerusalem, and ends with the utter overthrow of the City and Temple by the Romans. After Jerusalem's overthrow in Domitian's time, Christ reveals to John what should befall to the Church to the end of the world: and here the Romans are fully and plainly painted out to us.-----Here you object,

Object.

But the Roman power had been long in the world, and was now past the *zenith*, and had fulfilled what it was to fulfil on Daniel's people.

Answer.

I answer, God in his Book deigns not to meddle with the actions of Kingdoms, otherwise than as they persecute his people or favour them, or are instruments to punish them, or are punished for persecuting them. The Babylonians and Nebuchadnezzar did worthy deeds before the first Captivity of Judah, which God passes over, and begins the count of Nebuchadnezzar's reign from the first Captivity. Cyrus and Darius were of good years when they overthrew Babel, and had not spent their former years idly: their reign also is counted by God but from the overthrow of Babel and rule over the Jews. So what the Romans first did in Italy, afterward against Neighbour-nations, and then in divers parts more remote, God passes over, and only foretells what they were to do against the Jews falling from God, and how to kill the Messiah, Dan. 9. And then in Apocal. what they were to do against his Church, or suffer for afflicting his Church.

Nor had the Romans fulfilled what they were to fulfil on the Jews, Daniel's people, before the revelation to John: For ever since the overthrow of Jerusalem, the Jews have been scattered and oppressed by the power and laws of Rome in divers parts of Europe and elsewhere.

#### To the Fourth THESIS.

I wrote (or else it was *lapsus pennæ*) that the opening of seven Seals, and blowing seven Trumpets, were concerning seven-headed Rome; that is, as either it persecuted the Saints, or was plagued for persecuting them: which I know you will grant. The persecution of the Saints of God is plain in other parts of the Revelation. Now seeing Daniel in all speeches of the everlasting Kingdom never mentions any persecutors of it, and their carriages and falls, but the persecutions of Daniel's people the Jews, and not the Christian Church; it seems evident to me, that he meddles not with the Roman Empire's doings after the destruction of Jerusalem, or the Pope's doings long after.

The consummatio Mysterii Dei, prout annuntiavit servis suis Prophetis, The finishing of the Mystery of God, as he hath shewn to his servants the Prophets, proves not that the Roman matters were foretold to the ancient Prophets. The words Apocal. 10. 7. are, *ὁ ὀνυχίσας τοὺς δόλους αὐτοῦ τοῖς προφήταις* which construction intimates the glad tidings of the Gospel since Christ, brought to the present Prophets or Preachers of the times from Christ: so the speech of God's Servants the Prophets is understood Rev. 22. 9.

#### To the Fifth THESIS.

The Romans persecuting the Christian Church was revealed to none till Christ revealed them to John, namely, so as that the Romans were plainly decyphered, and by evident marks distinguished to be the Nation spoken of. The coming of false Prophets was foretold Matt. 24. the Man of Sin and his consuming, 2 Thess. 2. but there was nothing to shew of what People and Nation and City he should be. What knowledge soever Paul had of these things concerning Rome's persecution of the Church, he may well be said to have it by Revelation from Christ (Gal. 1. 12.) the opener of this little Book. There is no circumstance of the ruffling Horn Dan. 7. which could teach Paul that the Romans were the Fourth Beast, Daniel 7. for anything that I know.

Coming in the Clouds, Dan. 7. is not to the last Judgement at Doomsday but Christ's coming to take the Kingdom which he preached to be at hand, of all power being given to him. The phrase of coming in the Clouds is borrowed from the Cloud in the Wilderness, and God's presence in the Cloud on the Tabernacle often; intimating God's defence and direction of his Church. See Isa. 4. 5. most pertinent to this sense. The heathen have the like phrase. Iliad. ε'. God is present to Diomedes.



-----εφελη ειλυμένος ωμυς. and Virg. 7. Æn.  
Pater omnipotens-----radiis ardentem lucis & auro  
Ipse manu quatens ostendit ab æthere nubem :

When Jupiter came to assist Æneas now to settle in Italy.

It is not said of the Universal Kingdom in Daniel, that it should never suffer persecution; but that it never should be destroyed: because 'tis built on the Rock Christ, no power shall prevail against it. That it should never be destroyed, implies that it should be impugned: But how in these later Times, John in the Apocalyps shews from Christ.

To the Sixth THESIS.

I answer to the Assumption, That Antiochus Epiphanes, whom God suffered much to prevail against the Jews, reigned till God came to destroy him by his own hand, as irresistible as fire: For destruction by fire in Scripture is an high Metaphor, and expresseth often irresistible destruction. After Epiphanes's death, (who was the last hot persecutor) God gave often victory to the Jews against the Greeks; which verifies that in the Greeks which was typed in the Feet, part of Iron to break the Jews, part of Clay, not able to harm others or defend themselves. And so much the weaker were those Feet, because the Iron and Clay could not be mixt together to strengthen each other. God now shewed himself favourable to the Jews, and gave judgment or defence to them, partly by their own valour, partly by the Romans interposing themselves as friends. Now the Throne of the Ancient of days was set, and the Jews had defence (till Christ's time) from the weak Greeks.

And now the Romans having an inch given them, take an ell, and usurp authority over the Jews; and with them kill Christ the Messiah. But Christ overcame death, and had all power in heaven and in earth given him, Matth. 28. This his Kingdom we acknowledge in our prayers, and the Church celebrates, Apocal. 5. by the voice of all such as were made Priests and Kings to reign on the earth, even such as were gathered out of all nations, tongues and kindreds.

That which you add about Times put for Things done in time, is very true for the signification of the Phrase when it comes alone in divers places: But here changing of Times and Laws go together. Antiochus Epiphanes his dealings wonderfully agree to this. 1 Mac. 1. 42. He would make every one leave his Laws. He forbids burnt-offering and sacrifice, Vers. 45. He commands the Books of the Law to be burnt, Vers. 56, 57. He slew the Jews for circumcising their children, Vers. 60. He puts down their Laws, 2 Macc. 4. 10. & 6. 1, 2. He uses threats and cruelty, then flattery, to make them forsake the Law, 2 Macc. 7. All these stirrs grew from the Greeks attempting to make them leave their Laws, 1 Macc. 6. 59. Then Epiphanes his attempt to alter Times is clear in his command to put down the Sabbaths and Feasts, and his making them to keep Bacchus Feasts, 2 Macc. 6. 7.

To the Seventh THESIS.

The Fourth Beast, Dan. 7. and the First Beast, Revel. 13. are not one and the same: They differ much in shape of body, and in their acts, and in their falls and plagues. Besides, that in the Apocal. is made as it were of all the four in Daniel, and is so described as if it came in stead, and was comparable to them all; as indeed it was.

Horns, more or less distinguish not a Beast. That infirms not what I said. By the way only I here observe, That the Beast with seven horns was a Lamb indeed, that is Christ. The Beast Apocal. 13. with two horns, had these two horns like a Lamb's, but in truth he might be a Wolf.

Seeing it is not said that Daniel's Fourth Beast had four heads, (therein I mistook in my former writing) it is to be presumed he had but one, as Beasts usually have no more; except in Vision, for expression of some special matter, more heads be attributed to them. The Third Beast, Dan. 7. had four heads. The number of which four heads, with the three heads of the other three Beasts, fits so well with John's Beast, besides the resemblance to the Lion, Bear, Leopard, that I believe it cannot be casual, especially seeing it is in God's Book.

Concerning that you say of Mouth put singularly, I answer, that the Beast Apocal. 13. had seven heads with names of blasphemy: This will imply that each had a mouth, and that a blasphemous mouth, which is more. Besides, the very nomination of head implies a mouth, and seven heads, seven mouths. And whereas there is mention of a mouth given the Beast Vers. 5. methinks that should intimate the extremity of blasphemy proceeding from the seventh head beyond all the rest.

Whereas

Whereas you say the third Kingdom in Daniel was not so distinctly revealed Chap. 7. as afterwards Chap. 8. That is true. And further I add, That in Visions and Prophecies God hath spoken πολυμερῶς, and revealed things to come by parts; so that several Visions or Prophecies laid together make up the whole. In each of Daniel's Visions something is passed over to be supplied by the rest. In the second Chapter there is nothing to type Alexander's four chief Chaptains, nor is it told what people should be trode on by the Iron legs. In Chap. 7. the Exposition of the three former kingdoms is very brief, the Exposition of the fourth very large. The weakness of Antiochus his Successors is unexpressed. In Chap. 8. nine of the horns coming out of Alexander's Captains are passed over, and the little Horn fully set out. The Kingdom of Christ over all Nations is not spoken of at all. These things thus passed over, are supplied by the rest. So is it in the Revelation: The afflicting of God's Church is diversly expressed, and the afflictors thereof, and the afflicted by them. So that no one Vision, but the several Visions laid together, do give us a perfect and whole delineation of what was to come from that time to the end of the World.

## EPISTLE VIII.

*Mr. Mede's Answer to Mr. Hayn's Second Letter, about several passages in Daniel and the Revelation.*

SIR,

I Received yours at the Commencement: wherein I found, if I should answer to every part, I should have as many Questions to dispute as I sent you *Theses*: The experience of which multiplications in that kind makes me so backward in Collations by writing. So that I can with much more patience endure to be contradicted, than be drawn to make Reply. But all this time, the truth is, I had no leisure, nor yet have, and am presently also to go into the Countrey, where I shall stay some weeks, and have no opportunity to write. That I might not therefore in the mean time seem too much to neglect you, I have caused a Scholar of yours to write out something I had by me in a Paper long ago written, wherein you may further see my Opinion, and some part of the grounds thereof.

When I return, and have more leisure, I shall answer to what I find Principal in your Replies; but not to what is Circumstantial: for so the business would grow too tedious for my pen. In the mean time I would desire you to believe that I have read the most that hath or can be said for that Opinion, either by the chief Patrons thereof, Broughton and Junius, or their followers, Polanus, Piscator, D. Willet; and that whilst I was yet free, and first began with these kind of studies; and yet found nothing that could in the least measure perswade me to be of their mind: And I see now that the modern Writers, and even some of their Scholars, return to the ancient opinion, and forsake their Masters in this point. This I speak, not to boast of my reading in this controversie, but to shorten your Discourses which you may send hereafter; you shall need but touch, and spare the labour of so much enlargement. But a word or two to your Reply.

Whereas you say, *The ground of the expectation of the coming of Christ when he came, was the Fall or expiration of the Fourth Kingdom*; I utterly deny it. The ground was the near expiration of Daniel's 70 weeks, concurring with the ἀρχή of the Fourth Kingdom, the Roman; during which his Kingdom was to be first revealed, and at the end of which consummated. Besides, I acknowledge no place, in this account of Kingdoms, for the Greeks after Antiochus Epiphanes, where the Holy Ghost \* expressly placeth the end of that Kingdom; much less will admit Cleopatra to prolong it, and that too after the Romans had subdued Judaea.

You mistake my Answer, That the Roman or Fourth Kingdom was revealed to Daniel in *imagine confusa*. For I meant it neither absolutely, as if it had no distinction in its description, nor in comparison with the former Three, than which in that place it is more particular and distinct. But I meant it was in *imagine confusa*, in respect of those distinct States and times thereof which were revealed unto S. John, and not unto Daniel: that it was *confused* in comparison of that which was more particular of the same subject: As is Daniel's description of the second and third Beast in the

\* Dan. 8. 23.  
See the last  
Discourse but  
one in Book  
III. *Regnum*  
*Romanum est*  
*Regnum quartum*  
*Danielis.*  
*Argum. 3.*



the seventh Chapter, compared with that more particular description of the same in the eighth and eleventh Chapters.

Whereas you say, *The Jews since Christ brought in this opinion of the Roman to be the Fourth Kingdom, that so they might the better maintain their expectation of Messiah yet to come, because that Kingdom was yet in being*; I say, it was affirmed by whosoever first affirmed it without all ground, authority, or probability; the contrary also being easie to be proved, *viz.* That the *Jews* were of this opinion before our Saviour came; as appears in *Jonathan Ben Uzziel*, the *Chaldee Paraphrast*, and by the fourth Book of *Esdra*s, which, whatsoever the authority thereof be, is sufficient to prove this, being written by a *Jew*, (for it is, saith *Picus*, the first of their seventy Books of *Cabbala*) and before our Saviour's coming, as appears by many passages of *Messiah* expected, and yet to appear within four hundred years after that supposed time of *Esdra*s. Certainly he that wrote it meant no hurt to *Christians*; as will easily appear to him that that reads it, and finds the Name *Jesus*, and so often mention of *the Son of God*. Which I note, in case you should rather think it written after Christ. If it were, it was certainly by a Christian. The ancient mention thereof is by *Clement Alexandrinus Anno 200.* though I know some body affirms the first mention thereof is by *S. Ambrose*, two hundred years after; *sed fallitur*. Yet I take not the Book to be *Canonical Scripture*.

As for the Christian Doctors, it is well known that both *Justin Martyr* (within 30 years of *S. John's* death) and *Irenaeus* were of this opinion, and knew no other amongst Christians; and yet they both lived and conversed with the Apostles immediate Disciples, and the latter of them brought up at *Polycarpus's* feet, who was *S. John's* Disciple, and could relate to *Irenaeus* (as himself saith) what *S. John* was wont to do and speak. Therefore *Eusebius* was not worth the naming, as caught with this trap; seeing it cannot be proved that ever any Christian before him or after him, till after *S. Hierome's* time, held the contrary; and then too was soon checked and not heard of again till the last *seculum*.

But as for the opinion you would perswade to, it was first broached by *Porphyrie*, an enemy of Christ, to the end he might prove the Prophecy of *Daniel* counterfeit, and written about the time of the *Maccabees*, soon after the death of *Antiochus Epiphanes*, and so prophesied nothing but *ab eventu*, as meaning by the Fourth Kingdom the *Seleucidae*, &c. not the *Roman*. See *S. Hierome* upon those Chapters of *Daniel 7. & 11.* and you will admire the Expositions and Evasions of *Porphyrie* should be the same almost, yea in circumstances, with those of *Junius*, &c. But *S. Hierome* in his time knew no Christian that had been of that opinion. Let any man shew as much for what you affirm of the *Jews*, as insinuations of this opinion in *præjudicium fidei Christianæ*.

## *The Purport of the Four Kingdoms in DANIEL:*

or

### *The A. B. C. of Prophecie.*

THE FOUR KINGDOMS in *Daniel* are twice revealed: First, to *Nebuchadnezzar*, in a glorious Image of Four sundry Metals; secondly, to *Daniel* himself, in a Vision of Four diverse Beasts arising out of the Sea. The intent of both is by that succession of Kingdoms to point out the time of the Kingdom of Christ, which no other Kingdom should succeed or destroy.

#### *Nebuchadnezzar's Image Daniel 2.*

*Nebuchadnezzar's* Image points out Two States of the Kingdom of Christ. The First to be while those times of the Kingdoms of the Gentiles yet lasted, typified by a Stone hewn out of a Mountain without hands, the Monarchical Statue yet standing upon his feet. The Second not to be until the utter destruction and dissipation of the Image, when the Stone having smote it upon the feet, should grow into a great Mountain, which should fill the whole earth. The First may be called, for distinction sake, *Regnum Lapidis*, the Kingdom of the Stone; which is the State of Christ's Kingdom which hitherto hath been: The other, *Regnum Montis*, the Kingdom of the Mountain, (that is, of the Stone grown into a Mountain, &c.) which is the State of his Kingdom which hereafter shall be. The Intervallum between these two, from the time the Stone was first hewn out (that is, the Kingdom of Christ was first advanced) until the time it becomes a Mountain

\* Rev. 10. 7.

*Mountain* (that is, when the \* *Mystery of God shall be finished*) is the Subject of the *Apocalyptical Visions*.

Note here, first, That the *Stone* is expounded by *Daniel* to be that *lasting Kingdom* which the God of Heaven should set up. Secondly, That the *Stone* was hewn out of the *Mountain* before it smote the *Image* upon the feet, and consequently before the *Image* was dissipated; and therefore that the *Kingdom* typified by the *Stone*, while it remained a *Stone*, must needs be within the times of those Monarchies, that is, before the last of them (*viz.* the *Roman*) should expire: Wherefore *Daniel* interprets, Ver. 44. That *in the dayes of these Kingdoms* (not after them, but while some of them were yet in being) *the God of heaven should set up a Kingdom which should never be destroyed, nor left* (as they were) *to another people; but should break in pieces and consume all those Kingdoms, and it self should stand for ever.* And all this he speaks as the Interpretation of the *Stone*; Forasmuch (saith he) *as thou sawest that a Stone was cut out of a Mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold.* Here make the full point; For these words belong not to that which follows (as our Bibles by mis-distinguishing seem to refer them,) but to that which went before of their Interpretation. But the *Stone's* becoming a *Mountain* he expounds not, but leaves to be gathered by what he had already expounded.

*Daniel's Vision of Four Beasts, Dan. 7.*

The same Kingdoms of the *Gentiles* are typified here which were in the former of *Nebuchadnezzar's Image*; namely, the *Babylonian, Persian, Greek, and Roman*. Only *Nebuchadnezzar's Image* pointed out both States of *Christ's Kingdom*, first *Lapis*, then *Montis*: But *Daniel's Vision of Four Beasts* omits the first, (which was to be while the Fourth Beast yet lived) and designs the last only, when that *ruffling Horn's* time being finished, and the Beast destroyed, *The Ancient of daies gives the Son of man a Kingdom, wherein all nations, tongues and people should serve and obey him.* Dan. 7. 13.

The Reason: *Nebuchadnezzar*, a *Gentile*, was a Type of the *Gentiles*, who were to have their part in both estates of *Christ's Kingdom*; wherefore both are shewn him. *Daniel*, a *Jew*, was a Type of the *Jews*, whose nation should have no share in the first, but only in the last, and therefore the last is only shewn him.

Rev. 11. 15.

This *Universal Kingdom* of the Son of man revealed in the clouds of heaven, which *Daniel* here saw, and which the Angel expounds to be the *Kingdom of the Saints of the most High*, is the same with that voiced in the *Apocalyps*, upon the sound of the seventh Trumpet, *All the Kingdoms of the World are become the Kingdoms of our Lord and of his Christ.* Compare them.

Whence it will follow, That those finishing times of the *Fourth Beast*, called *A Time, Times, and half a Time*, during which that *wicked Horn* should domineer and ruffle it among his ten Kings, are the self-same *Time* which the Angel in *S. John* forewarn th *should be no longer*, as soon as the seventh Angel began to sound, Chap. 10. 6.

The self-same *Times*, whose finishing the same Angel swears unto *Daniel* (in the same form and gesture he doth to *S. John*) should be the period of those wondrous afflictions of the Church, and of the scattering of the power of the holy people, Dan. 12. 7.

\* See this Prophecie of Tobit explained in pag. 579.

And consequently, those very *Times of the Gentiles* whereof our Saviour speaks, *Luke 21. 24.* that the treading down of *Jerusalem* and dispersion of the *Jews* should last *until the Times of the Gentiles were finished*: even the same *Times* whereof \* *Tobit* harped, Chap. ult. That notwithstanding *Judah* should again after a while return and build a second Temple, yet *should not the Universal restitution be, nor Israel return from all places of their Captivity*, εως πληρωθῶσι καιροι τοῦ αἰῶνος.

Lastly, the same *Times* with *S. John's* Apocalyptical *Times* of the renewed Beast's blasphemous reign, and profanation of the Temple and City of God forty two months, or 1260 days: Forasmuch as the same Kingdom of our Lord *Christ* is the immediate and common consequent to them all.

Compare them.

\* For 2½ years, v. 25. 15. Then shall be Signs: So the Hebrews use that copulative, and the Greek Testament with them.

When *Daniel's* times are done, the Son of man comes in the clouds of heaven, to receive the Empire of all the Kingdoms of the world, Dan. 7. 14.

When *S. Lukes* times of the *Gentiles* are finished, \* then shall be Signs in the Sun and Moon; the Son of man comes also in the clouds of heaven, ver. 27. the redemption of *Israel*, ver. 28. and the Kingdom of God is at hand, ver. 31.

When *S. John's* Apocalyptical Beasts forty two months reign with the Witnesses



1260 days mourning, determine; the *Ark of the Covenant* is seen in heaven, and all the Kingdoms of the world become the Kingdoms of our Lord and his Christ, Apocal. 11. 15. *ad finem.*

#### AN APPENDIX.

The *First* coming of Christ was to be while the Fourth Kingdom was yet in being; his *Second*, when it should end. The *hewing of the Stone out of the mountain*, (which is the rearing of the Kingdom of Christ) was before it smote the *Image* upon the feet, and upon the destruction thereof became so great a *Mountain* as filled the whole earth. Therefore the hewing out of this *Stone* was while this *Image* was yet in being.

*Daniel* himself interprets the *Stone* to be the *Kingdom of Christ*, (not Christ himself) and saies that the God of heaven should set it up *in the days of those Kings, or Kingdoms*, that is, *adhuc currente horum Regum periodo, vel diebus Tetrarchiæ hujus nondum expletis*, whilst the daies of those Kingdoms of the *Gentiles* yet lasted, or before they expired; namely, whilst the last of those Kingdoms was still current and in being. He that shall here expound [*in the daies*] to mean [*after the days*] shall give me leave not to believe him, unless also he can perswade me, that the *Stone* which smote the *Image* was hewed out of the mountain after the *Image* was dashed in pieces and vanished.

The *Jews* in our Saviour's time expected the *Messiah's* coming before the times of the Fourth Kingdom expired. For they looked it should be destroyed by him after he was come, and then the Kingdom restored to *Israel*. According to that of *Dan. 7.* when the Beast should be slain and his body destroyed, the *Kingdom should be given to the people of the Saints of the most High*. Only they thought not the distance between the first coming of Christ and his destruction of the Fourth Beast to be so long. Whence was that question of the Apostles to our Saviour at his Ascension, *Wilt thou now restore the Kingdom to Israel.*

Acts I.

But I am gone much further than ever I intended, and therefore will here make an end. I make question whether you can read my scribbling: If you can, I hope you will excuse my haste. And so I commend you to the divine protection, and am

Your loving Friend,

Christ's Colledge,  
July 22.

Joseph Mede.

#### EPISTLE IX.

Mr. Hayn's Third Letter to Mr. Mede, about several passages in *Daniel* and the *Revelation*.

SIR,

I Confess that conference by writing multiplies words, by giving more scope to deliberation; and may justly make you backward to Collations in this kind: But the disquisition and finding of truth countervails all; than which I seek nothing more by this my pains. To that part of your answer received July 22. I have inclosed a Reply; and expect the rest of your Answer formerly intended, when you should return to Cambridge: And now to this present Reply as your occasions will permit. Such Writings as I have seen of yours testify to me both your plentiful reading, and diligent observation of matters most remarkable therein; as also (I am perswaded) in this Argument: Yet cannot all that yet you have said drive me from my hold. I reverence the Learned on both sides, and will ever give them all due respect; and will not be found to stand single in any opinion. But the persons of men shall not sway me against the native light of the Sacred Text, which I know makes for me. If Alsted and some others have left their Masters in some of these points; I think we shall find others, (as Glassius) of equal judgment to Alsted, to run this way. But 'tis to be considered herein, not so much *Qui dicunt pro aut contra, as Quid dicunt.* And therefore I will not put into the scales mens Authority, but their Reasons: And hope that after your perusal of this present Reply, you will be more inclinable to a

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different

different judgment from some of your former Tenets. And thus leaving you to the protection and direction of the God of Truth, I rest,

Tour very loving Friend,

Octob. 8. 1629. from Christ's  
Hospital, London.

Tho. Hayne.

**T**HE ground of the expectation of the coming of Christ and his Kingdom, was (say you) the near expiration of Daniel's Seventy weeks.

Repl.

The expectation of Simeon, Anna, and others, of the Magi, and them of the East, was seventy years before the end of Daniel's Seventy weeks, according to your opinion. For you hold that the Seventy weeks end at Jerusalem's overthrow, which was after Christ's Birth seventy years. Therefore it could not be any mark for the looking for of Christ.

Bill. Jud. 7. 12.

2. At the end of the Seventy weeks, according to your judgment, the City and Sanctuary was to be destroyed, sacrifice ended, and desolation brought on the Jews: Therefore the Seventy weeks (according to your Tenet) is a mark of other matters; not of Christ's or the Saints Kingdom, but rather of Vespasian's, as Josephus saith, which ensued just upon the end of the Seventy weeks.

But in truth Daniel's Seventy weeks end at Christ's death: and seeing Christ was expected to be King of the Jews, all that truly kept account of the Seventy weeks, might rightly conceive that Christ about thirty years before the expiration of the Seventy weeks should be born; and so about thirty years old (which are years fit for publick charge) should enter upon that Kingdom. Of this reason I forbore to write formerly, because I saw that we should differ about the beginning and end of Daniel's Seventy weeks, which would bring on a new controversy between us.

That Christ's Kingdom was (as you affirm) to be revealed in the *ἀρχή* of the Fourth Kingdom, I see no Text that proves it; nor that Christ's Kingdom should be consummated at the end of the Roman Kingdom. At the end of the Fourth Kingdom in Daniel it was to begin, Chap. 7. And that it was perfected in Christ Jesus is evident; for he overcame the Devil, Death, Hell, and all; and teaches that all power is given him in heaven and earth, that all things bow to him, and that he led captivity captive. Further, I have good ground for to say, that the extirpation of the Fourth Kingdom was one sure mark of Christ's coming, and his Kingdom: for that only is the mark of the same, Chap. 2. and 7. where that Kingdom is mentioned.

You will not admit the Greeks any Rule after Antiochus Epiph. death, because the Holy Ghost ends their Kingdom in him.

Joseph. 15. 5.  
Xiphil.

Joseph. Bill. 1.  
13.

I say the Holy Ghost ends the domineering violence and persecution of the Saints in him; but there were to be clayie feet after him. Stories shew that many Kings of the Greeks ruled after him; and in the end Cleopatra, a woman (as Josephus saith) of chief Nobility in those times: even Caesar at first umpired between her and her brother, in matters of difference between them. She had the revenue of Jericho and Arabia, and other parts; she killed all her kindred that might stand in her way, and desired Antonie to do the like by them of chief blood in Syria, that she in right of the Greeks might have all. She, with the rest after Epiphanes, were sufficient to express the clayie legs. And that Rule is sufficient, and all that I stand for.

Besides, the Stone as cut out (not as growing to a Mountain) is to fall on the toes: so that if by the legs the Romans be understood, Christ was not to come in their *ἀρχή*, but at their fall. Evident it is that Christ's Kingdom took place (as frequent mention of it in the New Testament shews) at his first coming, and so began at the beginning of the Roman persecutions, not at the *ἀρχή* of them; they were abundant and manifold afterward. The *ἀρχή* of their Empire hath nothing to do here.

You hold still that the Roman Kingdom was revealed to Daniel, but not according to the distinct Fates and Times, as to John. I shewed that the Fourth Kingdom in Daniel was revealed to him most distinctly, for the original, proceeding, strength, acts, persecution, sufferings, fall: All the same are revealed to John about the Roman Kingdom. Now if they should both speak of the Roman Kingdom but in these points; how could it be true in John, that this Book was opened by none (as you limit it, according to the distinct Fates) before by Christ? Therefore the limitation propounded by you cannot hold.

I say not that the Jews after the Apostles times brought in or invented the opinion, That the Romans were Daniel's Fourth Kingdom, but that they endeavoured to perswade it; whoever were the brokers of it, Jonathan Ben Uziel, or any other, surely some of their stamp. And the rather they then did and now do perswade to it, because some Christians by assenting to them give them advantage therein.

If



If Porphyrie, an enemy to Christians, overcome by the evidence of truth, confessed it; that is a greater confirmation of the truth. The Devil confessed Christ to be the Son of the living God; though the Devil be a liar commonly, yet now he spake that which was most true. Besides, in S. Jerome it appears; that Porphyrie was not alone in that opinion: but that divers others held the same. And in the eleventh chapter S. Jerome goes along with Porphyrie in most things; but addeth this, That Antichrist and his doings were there typed. And in points in which S. Jerome crosseth Porphyrie, his arguments are sometimes but his own bare assertion, sometimes weak. If you please to set the best edge on them that may be, we will try them. And Porphyrie had Suctorius his Author. S. Jer. in Dan. c. 11.

To the writing in a different hand.

You hold Christ's Kingdom to be double; First, Regnum Lapidis, while the times of the Four Kingdoms lasted.

I say, it cannot be in the time of the three former Kingdoms; for it was preached by Christ and the Apostles to be at hand in the time of the Romans: Antiochus Epiphanes his time, whom you make the last of the Greeks, being past well-near, or full hundreds of years before. Besides, I object, That if Christ's Kingdom be set up in the Fourth Kingdom's time, it must be set up in the three former's time also. For it confounded the gold, silver, brass, iron, as well as fell on the clayie legs. Again, if you make the Stone to continue a Stone from Christ's time till ours, and some years after (God knows how long) to smite the feet of the Image; you will make the legs and feet of the Image above 1600 years long, three times and more as long as all the body.

The Second Kingdom of Christ you hold to be Regnum montis, that shall fill the whole earth, to arise when the Image shall be utterly destroyed. 1. I say, This division of Christ's Kingdom is no where in Scripture plainly expressed, though this Kingdom be most frequently handled. If such a thing had been, it would in one place or other, in the various handling of it, have been plainly taught. 2. The Stone spreads it self over the whole earth presently; Their sound is gone into all lands: There were at Pentecost devout men of all nations under heaven, who (the Spirit enabling them extraordinarily) might carry the Gospel into all parts.

The Myserie you speak of, I conceive not: I am sure of this, That the Stone, Ch. 2. which became a Mountain, is the same with Christ and his Kingdom, Ch. 7. Nor do I conceive how Nebuchadnezzar is a Type of the Gentiles, or Daniel of the Jews: But I am sure that the Jews in good measure had part in Regno Lapidis, as you call it: For the Apostles and many other Christians were Jews, and Paul is told that (not many Thousands only, as some Translations have it, but) many myriads of Jews believed, Act. 21. 20. Therefore you hold amiss, that the Jews had not part in Regno Lapidis.

The Universal Kingdom of Christ (say you) is the same in Daniel and the Apocalyp. This is most true. Further, I say this was begun by Christ, when he saith, All power is given to me, &c. go teach and baptize all nations: and so Christ wills that out of all nations subjects should be gathered to him. Καὶ τὸ εὐαγγέλιον πανταχὺ κηρύσσεται, ἀλλὰ τὸ γε βέλημα ἡ πολέμια ἐστὶν. And if in nations where the Gospel was preached Isocrat. many assented not, Christ told us that also, Many be called, few chosen.

So then that which you hold will follow, doth not follow, seeing that the ground-work of it is not sound; especially seeing the Universal Kingdom of a Thousand years (by Justin Martyr held, but then contradicted, as he saith; and had he seen what the length of time since hath given us to see, he would, I am persuaded, have been of another mind) and the Arguments for it, though brought in scores, will prove but light, if they come to strict examination.

To the Appendix.

The First coming of Christ (say you) was while the Fourth Kingdom in Daniel was yet in being; because the Stone was hewn out of the mountain before it smote the Image on the feet.

But I say, the whole Image was standing in the Vision while the Stone was cut out. So by the same reason, the first coming of Christ, and the raising of his Kingdom, should be during the times of the Kingdoms of the whole Image; for the Stone, as it fell on the feet, so it brake all to pieces, the iron, brass, clay, silver, gold. The truth is, that Christ's coming and Kingdom was at the end of the Image, and ruin of the four Beasts; yet did the Stone, that is Christ (so Just. Mart. and others take it) as he was God, destroy them all by his Instruments; that is, Babel by the Medes and Persians, and those by the Greeks; the Greeks by their own discords, and by judgment given to the Saints in the Maccabees times, and the Romans interposing as friends and associates, not as chief parties.





appears in so differing opinions held amongst Christians, with so much and so endless pertinacity on both sides. It is sufficient therefore for a man to propound his Opinion with the strongest evidence and arguments he can, and so leave it. Truth will be justified of her children. But of these reciprocations of discourse in writing, wherein you place so much benefit for discovery of Truth, I have often heard and seen Truth lost thereby, but seldom or never found.

I find by your last Reply, that you and I differ so far, and in so many Principles needful for the discovery of the truth of this Question, that all the time I have for my private studies would be wholly taken up in attending this dispute, if I should go on still therewith. I have had some experience once before, that it is a tenacious piece where it hath taken hold. I would not be entangled again; and therefore desire, with your good leave, to give it over, till opportunity of meeting together, where I should be able to talk with far more ease than I can write. I profess unto you, I condemn not your discourses, but do diligently and *apud conscientiam meam* weigh your arguments, howsoever it comes to pass I am not persuaded by them. But I cannot find time for such a Collation; and besides, am unwilling to put all in writing which I would utter in a private and a personal discourse. I will say a word or two to your last, but without expectation you should reply again.

1. The opinion of the 70 weeks expiration is not mine, but *Scaliger's* and divers other learned mens, and amongst the rest *Junius's*, who otherwise for the *Monarchies* is yours. For my self, howsoever in the 70 weeks I have yet followed *Scaliger*, yet I had a private way to make the 62 weeks to point out our Saviour's Baptism. Howsoever, for the *Jews* expectation of *Messiah*, it was enough to know in what age he was to come, though not precisely the year.

2. I shall never believe but all those places of the Son of man's coming and appearing in the clouds of heaven, mentioned in the Gospels and in the *Apocalypse*, ch. 1. 7. are the same with that coming of the Son of man in the clouds prophesied by *Daniel* at the extinction of the Fourth Beast, Ch. 7. and that the Holy Ghost in the New Testament hath reference thither, both for words and meaning. If this be so, you know what follows.

3. I say not, the *Greeks* ruled not after *Antiochus Epiphanes*, but that the Holy Ghost accounts that Kingdom no longer in the Monarchichal reckoning, and so follows the story of their Kings no further than *Epiphanes*; from thenceforth the *Roman*, having now conquered *Greece*, was to take place,

4. I deny not, but firmly believe, that *Christ's Kingdom* took place at his First coming. But I utterly deny that to be the Kingdom our Saviour prophesies of *Luk. 21. 31.* and answerably in the other Gospels; or that whereof *S. Paul* speaks *2 Tim. 4. 1.* I charge thee before God, and the Lord *Jesus Christ* who shall judge the quick and dead, at his appearing and his kingdom; or that foretold in the *Apocalypse* \* to be when the seventh Trumpet shall sound, and the like places.

\* Ch. 11. 15.

5. Unless it can be shewn me, That the six Seals, seven Trumpets, seven Vials, the treading down of the Temple, two Witnesses, their slaughter and Resurrection, the red Dragon's persecution, &c. were in specie revealed to *Daniel*; I will still hold those Fates of the *Roman Kingdom* were sealed, and not revealed to *Daniel*, though the *Roman Monarchy* were revealed to him.

6. The ancient *Jews* did, but the latter *Jews* hold not the *Roman* to be the Fourth Kingdom, but the *Mahumetan* and the *Roman* to be a continuation of the third.

7. What I alleged of *Porphyrie* for yours, was to shew the injustice of your disparaging mine, as being held by *Jews*, who yet when they first held it, were the only people of God, and *Custodes oraculorum Dei*: If *Porphyrie* might see a Truth, why not much more they?

8. I never meant to say, That the Kingdom of *Christ* should appear whilst all the Monarchies were yet standing, but before the times of that succession of Monarchies should expire: Which is true, if it appeared only in the last Monarchy. The confounding of the Gold, silver, Brass and Iron, in the destruction of the Image, is either the *τὸ πρέπον τυπὶ* (for the parts of the Image could not succeed in time, as the Kingdoms signified by them could, and so all must be broken together:) or because the second kingdom possessed the first, the third the second, the fourth the third; the last is represented as containing all the rest, &c.

9. The Duration of the Four Kingdoms holds no proportion with the parts of the Image typifying them, and therefore the continuance of the Fourth Kingdom makes the legs of the Image neither longer nor shorter.

10. I wonder you should say, there is no *Second Kingdom* of Christ (which I had rather call the *Second State of his Kingdom*) mentioned in Scripture. Consider the places I point to in the fourth Paragraph, and add to them *Luke 17. 20, &c.* where our Saviour being asked of the Pharisees concerning the *Kingdom of God*, tells them, that he must first be *rejected of that Nation*, and that the coming thereof should be as in the days of *Noah, &c.*

11. The Mystery you say you conceive not (in the piece written with another hand) is that *Mystery* which the Apostle saies was *not known till the preaching of the Gospel*; namely, That the *Jews* should be rejected, and the *Gentiles* surrogated in their stead. Nor did I say (as you mistake) that the *Jews* had no part in the First state of Christ's kingdom, but that *their Nation* had not; by which I meant nothing else, but that *their Nation* was rejected. Doth not our Saviour expressly say, that he should be *rejected of that Nation*, *Luk. 17. 25*? It mattereth not though many of their Nation received him, seeing the *Body of their Nation* acknowledged him not. This is plain enough: I shall not need put you in mind of *S. Paul's* discourse of the *casting off of the Jews*, though then there were so many particular *Jews* believing in him, as I believe never were since.

12. I believe not that ever the Gospel of Christ was preached *all over the world*; no more than I believe that *Augustus Caesar* taxed the *whole world*, because it is said he taxed *πᾶσαν τὴν οἰκουμένην*. For in the style of those times the *Roman Empire* was called *οἰκουμένη*, as appears in the Greek Historians; and the Latin call it *Imperium orbis terrarum*.

13. *Daniel* himself interpreteth the *Stone* to be a *Kingdom* which the God of heaven should set up in the days of those Kingdoms: and therefore it cannot be the Kingdom of Christ as God coeternal with his Father; but the Kingdom of Christ as *θεοῦ ἔργον*, which began not before he was incarnate. *In the days of these Kingdoms* (saith he) (that is, whilst some of them were yet in being) *the God of heaven shall set up a Kingdom which should never be destroyed, nor left* (as the former should) *to another people; but should break in pieces, and consume all those Kingdoms, and it self should stand for ever: Forasmuch* (saith he) *as thou sawest a Stone was cut out of a mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold.* Here make the full point; for these words belong not to that which follows, (as our mis-distinction in the verses seems to refer them) but to that which went before of their interpretation. See the same reference of [*Forasmuch*] in the 40 and 41 verses.

14. I will not now dispute of the Preposition *ἕως*, though I had enough to say against you; but I say, that the words [*In the daies of those Kings*] are much more likely to be construed by *Ellipsis particulae partitivae*, usual in the Hebrew and Chaldee, *quasi, In the daies of some one of those Kings, viz. the last of them.* So *Jephtah* is said to have been buried \* *in the cities of Gilead*; that is, in *some one* of them, &c.

There be some other passages not so principal, though I dissent from you in them, which I omit, as I desire to do this whole Disputation. That I had reserved to have answered in your former Reply, was to that of the *Ruffling Horn*, which by the express \* words of the Angel was to last *until the time came the Saints should possess the Kingdom*, that is, *until the Son of man came in the clouds of heaven to take a Kingdom*; (for this is the Angel's exposition of that part of the Vision) and therefore it could not be *Antiochus Epiphanes*. Your Answer to this seemed very insufficient; I desire you to weigh it better: and I make an end.

Yours,

J. M.

October 13.

## EPISTLE IX.

Mr. Hayn's Fourth Letter to Mr. Mede, about several passages in *Daniel* and the *Revelation*.

1. *S*Caliger's or Junius his Opinion prevail not so much as should their Reasons. God had told the Jews plainly the year, and by types the time of the year, when Messias should work their redemption: so that it was not enough to know in what age it should be.

2. The

Vid. Dan.  
Weeks, Dan.  
9. v. 25.

\* Jud. 12. 7.

\* Dan. 7. 22.



2. The coming of the Son of man is to his Kingdom on earth, on which the Scripture runs abundantly, Dan. 2. & 7. Apoc. 1. 7. Luke 17. 20. and was to be before that generation passed, Matth. 24. 34. And within that space of time he came on Jerusalem, as the Flood on the old world. There shall be a Second coming of Christ, namely, to Judgment: And then he shall give up his Kingdom here to the Father. Yet shall this Kingdom here and that in Heaven be one and the same, consist of the same men or subjects, and have the same bent to the honour of God.
3. The Greek Rule after Antiochus Epiphanes was sufficient to express the clayie legs; that is enough for me; and the clayie legs are part of the Fourth Monarchy. The Romans were the Jews friends full many scores of years after Epiphanes his time: Their war against God's people is that for which God paints them out as Beasts. And though the Romans conquered Macedon long before Christ's coming, yet both Julius Cæsar and Antonie let Cleopatra hold her due of what Rule she had, and were but sticklers, not opposites, at first.
4. If Christ's Kingdom took place at his first coming; the same is one, and but one, and that everlasting.
5. The seven Trumpets, seven Vials, two Witnesses, &c. shew a new matter, not particulars of the Fourth Kingdom particularized before in Daniel.
6. The late Jews (God enlighten them) shift abundantly; and the ancient both before and after their desertion did but grope in darkness.
7. Yet both the late and old Jews, and Porphyrie too, saw some truth; who can deny it?
8. The Text saith, In the days of those Kingdoms, say you; as if it were in all of them; and the Stone confounds all. Why should we allow το γενησιν τυπι?
9. You deny the duration of the Fourth Kingdom to hold proportion with the parts of the Image: I affirm it; my reason is, If the Three former do, then the Fourth also.
10. I know there is a Second coming of Christ, that at the day of Judgment: But the Kingdom once begun is one, for it is everlasting. If there were two Kingdoms, the one must end, the other begin.
- Though there be degrees in the progress of Christ's Kingdom, in regard of the world's indisposition to submit to it; yet de jure all is Christ's at his Ascension.
11. The Mystery which now you speak of I acknowledge, and bless God for it; namely, of the calling of the Gentiles. The Jews Rejection also is plain in the time of the Gospel, yet was a remnant of their Nation saved. And what more were the elect out of other Nations & few to the many.
12. Though de facto the Gospel was not preached to all the world then, yet see mentem Legislatoris, the mind of the Law-giver, Go preach to all Nations.
13. Christ is the Stone: what is said of him in many things, is and may be said of them of his Kingdom; He bruises with a rod of iron, Ps. 2. so do his servants, Rev. 2. 27. He the Stone, and his kingdom and people here, do the same thing.
14. For the Proposition, the authority I brought was sound and good. That about Jephthah is (though I use not to be sudden in this kind) ill translated. I wish time would have given me leave to have conferred with Books and men about it. I pray you think of it. Were it not better, Gideon was buried by the cities of Gilead; namely, the men of them all much honouring him, joyed in solemnizing his burial?
15. Not the rattling Horn (as you call it) but the body of the Beast, Dan. 7. 11. continued till the Son of man came. Now the Body of the Beast hornless may express the same, or be correspondent to the clayie legs; and thus the answer is home in this particular also. Much more I could have said, but must here make an end, and leave you to God, whom I pray to keep us in his truth.

Octob. 16.

1629.

## EPISTLE XII.

*Mr. Mede's Answer to Mr. Hayn's Fourth Letter, about several passages in Daniel and the Revelation.*

NOW I have obtained a Release, that you might not think I shoo off this Col-  
lation out of Pride or Contempt, but to avoid too great a diversion from other  
Meditations, I will add this more than I meant to have done; the rather because I  
discovered by your last somewhat more of your Opinion in one principal particular  
than I knew before; and also because I find you presume of another piece as solid and  
well-grounded, because in my last I made no Answer to it, though I intimated I had  
sufficient, if need were, to say against it. My end is, that you might see I maintain  
not an Opinion out of mere pertinacy, but that I have Reasons sufficient to perswade  
my self, though you never met with a man (whatsoever you supposed of me) of less  
confidence to perswade others than when you met with me. I have a conceit that  
some opinions be in a sort *Fatal* to some men, and therefore I can with much patience  
endure a man to be contrary-minded, and have little or no edge to contend with one  
I think perswaded, unless it were in something that merely concerned him in state of  
salvation. But I come to the matter.

1. You seem to grant me, That the *coming of the Son of man in the clouds of heaven*,  
&c. mentioned in *Daniel*, and that *coming of his in the Clouds of heaven* in the Gospel,  
*Matth. 24. 30. & ch. 26. 64. Mark 13. 26. & ch. 14. 62. Luke 21. 27.* and in the *Apo-*  
*calyph chap. 1. 7.* are one and the same. But you apply them all to Christ's coming to  
the destruction of *Jerusalem*, because our Saviour saith in that Prophecy of his, That  
*that generation should not pass till all things, then prophesied, should be fulfilled.* I an-  
swer, first, While you endeavour in this manner to establish a ground for the *First*  
coming of Christ, you bereave the Church of those principal passages of Scripture  
whereon she hath always grounded her faith of the *second* coming. Secondly, You  
ground all this upon the ambiguity of the word *Generation*, whereas γενεά signifies not  
only *atlas*, but *gens, natio, progenies*, and so ought to be here taken; viz. *Gens Juda-*  
*eorum non interibit, usque dum omnia hæc implentur, The nation of the Jews should not pe-*  
*rish, till all these things were fulfilled.* For so signifies παρέλθῃ in the Hebrew notion,  
as you may see even in the verse following, οὐ βραχὺς ἔστιν ἡ γῆ παρελεύσονται. By virtue  
of which *Amen*, verse 34. Ἀμὴν, *Verily I say unto you*, the Jewish Nation, even to the  
wonder and astonishment of all who consider it, remains a distinct people in so long  
and tedious a Captivity, and after so many wonderful changes as have befallen the Na-  
tions where they live. According to that of *Jeremy*, Chap. 31. 35, 36. (whither  
this passage seems to have reference) *Thus saith the Lord, which giveth the Sun for a*  
*light by day, and the ordinances of the Moon and of the Stars for a light by night, which di-*  
*videth the Sea when the waves thereof roar: If those ordinances depart from before me,*  
*saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.*  
*S. Chrysostome* among the ancients, and *Flacius Illyricus* (a man well skill'd in the style  
of Scripture) among the moderns, and those who follow them, might have admonish-  
ed others to take the word γενεά in this acception, rather than by turning it *atlas* or  
*seculum*, to put this Prophecy in little ease, and the whole harmony of Scripture out  
of frame, by I know not what confused interpretation. *S. Chrysostome* applies it to  
*Gens Christiana* or *fideliū*, which he calls ἡ γενεά ζητούντων τὸ Κύριον, *Generatio que-*  
*rentium Dominum.* Others have other accommodations, but still under this notion I  
speak of. I prefer, as I said, *Gens Judæorum*; for what Reasons, *nihil nunc attinet*  
*dicere.* No man can deny but this is one of the native notions of γενεά, yea and so  
taken in the Gospels: as in the foregoing Chapter, *Matth. 23. 36. Verily I say unto*  
*you, all these things shall come ἐπὶ τὴν γενεάν ταύτην, upon this nation.* So *Beza* renders it  
twice in the parallel place, *Luke 11. 50, 51.* and seven times in this Gospel. Again,  
*Luke 17. 25. The Son of man must be first rejected ἀπὸ τῆς γενεᾶς ταύτης.* *Beza*, à gente  
iſta. The LXX. renders by this word ὁ πῦρ *populus*, מִשְׁפָּחָה *familia*, מוֹלָדָה *progeni-*  
*es, patria.* See *Gen. 25. 13. & ch. 43. 7. Num. 10. 30, &c.* I suppose here is enough  
for the signification of a word. So then your Argument thence is nothing.

3. Besides, to interpret this *coming of the Son of man in the clouds of heaven*, and his  
*kingdom then*, of his coming to the destruction of *Jerusalem*, is contrary to the con-  
text



text of our Saviour's Prophecy : For the coming of Christ to destroy *Jerusalem* was the beginning and cause of that great and long Tribulation of that people : but the coming and appearing of the Son of man in the clouds of heaven, is expressly said should be after it, *Immediately after the days of that Tribulation*, &c. *Matth.* 24. 29. *Mark* 13. 24. For this great Tribulation, such as never Nation suffered, is not to be confined to their calamity at the destruction of *Jerusalem*, but extends to the whole time of their captivity and dispersion from that time unto this present not yet ended : wherefore S. *Luke*, who is wont to be an Expositor of our Saviour's words, puts in stead of those words of great tribulation, these of parallel sense to them, *There shall be great distress in the land, and wrath upon this people*, *Luke* 21. 23. *And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*, v. 24. And as the other Evangelists say, *After that tribulation ended* ; so he, *After, or when these times of the Gentiles are fulfilled, then shall be signs in the Sun and Moon, and then they shall see the Son of man coming in a cloud*, &c. For the Copulative *Kai* verse 25. [*Kai ἔτι σημεῖα*, &c.] is to be taken after the Hebrew manner *ordinativè*, for *tum, deinde*, which you know is frequent in Scripture, *Then shall be signs*.

And I make no question but these *Times of the Gentiles*, with which the Jews Tribulation shall end, are either the Times of the Four Monarchies in general, ( that is, the Times of that prophesied Dominion of the Gentiles ) or, which is all one in event, those last Times of the Fourth Kingdom of *A Time, Times, and half a Time*, at the fulfilling whereof *Daniel* prophesies of the same appearing and coming of the Son of man in the clouds of heaven, which S. *Luke* doth here. For if the immediate consequent be the same, how can the *Times* which immediately precede but be the same Times also ? This is my opinion, which I intimated once before ; but you rejected it as groundless then, and I know your Tenet cannot admit it now : *Quisque abundet suo sensu* : therefore I'll contend no more about it.

2. But let the Kingdom of the Son of man coming in the clouds of heaven, whereof *Daniel* speaks, be as you would have it ; That Kingdom of his first coming, whether beginning at his Ascension, or manifesting it self at the Destruction of *Jerusalem*. ( for one of them it must be, but ) let it be which it will ; I say, for all this, there is yet sufficient left to overthrow your Tenet of the Fourth Kingdom. For that Kingdom at the Son of mans coming in the clouds of heaven shewn to *Daniel*, is expounded by *Daniel* in his repetition to be the Kingdom of the Saints of the most High. If this be not evident by the context, I utterly despair ever to understand prophecy by any light of the letter : I must take it therefore for granted, whether you grant it me or not, That that Kingdom at the Son of mans coming in the clouds of heaven, in the Vision, is that which *Daniel* in his repetition, and the Angel calls the Kingdom of the Saints of the most High, in his interpretation ; and therefore being the same, must begin at the same time, which you say was at our Saviour's first coming, namely from the time of his Ascension. This therefore forelaid, I argue thus.

The ruffling Horn persecutes the Saints until the time came that the Saints possessed the Kingdom, Chap. 7. v. 22.

But *Antiochus Epiphanes* persecuted not until the Saints possessed the Kingdom, which was at the Son of mans coming in the clouds of heaven. *Ergo*.

For if he persecuted till then, he with his *Time, Times, and half a Time*, must continue till Christ's Ascension at the nearest ; but he was dead two hundred years before. It will not serve your turn here, to fly to the Kingdom of Christ as he is God ; for the Kingdom here spoken of is the Kingdom of the Son of man, and a Kingdom which begins in time. Nor mattereth it how the Greek Kingdom after *Antiochus* may seem to besit the *Clayie legs*, unless you make the little Horn to be those *Clayie legs*. But you must shew how the little Horn, if it be *Epiphanes*, lived and persecuted until the time came that the Saints possessed the kingdom. Will you expound [ *until the time came* ] until some two hundred years before the time came ? I know not how you can evade here, unless, as *Porphyrie* did, you will make the Kingdom of the Saints here mentioned to be the Kingdom of the Maccabees, and so the Son of man coming in the clouds of heaven, ( whereof it is an exposition ) to be *Judas Maccabeus*, or *Joannes Hircanus*, or some other of those *Hasmoneans*. If you answer thus, you must not think it strange if I am loth to be perswaded to your opinion, who reading that Prophecy, cannot be perswaded but the little Horn is the last limme of the Fourth Beast, whose part once acted, the Beast's glass is run, and his time of destruction come. Or who can believe but he is to be destroyed at that time of Judgment, when the Son of man shall appear in

2 Thess. 2. 3.

in the clouds of heaven? Though you say you see no evidence for it, yet I cannot be persuaded but this Scripture was it out of which S. Paul learned to confute the *Thessalonians* causeless fear of the day of Christ's coming to Judgment to be near at hand: when he tells them, *that that day should not come, until the man of sin were first revealed*, and had acted his part; forasmuch as Christ was to abolish him by the *ἐμφάνειν* of his coming: For so *Daniel* had taught him, that the *wicked Horn's* reign should conclude the Fourth Kingdom, and the Son of man should abolish him at his coming in the clouds of heaven; and therefore could not that coming of his be until the *wicked Horn* should be revealed, and reign the time appointed him. This I am sure, that this Prophecy of *Daniel* was the Womb whence the Jewish Doctors derived that Term of *יום דין* *Dies judicii* & *יום רבנא* *magnus dies judicii*, because that coming of *Messiah* is thrice so described in this place of *Daniel*; verse 10, 22, 26. whence even at this day they look not for *Messiah* until *Magnus dies judicii*, the great day of Judgment. Our Saviour and his Apostles received this term of *Dies judicii* from them, and approve it by using it. But it is far more frequent in the *Chaldee Paraphrase* and other writings of theirs, than in the New Testament. Nor can I believe but our Saviour and his Apostles, using this phrase, meant to approve the ground of Scripture whence they deduced it: Especially our Saviour so often expressing his *Second coming* by these words of *Daniel*, *coming in the clouds of heaven*: which the Elders and Priests hearing our Saviour apply to himself when they arraigned him, they rent their cloaths as at Blasphemy: whence it appears they took it for no small and ordinary Character of power, not applicable to *Judas Maccabeus* or his successors.

I know the same Phrases may be used to express like matters of diverse and sundry times; but here is not only Identity of phrases, but, together with the same phrases, the same frame of things with their circumstances, and those such as are not applicable to many times. And though I am not of the same mind with *Theocritus Justus*, (his name is \* *Daniel Lawennus*) to draw all the *Apocalyps* to the Jews, upon no other ground but communion of phrases; yet I know nevertheless, that to compare Scripture with Scripture is none of the least helps to understand Scripture.

\* I have had good occasion to know his name, and some of his notions too.

3. I have dwelt all this while upon the *Second Vision* of Kingdoms, I come now *πρωτὸν εἰπὼν*, to say somewhat of the *First*, *Dan. 2. v. 44.*

*וּבְיוֹמֵיהֶן דִּי מְלָכִין* And in the days of these Kings or Kingdoms; that is, say I, during the days of those Kingdoms, while the days of this Dominion of the Gentiles yet lasted, before these days of their dominion ended. I lay the Emphasis upon *days*. But here you stumble, and make inference as if I had said, or the Prophet either, *In or during all the days of those Kingdoms, or during the days of all those Kingdoms, Babylonian, Persian, and Greek, as well as Roman.* I cannot but marvel to see you make so strange of an expression not only frequent in Scripture, but common and usual in every language. If I should say, such or such a thing was done *in the days* of the *Saxon*, or *in the days* of the *British Kings*; would you infer or understand me, as if I meant in *all the days* of those Kings, or in the days of *all those Kings*, or some of them only? If I should say such a thing was done *in the days* of Popery, must I needs mean *all the days* of Popery, or some part of them only, and so no more but while those days were yet in being? It is said, *Ruth 1. 1. It came to pass in THE DAYS when the Judges ruled, that there was a famine in the land.* I hope this famine was but in some part of those days, or in the days of some of those Judges, not *all* of them. It is an expression *Elliptical*, if you will, but yet most ordinary. *Judg. 15. 20. Samson judged Israel in the days of the Philistines twenty years*: but the *Philistines* days were forty years: so he judged but in the latter part of them. *2 Sam. 21. 1. There was a famine in the days of David 3 years.* Vide *Ezra 4. 7. Esay 7. 1. Jer. 23. 6.* So *Matth. 2. 1. In the days of Herod the King, Jesus was born in Bethlehem*; that is, in the latter end, or about the last two years of his reign. So [*In the days of those Kingdoms of the Gentiles*] is, during them and in the latter part of them, as the nature of the thing spoken of sufficiently argues, which was to destroy the *last Kingdom*, which had destroyed and swallowed the former three: I mean the second swallowed or possessed the first, the third the second, the fourth the third; and so in a sense, by the destruction of the fourth, the *Stone* destroyeth all the rest as contained therein: For the *Stone smites* neither the *Golden* part, nor the *Silver*, nor the *Brass* immediately, but only the *feet of Iron and Clay*; and yet by that blow was the *Brass*, the *Silver* and the *Gold* destroyed also, inasmuch as they all came by succession to the *Iron*. I added besides in my last, that the dissipation of the *Gold, Silver and Brass*, together with the *Iron*, might be *τὸ ὑπίπτον τυπὶ* (not *περιτίον*, as you change it,) because the parts of the

Image



Image in the Type could not succeed one another in time as the Kingdoms signified by them did; and so the Image appeared to be dissipated all at once in Vision, though the Kingdoms were not so, save only in the sense before named.

I added one thing more, which came then to mind when I saw you urge so hard upon all the four Kings; That *Kings* might be taken *Elliptically* also, as well as *days*, (though that of *days* be indefinite rather) viz. *In the days of those Kingdoms*, that is, *some one of them*. I gave for an example of such an *Ellipsis* that of *Jephtah*, *Judg. 12. 7.* And *Jephtah* was buried in the *Cities of Gilead*, that is, *one of them*. Here you solicit the interpretation as not right, you would have *בְּעָרֵי גִלְעָד* in the *Cities of Gilead* to be, *By the inhabitants of the Cities of Gilead*: But besides that you cannot shew any where in Scripture *בְּעָרֵי* so used, the verses following would check such an interpretation, where three more Judges are named, with the time of their rule and places of their burial, as *Jephtah* was; which is sufficient, I think, to persuade that *Jephtah's* place of burial was named likewise, and not meant the persons who buried him. But why should you labour to win this one place from me, who quoted it not as if there were no more, but as that which was most present to my memory? For the thing it self, it is a ruled case amongst the *Grammarians*, that you may not think I devised it for an Evasion. I have observed many Examples thereof, which I know not now where to find; only there comes one to mind like that of *Jephtah*, *2 Chron. 35. 24.* where it is said, that *Josiah* was buried *בְּקִבְרוֹת אֲבוֹתָיו* in the *Sepulchres of his fathers*, which we translate [*one of the Sepulchres*]. But in the mean time, till your own observation shall furnish you with more Examples, I will exscribe such as my *Grammarians* affords me. \* *Psal. 1. 3. Erit sicut arbor plantata עַל פְּלִי מַיִם ad rivum aquarum*, h. e. *juxta Aben Ezram*, *עַל אֶחָד מֵאֲחֵרֵי מַיִם ad aliquem rivorum aquae*. *Jon. 1. 5. Et Jonas descendit ad latera Navis*, h. e. *ad unum è lateribus*. *Zach. 9. 9. Et super pullum natum asinarum*, h. e. *אֶחָד מֵאֲחֵרֵי בָנֵי אֲשִׁנָּה pullo ex una asinarum*. Yea and with a numeral word, *1 Sam. 18. 21. בְּשֵׁתִים הִתְחַתְּן בִּי הָיוֹם per duas affinitate conjunges to mecum hodie*, h. e. *בְּאַחַת מִשְׁתֵּי בָּאֵחָת per alteram è duabus*. Et sic *Targum*, *בְּהָרָא מִתְּרִין*. *Hujus generis sunt, Latrones exprobraverunt ei*, *Matth. 27. 44. i. alteruter è latronibus*, *ut exponitur*, *Luc. 23. 39. Item scriptum est in Prophetis*, *Joan. 6. 45. h. e. in aliquo Prophetarum*. I suppose these will be sufficient to induce you to let *Jephtah's* bones rest in *one of the Cities of Gilead*.

\* *Psal. 1. 3. By the rivers of waters*, that is, by some one of the rivers. *Jon. 1. 5. the side of the ship*, that is, to one of the sides. *Zach. 9. 9. upon the foal of an ass*, that is, of one of the asses. *1 Sam. 18. 21. by two*, that is, by one of the two. *Matth. 27. 44. the thieves*, that is, one of the thieves, as 'tis expounded *Luke 23. 39. John 6. 45. It is written in the prophets*, that is, in one of the Prophets.

Thus much of my Interpretation, now of yours. You would have, *In the days of those Kingdoms*, to be expounded, *After the days of them*; and because I answered it not, but only rejected it in my last, you suppose the authority you brought therefore was sound and good. I now answer therefore, and say first, That besides that it is contrary to the native property of the preposition *בְּ* so to be interpreted, (it being de-currate of *בֵּין* *inter*) so the Examples you bring are far enough from proving it. Let us examine them. The first is, *Exod. 2. 11. And it came to pass בְּיָמֵי הָהֵם in those days when Moses was grown*, &c. I say, *יָמִים* [*Days*] here are the days of the *Egyptian* bondage and servitude. What shall we do with [*After*] here? The next is in the same Chap. verse 23. *בְּיָמֵי הָרָבִים הָהֵם*, that is, *when those days of Egyptian servitude had now continued long*, and were not yet ended, &c. You see here is no need of any *After*, and you cannot deny but it may be thus expounded. If it may, I will never make an *Anomaly* of signification, where the natural and usual will serve turn. Secondly, Could it be shewed that *בְּ* sometimes signified [*After*], yet in this place the nature of the thing spoken of will not admit that signification. The *Stoxe* hewn out of the mountain is interpreted by *Daniel* to be a *Kingdom* which should begin in time, that is, the Kingdom of Christ *ἡ βασιλεία τοῦ υἱοῦ τοῦ θεοῦ*. not that he hath a coeternal with his Father, which hath no beginning. This Kingdom of Christ should smite the Fourth Kingdom, and at length destroy it; therefore this Kingdom must needs be whilst the Fourth Monarchy was yet in being, and not begin after it: For how can that which comes after smite that which before had ceased to be? or how can that which was not till after, destroy that which was destroyed before it self was? Therefore the nature of the Subject will not admit *בְּ* to be here taken for [*After*], but requires it should be maintained in its proper and natural signification.

4. That I may therefore gather all this Controversie into a short summe, I find your Tenet to stand charged with three not tolerable Inconveniences of interpretation. The one in the first Vision, where you interpret, *In the days of those Kingdoms*, to be *After the days of them*: where the matter spoken of will no ways bear it, though the Preposition would. The second in the second Vision, where you will be forced to interpret, *until the time came the Saints possessed the Kingdom*, until some 200 years before

• Witnesses  
and Keepers of  
the Primitive  
Doctrine.

fore that time. A *third* is, That you are forced, for making good your Exposition of the *Kingdoms*, to deprive the Church of those principal passages of Scripture whereon she hath always grounded her faith of the *Second* coming of Christ. If I found mine charged with any one such, I should begin to misdoubt the truth thereof. I might add a *fourth*, That besides all these, you forsake that Exposition and Application of these Kingdoms which the Church hath universally followed from her infancy. And who can easily be perswaded that the Doctors of the Church immediately following the Apostles, and while some of the Apostles disciples were yet living, should be ignorant of the meaning of so main a Prophecy, whereupon depended the demonstration of the verity of Christ's coming; and that too whilst those disputes were still hot between the Jews and Christians? The Fathers are to be considered here not in respect of greater learning or infallibility of Spirit than ours, but as *\* Testes & Custodes doctrinae primitus acceptæ*; because it cannot be presumed they could be ignorant of it, being so near, or would change it, being so pious and good.

Now the inducements which should perswade an Opinion burthened with such inconveniences had need be very powerful. But when I examine every thing, I find the main and only pillar which you suppose will bear up your building against all assaults whatsoever, to be but a weak one, namely, *That nothing was revealed to Daniel which was contained in S. John's sealed Book; because none could open that Book but Christ, and he opened it not till his Revelation shewed to John.* That there is a flaw in this illation is apparent, because there are two main and principal matters of the argument of that Book which cannot be denied to have been revealed before, namely of *Antichrist's persecution*, and of the *Second coming of Christ to judgment*: the first whereof was revealed to *S. Paul* (though out of another Book;) the other is plentifully revealed throughout the New Testament, before *S. John* saw his Visions. I answered therefore before, and answer still, That the Subject matter of the *Apocalypitical* Book is not that which was never in no sort revealed before, but never in that order, form and particularity of *Fates, Acts and Circumstances*, wherein it was revealed then. The subject of that Prophetical history is the *Roman Empire*, together with the Church or Kingdom of Christ contained therein: the one is equally the subject thereof as well as the other. Now it is not denied but the Church or Kingdom of Christ was revealed before, both for the *Being, Quality, Fate, and Prevailing*, not to the Apostles only, but to *Daniel* also: why not then the *Roman Empire*? In the same sense wherein that which concerned the one was revealed before, or remained sealed till now, in that sense was that revealed or sealed till now which concerned the other. Here you brought a Catalogue of divers particulars concerning the Fourth Monarchy revealed to *Daniel*; but to what purpose I cannot devise, unless you could prove there were no other particulars of *Succession, Fates and Acts*, which were still to remain sealed until the Lamb should reveal them to *S. John*. For I affirmed not, that no particulars of the *Roman Kingdom* were revealed to *Daniel*; but that not those which were now first revealed to *S. John*: As, namely, none of the *Acts and Fates* of this *Fourth Kingdom* were particularized to *Daniel*; but those of the *latter end* of it only, when the *Horn* was to rule the rest, which concerned the former part of his time, were represented to him only in general & in *imagine confusa*; the more ample and large decyphering thereof being deferred till Christ himself should come and unfold all unto *S. John*, when also *Daniel's* most particular part was yet to be revealed much more particularly in the *Metropolis*, quality of Blasphemy, degrees and manner of destruction. That which I have said of the *Roman Empire*, partly revealed and partly sealed, must be accommodated also to the history of the Church or Kingdom of Christ, the other part of the subject of this *Apocalypitical* Book; which though it were in some degree revealed before, yet never in such order and specification of *Fates and Circumstances* as now. The consideration of the one will easily clear the scruple you make concerning the other. And for conclusion, you must remember that I yield you all this time your sense of the *sealing and unsealing the Apocalypitical Book*, which you know some interpret to a far other purpose.

I have a little time, and paper enough left: I will look over your Papers, and answer such particulars more as I think need answering.

1. I know not what it is you contend for about the *Two States* of Christ's Kingdom. If you grant the Kingdom of Christ at his *second* coming shall be of a different state from that of his *First*, you grant as much as serves my turn; and the Kingdom is neither more nor less eternal, because some State thereof is not eternal. An infant when it comes to be *adultus* is the same *numero* still; but the stature is not the same, but diverse.

2. You



2. You affirm the duration of the Fourth Kingdom holds proportion with the *legs*, because the three former do with their parts. If they do, tell me how your Third Kingdom of *Alexander* and his progeny, which lasted but 18 years, holds proportion with the *belly* of the Image: I think it will be but a girt belly. The *Persian* Monarchy, represented by *breast* and *arms*, lasted about 200 years, that is, ten or eleven times as long as your Third Kingdom did. If this proportion holds in this Image, the *breast* and *arms* must be ten or eleven times as long as the *belly*. And if you read *belly* and *thighs*, the proportion will be a great deal worse: For I suppose you make your Fourth Kingdom 280 years long: the same proportion therefore which 280 hath to 18, your *legs* must have to the *belly* and *thighs*, that is, *quindecupla*.

3. Whatsoever time of *Messiah's* appearing Almighty God pointed out by *Daniel's* 70 weeks, yet I believe not that any Jew before the Event could infallibly design the time without some latitude; because they could not know infallibly where to pitch the head of their account, until the Event discovered it: yet in some latitude they might. I think we have as good skill in that computation as the Jews could have, and yet you see we yet vary about it after so many hundred years. And if your self in this difference follow Mr. *Broughton's* way, you may as soon persuade me there is no Sun in heaven, as make me believe it. And though it mattereth not much what I think or think not, yet in this I dare say that all the Learned men of note in Christendom are of my mind. And for my part, I cannot but think it a *prodigium* that any man should think otherwise, and I suppose your self are so far of my judgment.

4. If you make the Fourth Beast *hornless* before his destruction, you will make *Daniel* both at odds with himself and the Angel his interpreter. If the *Horn* continue until the *Ancient of days* comes to give Judgment to the *Saints of the most High*, and until the time came that the *Saints* possessed the Kingdom, verse 22. or if he continue until the Judgment sit, and they take away his dominion, and the Kingdom be given to the people of the *Saints of the most High*, verse 26, 27. how was he *Hornless* when the *Ancient of days* sat in Judgment to destroy him, and give his body to the burning flame? This I should have taken notice of in another place, but I then forgot it; yet I said there that which was sufficient to overthrow it. I would not have such an Evasion in my Opinion.

5. Though all the *Four Kingdoms* have respect to the *Jews*, as those who were all that time to be in bondage under them: yet it doth not follow that the beginning of each Kingdom should be counted from the time they were first possessed of *Palastine*, but from the time the *Caput regni* should be given unto the people which were next to succeed. Nor is that Observation solid, That those Kingdoms were called *Beasts*, for the *beastly* usage of God's people: the word *חַיָּה*, Heb. *חַיָּה*, signifies naturally *Animal*. And you will not, I know, say so of the *quatuor Animalia* in the \* *Apocalyps*, \* Chap. 4. though we translate them also *four Beasts*. The congregation of *Israel*, as we translate it, Ps. 68. 10. is called *חַיָּה*. And if *חַיָּה* signifies *Cetus* & *Caterva*, that notion may be applied to Kingdoms and States also: So the type is so much the more concise, by reason of the ambiguity of the word in those languages. But whether it be this or that, I affirm nothing, nor is it much to the purpose either way.

And thus I think I have not left any thing of moment unanswered. I had no other end in all this, but to let you see I have sufficient grounds to be persuaded of my Tenet, and to be averse from yours. Whether others can be persuaded by them, or not, that I know not; nor do I arrogate so much ability to my self, as to persuade others what I am persuaded of my self. There is more goes to persuasion than Reasons or Demonstrations, and that is not in my power. I desire not you should make any Reply, but the contrary; for I am now resolved to answer no more; whatsoever you should send. You know as much of my Opinion, and my grounds for the same, as I would desire of any mans; and I think I perfectly understand yours, and where your chief strength lies. Why should then either of us both spend our time any further to no purpose? Thus desiring the *Father of lights* to guide us in the way of Truth, and to open our eyes to see where we see not, I rest and remain still

Your very loving Friend,

Christ's Colledge,  
Octob. 21.

Joseph Mede.

## EPISTLE XIII.

## Dr. Twisse's First Letter to Mr. Mede.

Good Mr. Mede,

*A*mongst many fruits of my acquaintance with Dr. Meddus, this hath been one of the chiefest, that he hath brought me acquainted with your self, though not de facie, yet de meditationibus, and that in the opening of Mysteries. I was so happy as to light upon two Copies of your Clavis Apocalyptica, thereby to gratifie both my self and my friend: I was beholden to Dr. Meddus for the one, and to Mr. Briggs for the other. Since that I have seen divers Manuscript pieces of yours, whereof I make precious account. Your distinction of Fata Imperii, & Fata Ecclesiæ, the one contained in the Seals, the other in \* Βιβλαελιδις, doth exceedingly affect me, as a Key of great use for the opening of these Mysteries. Your interpretation of the Seals proceeds, in my judgment, with great evidence of illustration. And in the last place, your Exposition of the Trumpets hath taken me quite off from the Vulgar opinion that formerly hath been so common. For all which I most heartily thank you. And did it become me to profess so much, who am nothing worth, I should be apt to say, you are as dear in my affection as to any friend you have. I beseech you go on to perfect the good work you have begun in the Revelation, and in other mysterious passages; for the clearing whereof I well perceive, by the blessing of God, you have attained to a very singular faculty. I seem to discern a providence of God in causing the opinion of a Thousand years Regnum Sanctorum to be blasted as an Error by the censure passed upon the Chiliaists, to take men off from fixing their thoughts too much on that in those days, when the accomplishment was so far removed; but with purpose to revive it in a more seasonable time, when Antichrist's kingdom should draw near to an end.

\* the little  
Book, Revel.  
10.

Concerning which I have something to propose, in searching after more particular satisfaction. But I know not whether yet I may be so bold with you; and besides, I fear to divert you from your so weighty and so profitable studies: yet they are such, as withall I have thought with my self of accommodating an Answer. But though my heart serve me not to communicate them to you at this time; yet surely I shall make them known to Doctor Meddus. A friend of mine also hath this day given into my hands certain Disputations upon divers mysterious points in Daniel and the Revelation. In one of them he disputes of this Thousand years Regnum Sanctorum with variety of Reasons pro & con; but inclining rather to the contrary. A very ingenuous man he is, and a great student in Mr. Brightman. If I may have liberty to communicate these things unto you, and that it might be without offence to your more weighty studies, I would so use this liberty, as not to nourish my self in idleness, but withal to employ my self in answering whatsoever I find therein to the contrary.

At this time give me leave to propose to your consideration, Whether that fear of a *παυλὲς-ᾠρα* almost of our Protestant profession may not be avoided; and the three days and an half, Rev. 11. not signify a space of time succeeding the continuance of those Witnesses, but intermixed with it. My Reason is this; The two Witnesses signify all the Witnesses giving testimony to God's truth, not contemporating, but succeeding one another for many generations; against all which the Beast warred, and prevailed against some in one age, some in another. Every ones Testimony seems to be finished in his death. And as long as Antichrist reigneth, God hath his Witnesses in some place or other prophesying in sackcloth. But this I submit to your better judgment. I shall heartily desire God to bless your labours; and at this time, desiring to be commended unto your love, I rest,

Newbury, Nov. 2.

1629.

Tours in all truth of  
heartly affection,

William Twisse.

I would intreat you to take into your consideration one thing more. S. Paul writes, Rom. 11. that the conversion of the Jews shall be by way of provocation from the Gentiles; Whether this provocation doth not imply some great Prosperity wherewith God shall bless his Christian Church; and what in this kind comparable to the ruine of Antichrist, and the consequents thereof?

EPISTLE



## EPISTLE XIV.

Mr. Mede's Answer to Dr. Twisse's First Letter, concerning the 1000. years Regnum Christi, as also of the Clades Testamentum, and of the Jews Conversion.

Worthy Sir,

THAT any man so learned and judicious as I have heard your self to be should conceive any Meditations of mine worthy not only of approbation, but of so much affection, I must ascribe it (if they be but in any degree such as you make them) to God's goodness towards me, who hath in any sort enabled me to endeavour ought whereby I might not live in the world altogether unprofitably. I know and am conscious of mine own weakness and insufficiency in many points of knowledge which others have: yet if this one thing be my Talent, though but a single one, I have sufficient wherefore continually to thank the Almighty, and to beseech him that my husbanding thereof may be, by his gracious instinct, such as may be some occasion of further light to others, in some manner of recompence of what I have and still daily do receive from others.

But whatsoever my Speculations be, this I am sure of, that I am not a little obliged to your self, for your so kind and affectionate entertainment of them, as rests not in them only, but extends even to the person of the Author, otherwise utterly unknown unto you. Wherefore, for my part, if I should not reciprocally answer you, I should shew my self of too unworthy a disposition.

As for my Interpretation of the *Seals* and *Trumpets*, where I leave others and take a way of mine own, I do it to maintain an Uniformity of notion in the Prophetical Schemes and Allegories throughout the Scripture; which I am perswaded were once no less familiar and usual to the Nations of the Orient, than our poetical Schemes and Pictures are to us.

And the only way for us to learn the meaning of them is, by finding out that Uniformity I speak of, by comparing the several applications of them together, and such other helps as remain unto us. But whether some of the Interpretations usually given of the *Seals* and *Trumpets* will abide this Touch-stone, your self, I know, can judge. Such voluntary Interpretations may delight the Fancy, and commend the Wit of their Author; but they will not satisfy him that cannot think any mans Wit a footing firm enough to rest his Faith upon.

FOR the Thousand years *Regnum Christi*, it was time for it to be silent under *Regnum Antichristi*; and the *Reign of the Martyrs in the first Resurrection* to be cried down, when Antichrist was blasphemously to advance them before-hand to a Reign derogatory to the glory of Christ their Lord, to be as compeers with him in the office of his Mediation, and partakers of the honour and worship which was due to him alone.

I speak not here altogether at random: For after the opinion of the *Chiliasists* was cried down, (when the sentence of *Damasus* had once given it the deadly blow) they fell to expound this *Reign of the Martyrs*, in the twentieth of the *Apocalyp*s, of the Idolatrous reign of them, which themselves had then devised, by occasion of those signs and wonders said then to be wrought by the power of the Martyrs upon such as touched their Reliques and approached their Sepulchres.

Two of the ancientest Commentators extant after the *Chiliasists* opinion became silent, are *Andreas Casariensis* and *Aretas*, in whom you shall find what I say, even *totidem verbis*. The words of *Andreas* are these; Καὶ εἶδον τὰς ψυχὰς τῶν πεπελεκισμένων, *Vixit Andreas*  
 &c. *Quin reliquis quoque sanctis Martyribus, qui pro Christo mortem perpeffi sunt, ne-*  
*que mystica Bestiæ, qui Diabolus est, characterem, hoc est, imaginem Apostasiæ ipsius,*  
*susceperunt, judicandi potestas data est, per quam Demones, ut ob oculos videmus, judica-*  
*re non desinunt, [δαίμονας μέχρ' τὸν αἰῶνα (ὡς ὁρῶμεν) κείναι] usque ad præsentis sæculi*  
*consummationem cum Christo glorificati, a piis rursus Regibus fidelibusque Principibus*  
*adorati, [ὕπὸ βασιλέων ὁσέων καὶ ἀρχόντων πιστῶν προσκυνημένοι] & divinâ denique vir-*  
*tute contra omnem corporum morbum fraudemque & vim Damonum conspicuè donati:*

U u u 2

*Aretas*

*Arctas* almost in the same words: *Ex quo igitur* (inquit) *neque capti sunt hi* (scil. de-collati isti) *neque per impudentiam, neque per opera mala insigniti, merito cum Christo & vixerunt & regnarunt, idque usque ad consummationem. Quemadmodum videmus etiam sub fidelibus Regibus atque Principibus, dum adorantur, contra omnem etiam corporis infirmitatem ac Damonum energiam ostendunt datam sibi à Deo gratiam. Nam quia* (inquit) *non adorârunt Bessiam, neque imaginem ejus; idcirco etiam vixerunt, id est, vivorum opera præstiterunt, miraculorum videlicet patratiorem.*

Yet even *S. Augustine* and *Primasius* applied this Prophecy of the *Martyrs*, (though not to the adoration of them, yet) to that preeminence of honour then given them in the Assemblies of Christians, and their power of working miracles after death. *Vid. de Civit. Dei lib. 20. cap. 9. cum cap. 9. lib. 22.*

And if with *Mr. Brightman* and others we begin the Thousand years from *Constantine*, there is no place of Scripture for a Papist to urge for *Saint-worship* like unto this, because the time will fit so just; For it began much about that time, though the Papist had rather have it thought to be *ab initio*, which *Andreas* notwithstanding expressly denies: *Etenim* (saith he) *quæ nunc per experientiam rerumque eventum videntur Sanctorum miracula, meritorumque præmia, quando Evangelistæ Joanni hæc patefiebant adhuc futura erant.*

I shall be glad to see your *Quæres* and *Answers* to them: But before I received yours, I had written to Doctor *Meddus*, that my thoughts would be diverted, and my time taken up about some other business between this and *Christmas*: whereupon he transcribed them not. My brains are so narrow, that I can tend and minde but one thing at once, whatsoever it be; and therefore I must desire my friends to bear with that imperfection, as also with my slowness, even when I go about any thing, especially to write and digest.

CONCERNING your Quære of the *Clades Testium*, I cannot see how it can be referred to any other time than to about the end of their 1260 days mourning-prophecy; because that which immediately follows their reviving, after 3 days and a half lying dead, is not applicable to any other time save that only: as namely, so great an Exaltation as is implied by \* *ascending up to heaven in a cloud*; such a great || *Earthquake* or commotion as should be *at the same hour*, whereby the Throne of the Beast should be so much shaken; and lastly, the expiring at the same time of the \* *second Woe*, or *sixth Trumpet*. These are not applicable to any time save the times of the Beast's declining and period, and consequently to the end of the 1260 days of the *Witnesses* wearing sackcloth; and should fall out when they were now putting off their sackcloth, and when some of them had done it already: For so the word is to be turned, \* *When they were now about to finish* their prophecy or days of sackcloth, &c. Besides, it suits with the method of Divine Providence; *God Almighty* having ever used to usher in any great Exaltation of his Saints with some desperate Extremity and Calamity immediately foregoing it: Whence is that Theological proverb, *Cum duplicantur lateres, tunc venit Moses*. When was *David* in a more desperate distress, than when he was instantly to be exalted to the Throne of *Judah*, namely, at the burning of *Ziklag*? what a streight were *Moses* and the children of *Israel* brought into a little before *Pharaoh* and his host were to be drowned in the Red sea? The most grievous, extreme and dangerous persecution that ever the Church felt, was then when Christianity was ready to be exalted unto the Throne of the Empire; I mean that of *Diocletian*.

Moreover, there is a Sin whereof the whole body of the Reformation is notoriously guilty; which nevertheless is accounted no Sin, and yet such an one, as I know not whether God ever passed by without some visible and remarkable judgment. This seems to call for a scourge before Antichrist shall go down: And that may be, as far as I know, this feared *Clades Testium*. I will not name it, because it is invidious, and I am not willing to be drawn to say so much for the probability thereof in this case as perhaps I could.

But to speak somewhat more particularly of this *Clades*; I know not whether it should immediately precede the pouring out of the *fifth Vial*, or the *fourth*. If we were secure of the present dangers and fears, I should incline most to think it should precede the *fifth Vial*, in respect of that fall of \* *δέκατον ἡ πόλεως*, which instantly ensues the *Witnesses* reviving. Secondly, The time of *three days and a half* is the time during which the *Witnesses* should lie for dead, without appearance of life or motion; not the time wherein they should be dying or killing; for that may be much longer, and grow also by degrees, (as also the natural Body of man sometimes dies so, the feet

first,

\* Revel. 11.  
verse 12.  
|| Verse 13.  
\* Verse 14.

\* Verse 7.  
ὁ δὲ ἑσθλὸς

\* Verse 13.



first, and so upward. ) The *three days and a half* are not to be reckoned therefore ( as seems to me ) until all should be dead, and no motion of life any more appear. Thirdly, I conceive not this *Clades* to be such as should extinguish the persons or whole materials ( as I may so speak ) of the Reformed Churches, but the publick Fabrick of the Reformation, for joy whereof the *Witnesses* were about to finish their time of mourning. For that the party of men remaining of that dissolved building of Reformation should be great, ( though they lay as dead ) may be gathered by the strength they should in so short a time, as after *three years and a half*, recover, to the no small terror of the Beast which slew them, &c. It would make somewhat perhaps for understanding the degree of this *Clades*, if we could certainly tell what were that \* *πλατεία ἡ πόλεως*, wherein the *Witnesses* should lie for dead; and whether those of the \* *nations, tongues and people*, which should hinder the putting of them into graves, were *friends* or *foes*. They may seem to be *friends*: for if they had been once buried, there would have been but small hope of so soon a reviving again and standing upon their feet. You know what the Pharisees said, when they would have our Saviour made sure for rising again the third day.

\* Verse 8.

\* Verse 9.

By the way, because you use in your Letter the word *πρωληθρία*, I suppose your copy of my *specimina* is misdistinguished: For I referred not that word to the Calamity of the *Witnesses*, but to \* *Gentium*, idest, *Idololatrarum in Ecclesie atrio stabulantium*: So there should be a comma at *πρωληθριαν*.

\* Verse 2.

FOR your second Quære, of the *Provocation of the Jews by the Gentiles*: Methinks that which was to be unto the Jew as a *Provocation to Jealousie*, is expressed by S. Paul to be that \* *salvation which was then come unto the Gentiles*, and not any other thing yet to come; as also the same Apostle saith, he used to *magnifie* and inculcate so much his Title of *Apostle of the Gentiles* to the same end. And if the *Prosperity* of the Christian Religion would have done it, by comparing it with their misery; there hath been already sufficient in that respect to have moved them to *jealousie* ere this.

\* Rom. 11. 11.

For my part, I incline to think that no such thing will provoke them; but that they shall be called by \* *Vision and Voice from Heaven*, as S. Paul was; and that that place of Zach. chap. 12. verse 10. *They shall see him whom they have pierced*, and that of Matth. 23. verse 39. *Ye shall not see me henceforth, till you say, Blessed is he that cometh in the name of the Lord*, seems to imply some such matter. They will never believe that Christ reigns at the right hand of God, until they see him. It must be an invincible evidence which must convert them after so many hundred years settled obstinacy. But this I speak of the body of the Nation; there may be some *Preludis* of some particulars converted upon other motives, as a forerunner of the great and main Conversion.

\* See this more fully treated of in Ep. XVII. See also in Book V. a Tract styled *The Mystery of S. Paul's Conversion*.

I pray consider seriously that pattern of S. Paul's Conversion, so differing from all other mens that ever were, and how fitly his condition before it resembles that of the Jews in their bitter obstinacy against Christ and Christians. Why did Christ vouchsafe so strange a call to that man above other men? was it not a pledge or pattern of something that should be vouchsafed his Nation? I know not whether S. Paul's meaning, but I am sure his words, 1 Tim. 1. verse 16. may be applied to what I mean. But all this I write tumultuously and in some other distractions, and therefore I would not have you heed it further than to consider of it at your more quiet meditations. *Nihil affirmo, sed propono.*

I had thought, when I began, to propound something to your further meditations out of the seventh of *Daniel*: But you see I am grown past a Letter, and can scarce any longer make my Characters legible; and therefore here, with my best respect to your self, I end, desiring God to enlighten us daily more and more in the knowledge of his Truth: and so I remain

Yours to be commanded in all  
the duties of Friendship,

Joseph Mede.

Christ's Colledge,  
Nov. 11. 1629.





Hence the same Apostle learned to confute the false fear of the *Thessalonians*, that *the day of Christ's second coming was then at hand*; Because *that day* could not be till the *Man of Sin* were first come, and should have reigned his time appointed: Forasmuch as *Daniel* had foretold it should be so, and that his destruction should be at the Son of man appearing in the clouds; whose appearing therefore was not to be till then. This is *ὁ ἄνθρωπος τῆς παρωσίας αὐτοῦ* in S. Paul; whom the Lord (saith he) shall destroy at the *παρωσία* of his coming. *Daniel's wicked Horn*, or *Beast* acting in the wicked Horn, is S. Paul's *Man of Sin*, as the Church from her Infancie interpreted it.

But to go on: While this Judgment sits, and when it had destroyed the *Fourth Beast*, the Son of man which comes in the clouds receives dominion, and glory, and a Kingdom, that all people, nations and languages should serve and obey him, verie 14. which Kingdom is thrice explained afterwards to be the Kingdom of the Saints of the most High, verie 18. These four Beasts (saith the Angel) are four Kingdoms which shall arise. But (viz. when they have finished their course) the Saints of the most High shall take the Kingdom, &c. Again, verie 22. The wicked Horn prevailed, until the time came that the Saints possessed the Kingdom. Again, verie 27. When the fourth Beast, reigning in the wicked Horn, was destroyed, the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, is given to the people of the Saints of the most High, &c.

These Grounds being laid, I argue as followeth:

The Kingdom of the Son of man and of the Saints of the most High in *Daniel* begins when the Great Judgment sits.

The Kingdom in the *Apocalyps*, wherein the Saints reign with Christ a thousand years, is the same with the Kingdom of the Son of man and Saints of the most High in *Daniel*.

Ergo, It also begins at the Great Judgment.

That the Kingdom in *Daniel* and that of a 1000 years in the *Apocalyps* are one and the same Kingdom, appears thus:

First, Because they begin *ab eodem termino*, namely, at the destruction of the Fourth Beast: That in *Daniel*, when the Beast (then ruling in the wicked Horn) was slain, and his body destroyed and given to the burning flame, *Dan. 7. vers. 11, 22, 27.* That in the *Apocalyps*, when the Beast and the false Prophet (the wicked Horn in *Daniel*) were taken, and both cast alive into a lake of fire burning with brimstone, *Apoc. 19. vers. 20, 21, &c.*

Secondly, Because S. John begins the *Regnum* of a thousand years from the same Session of Judgement described in *Daniel*; as appears by his parallel expression borrowed from thence.

*Daniel* sayes, Chap. 7.

V. 9. I beheld till the Thrones were pitched down-----and the Judgment (i. Judges) sat.

22. And Judgment was given to the Saints of the most High.

And the Saints possessed the Kingdom; viz, with the Son of Man who came in the clouds.

S. John sayes, Chap. 20.

V. 4. I saw Thrones, and they sat upon them.

And Judgment was given unto them.

And the Saints lived and reigned with Christ a thousand years.

Now if this be sufficiently proved, That the thousand years begin with the Day of Judgment; it will appear further out of the *Apocalyps*, that the Judgment is not consummate till they be ended: For *Gog* and *Magog's* destruction and the universal Resurrection is not till then: Therefore the whole thousand years is included in the Day of Judgment.

#### *Conseclarium de Interpretatione aliorum Scripturae locorum huc pertinentium.*

Hence it will follow, That whatsoever Scripture speaks of a Kingdom of Christ to be at his second appearing or at the destruction of Antichrist, it must needs be the same which *Daniel* saw should be at that time, and so consequently be the Kingdom of a thousand years which the *Apocalyps* includes between the beginning and consummation of the Great Judgment.

Ergo, That in *Luke* 17. from verse 20. to the end.

And

And that in *Luke* 19. from the 11. verse to the 15. inclusively.

And that in *Luke* 21. verse 31. *When ye see these things come to pass, know that the Kingdom of God is at hand.* See what went before, viz. *The Son of man's coming in a cloud with power and great glory*; borrowed from *Daniel*.

And that in *2 Tim.* 4. 1. *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.*

By these we may understand the rest; taking this for a sure ground, That this expression of [*The Son of man's coming in the clouds of heaven*] so often inculcated in the New Testament, is taken from and hath reference to the Prophecies of *Daniel*, being no where else found in the Old Testament. As our Saviour also calls himself so frequently [*The Son of man*], because *Daniel* so called him in that *Vision of the Great Judgment*, and that we might look for the accomplishment of what is there prophesied of in him. It was not in vain, that when our Saviour quoted the Prophecy of *Daniel*, he added, *He that readeth him, let him understand.* Certainly the great mystery of Christ is chiefly and most distinctly revealed in that Book; which God the Father of lights so enable us with his Spirit, that we may understand to his glory and our own comfort. Amen.

\* See Epistle VII.

I pray compare this with the Paper I sent you of the *Four Monarchies*, which I called \* *The A. B. C. of Prophecies*; and with the latter end of my *specimina de mille annis*; and with my Interpretation of *Præconium Tuba VII.* You shall find the grounds of all this in them.

I have no copy of this I now send: I would desire you when you are weary with reading it, to send me it again, that I may get it transcribed, to save me a labour another time, when some other friend shall make a Quære to like purpose. I find ever and anon inconvenience for want of such a provision. I will send you it again presently. Before *Christmas* will be time enough. I desire to be remembered to Master Doctor *Twisse*; to whose Letter I shall make some Answer when I get some leisure; now I have none.

Yours,

Christ's Colledge,  
Novemb. 25. 1629.

Joseph Mede.

## EPISTLE XVI.

### Dr. Twisse his Second Letter to Mr. Mede.

Worthy Sir,

I Pray forgive me this once in interrupting your more momentous meditations, Thankfulness urgeth me to express that your Letter is a Jewel unto me; making me partaker of such fruits, and giving me interest in such affections. I profess you have strange conceits, I mean for the worthiness of them; they possess me with admiration: especially that touching the manner of the Jews Conversion. Those passages of Scripture, and the reference of them which you make, I do consider with Reverence; and the particular relations. *S. Paul* makes of himself, as first tasting of that Grace, in reference to the like which were to succeed: had he made mention of the miraculous operation in his Conversion, as he doth of God's Long-suffering and Patience, the Congruity had been absolute. Yet I seem to discern something whereby that may be argued also to be implied, for otherwise in likelihood he was not the first.

Yet to object, (for your Ingenuity I perceive gives me leave,) *S. Paul* was a particular person, and then travelling on the way: The Conversion we speak of is of a Nation, and that wonderfully dispersed in the world; the like manner of Christ's appearing unto whom for their Conversion is hard to conceive. And besides, I seem to conceive evidence from *2 Cor.* 3. 15, 16. that their Conversion shall be wrought from amongst themselves by reading *Moses* and the Prophets: for it is the veil laid before their Hearts which hinders them from discerning the end of the Law, which is Christ; which veil shall be taken away, and being taken away they shall be turned unto Christ. Yet I confess the Text saith not, when the veil is taken away, they shall be turned to the Lord; but rather, when they shall be turned to the Lord, the veil shall be taken away. Yet again so it is said, *Luk.* 7. 47. that many sins were forgiven her, for she loved much; yet by the scope of the Parable there proposed, the formal truth appears to be this, She loved much, for many sins



sins were forgiven her. So here it may be argued, that the taking away of their veil is the cause of their turning to the Lord: for the position of the veil is that which hinders them from discerning him; therefore the removing of the veil is the making way for the discerning of him by that in Moses. Yet I seem to see how this may be answered; The veil hinders from discerning him in the Law of Moses: but if God be pleased to manifest his son by sight, the veil can no way hinder that. And why may not the like miraculous favour be shewed to them as well as to S. Paul; their obstinacy being greater, and sealed with greater blasphemies than his was? May it not be said that therefore this Apparition was made to S. Paul, that he might have Apostolical authority independent on men, as well as the rest of the Apostles? And cannot the spirit of illumination clear all, and that from Moses, as well as it did in the heart of the Gentiles, who had not so much as Moses to direct them?

As for Provocation; how can Salvation on the Gentiles part be it unto the Jews, seeing the Jews (such is their blindness) cannot acknowledge any such condition of the Gentiles? Yet I confess the judgment of flesh and blood may teach them, that the Gentiles becoming Christians are turned to the worship of the God of Abraham, as appears by their embracing of the Old Testament as the Word of God: yet this hitherto hath nothing moved them; yet a time may come it may, and the Prosperity of our Church also. And it is said, that they shall obtain mercy by the mercy shewed unto us, *Rom. 11. 31.*

As for the black time to be expected; if so, it seems to be wondrous great, if not greater than all that went before. For the time hath been, the strong man hath so far possessed the House of God in peace, that scarce here and there a Witness hath been found openly to contest against him in this or that particular: And the days of the persecution of the Waldenses were wonderfull heavy times: And we have seen many black days for many years. And if it be so, as I doubt it is too probable, and most congruous to God's course indeed in the exaltation of his Church, I doubt it will concern our England most: yet God grant we may be of the number of those that suffer, that within three days and a half we may be raised and reign with Christ at his coming.

But will you not make us acquainted with that Sin you intimate that cries for vengeance? we are loth to adventure our conjectures, but we dare promise to joyn in mourning for it. But I heartily thank you for all, and particularly for that Speculation of the untimely advancing of the Martyrs to a Reign derogatory to the Mediation of our Lord; a bitter fruit of too irregular animosity against the Chiliasts, and of very ponderous consideration in this case. I have done, with some sorrow for putting out of your mind better thoughts: I assure you the place you are pleased to afford me in your good affections I esteem as a part of the best happiness I enjoy in friends, and heartily wish I may not be unworthy of it. I heartily commend your self and your precious studies to the Blessing of God, and rest,

Newbury, Nov. 16.  
1629.

*Tours in all true Affection,*

Will. Twisse.

## EPISTLE XVII.

*Mr. Mede's Answer to Doctor Twisse his Second Letter, concerning the two Wars of the Beast against the Witnesses, as also of the manner of the Jews Conversion.*

SIR,

I Owe an answer to your Letter, though I can scarce find time to attend it. Some I have now gotten, and therefore desire you to vouchsafe to read and accept these few lines.

The *Apocalyps* mentions two Wars of the Beast: one to be in *medio Testium luctu*, during the time of the Witnesses mourning-prophecy; another when the Witnesses began to make an end of mourning. The first, while the Court of the Temple was wholly troden down and prophaned by the Gentiles: the latter, when it began to be purged, and so the cause of the Witnesses mourning to be removed. In these two Wars we may observe in the description these differences. First, The *intermedium*

*dium bellum* is said to be against the whole Body of the Saints, Chap. 13. ver. 7. *And it was given unto him to make war with the Saints, and overcome them*: But the *Bellum novissimum* or *last War* is against the Prophets or *Witnesses* only: *The Beast which ascends out of the bottomless pit shall make war with the Witnesses, and overcome and kill them*, Chap. 11. v. 7. This difference is remarkable and to be considered for the better understanding of this *last War*, and how it differs from that formerly against the *Waldenses*, &c. Secondly, In the former his prevailing and success is absolute, so that *all kindreds, tongues and nations submit unto him, and worship him*, Ch. 13. v. 7, 8. But in the latter some of the people \* [*ἐκ τῶν λαῶν*, &c.] and of the kindreds and tongues and nations shall be an obstacle to the perfecting and securing his victory, as not suffering him when he shall have slain the *Witnesses* to bury them and make them sure, in hope to recover them. Thirdly, The first prevailed many ages; this latter but *three days and an half*. Adde, if you will, (though it be included in the former) the first advanced his Dominion to that height it came to; this latter shall occasion his utter ruine and downfall.

\* Chap. 11. 9.

These differences I thought good to propound to your consideration, to intimate that the scantling of this *last War* cannot be well taken from that against the *Waldenses* and *Albigenses*, &c. as being to be of another kind; namely, an extermination of the Reformed Pastors out of their places and Churches, and not a general extermination of the Body of the Reformed people, which are too many to be dealt with according to former violence, and shall remain to terrify the Beast, and revenge the *clades* of their Prophets before almost they shall have done rejoicing over them.

F O R my conceit of the manner of the *Jews Conversion*; though it often solicits me to give credence to it, as best becoming the greatest work that ever God yet did for that people, for whom in former times he shewed so many wonders: yet I will ingeniously confess, the grounds I have hitherto found seem not to my self sufficient to build a firm assent upon; but only by a kind of concinnity induce to a pleasing, but a wavering, conjecture. And therefore it were to little purpose to contend much for that wherein my self have no sufficient confidence. I use to object to my self, That the appearing of Christ in heaven belongs to the time of his Second coming: But the *Jews* must be converted before then, lest they all should perish amongst the enemies of his Kingdom, whereof they would be the principal. I save it with a supposition of some latitude in that appearance, as being first to be ushered with some preparation or *prælude* towards the Jewish Nation, before his great and universal Appearing to the whole world to judgement. So *Cestius Gallus*, the President of *Syria*, compassed *Jerusalem* with an Army, by way of anticipation, three years before the final and fatal siege by *Vespasian*, to be for a warning to the believing *Jews*, to flee into the mountains of *Arabia*, according to our Saviour's sign given them, *Luk. 21. ver. 20*.

For strengthening of such a supposition, methinks I discern in *S. Matthew*, (the Hebrew Evangelist) Chap. 24. v. 30. two such Appearances intimated: The one in the words, *Then shall appear the sign of the Son of man in heaven, and all the Tribes of the earth shall mourn*, (out of *Zach. 12. v. 10, 11, 12.*) The other in the words following, *And they shall see the Son of man coming in the clouds of heaven with power and great glory*, (out of *Dan. 7.*) But here I find a rub, which I cannot yet get over: For this appearing of the sign of the Son of man in heaven, as well as his coming in the clouds with great glory, is said to be \* immediately after the tribulation of those days; that is, (as I am wont to expound it) soon after the long tribulation of the Jewish Nation shall be ended: But their tribulation shall not end till they be converted: Ergo their Conversion must needs precede the sign of the Son of man in heaven there mentioned. Here I stick.

\* Matt. 24. 29.

But your Objections I think I could answer thus. As first, to that of the *Jews Conversion* to be wrought by the taking away the veil from their hearts, *2 Cor. 3.* I could answer, That that is the *Internal cause* of their Conversion, or, if you will, the act of the Spirit of God illuminating and converting them; as he that takes away the film from the eyes of him that sees not, or the hood from him that is hood-winkt, does by that act make him see: But I speak of the *External cause* or means of the *Jews Conversion*, such as in the ordinary administration of God is the preaching of the Word; but extraordinarily may be by Miracle, as was in the Conversion of *Paul*, who nevertheless had the *Mosaical veil* taken from his heart, as well as the rest of his Nation when they are converted shall have.

\* Because

But by the way, because you mention that place *Luk. 7. 47.* give me leave to add, That *οτι* signifies in Scripture not only \* *Quia* or *quoniam*, but also the redditive thereto,



thereto, which is \* *Ideo, propterea*; because namely the Hebrew particle *כי*, to which *כי* answers, signifies both: as appears *Psal.* 116. v. 10. compared with *2 Cor.* 4. 13. *ubi* *כי* in *Hebræo à Paulo exponitur* *Ido*. And *Gen.* 22. 17. item *Eccles.* 8. 6. See our English. In both which places *כי* is both the causal *Quoniam*, and the redditive thereto *Ideo*. Now the Scripture is wont to extend the Greek words it useth unto the full notion of the Hebrew or Chaldee to which they answer, (as may be proved by many Examples) though in the Greeks use they signified not so. This Dialect is called *Lingua Hellenistica*, (spoken by the *Hellenists* or *Greekish Jews* which lived dispersed under the Greek Empire) whose property is to accommodate *verba Græca notioni Orientis*: But no such ground can be shewn (I think) for *ὅταν* *quando*, to signify the redditive *tunc*.

\* Therefore.

To your other Objection, *How such a Vision could be manifested to the Jews dispersed in several parts of the world*; I could answer, That a Vision or Apparition in Heaven may be seen to the greatest part of the world at the same time (as Stars and Comets are:) how else shall the Appearing of our Saviour in the clouds of Heaven, at his coming to Judgment, be seen at once to so many Nations of the world?

Or I could say, This apparition might be vouchsafed to some chief ones of them, whom God should chuse; and they, as witnesses, make it known to the rest.

But here is one thing more considerable from the miraculous Conversion of *S. Paul*, upon supposal that that of the *Jews* may be like it; viz. That though many were present with *S. Paul* at that time, yet none saw the apparition of Christ, nor heard him speak, but *Paul* alone, for whose sake he appeared. The rest saw indeed a strange light, and heard the voice of *Paul* replying and answering, but they heard not the voice, nor saw any that spake unto him; which therefore made them astonished. Compare *Acts* 9. 7. (where it is said, *They heard Paul's voice*) with *Acts* 22. 9. (where it is said, *They heard not the voice of him that spake unto him*.) And take heed here of some of our English Bibles, which have put in a [not] where it should not be, as they have done the like in other places. Fie upon such careless Printers. But to the matter; What if the like be at the *Jews* Conversion, to wit, that they alone shall see and hear the voice of Christ, but none of the *Gentiles* amongst whom they dwell, though perhaps some strange light for a testimony may at that instant surprize the whole world, to the astonishment of the Nations therein? Consider that of *Matt.* 24. 27. and the places of the other Evangelists answering thereto.

And what if the *Jews* upon such an apparition may have, as *S. Paul* had, an *Ananias* too, or (as they expect) an *Elias*, to instruct them? So you know the ancient Christian Church believed, from *Mal.* 4. 5. *Mat.* 17. 11. *Eccles.* 48. 10. For though the Fathers as well as the *Jews* might erre concerning the person and circumstances of this *Elias*, yet it follows not presently but the substance of the opinion might be true. But I will not discover all my roving Speculations, unless I had better ground for them; lest perhaps I should make you more than wonder at me. Howsoever it be, I suppose it is no sin to conceive *magnificè* and *μεγαλύντως* of so great a work of God towards a people for whom he hath formerly shewed so many wonders; especially this being to be the greatest work of mercy and wonder that ever he did for them; far beyond the bringing them forth of *Egypt* and leading them in the wilderness, &c. Consider it.

Besides, it may be there is a precedent already extant: Sure I am, when I had entertained this conceit into my meditation, I was led by I know not what providence (as I was searching some other matter) to find an History of the greatest multitude of *Jews* that ever, I think, were converted since the Apostles times, to have been convinced by such a miraculous apparition in every respect as I had apprehended.

The Story (if it be true) happened about some 570 years after Christ, in the daies of *Justinus* the Greek Emperor, (though *Bignens* puts it a hundred years before) in the kingdom of the *Omerites* (some write *Homerites*) in *Arabia Felix*: where the *Jews* in those parts (being a strong party) had challenged to a publick Disputation a Christian City and Kingdom in that Tract, upon condition that if they could not convince the Christians by strength of Reason and Scripture, they would become Christians; if they could, they required the Christians should turn Jews.

A remarkable story of a great conversion of Jews wrought by Christ's apparition and voice from heaven.

The Disputation was performed for three days together *sub dio*, in a full assembly of the King, his Peers and people, between *Gregentius* Bishop of *Tephra*, and *Herbanus* champion for the *Jews* who were there assembled with him. The third day *Herbanus* required to end the controversie, that if *Jesus* of *Nazareth* were indeed living and reigning in Heaven, and if those who worshipped him had any power with him, that he would upon their prayers manifest himself from Heaven, and they would then

then believe in him. Thereupon all the multitude of Jews cried out in derision, *Ostende nobis Christum tuum. Vae ! quia scimus Christiani, &c.*

The conclusion was, that Christ Jesus, after a dreadful Thunder and Lightning, appeared from Heaven with beams of glory, walking upon a purple cloud, with a Sword in his hand, and a Diadem of inestimable beauty upon his head, and over the Assembly uttered a voice, *Appareo vobis in oculis vestris ego crucifixus à Patribus vestris.* Which having spoken, the cloud took him presently out of their sight. The Christians shouted, *Domine, miserere*; the Jews were all stricken blind, and received not their sight till they were all baptized.

This Story (whereof I tell you but the brief) hath been long unknown to these Western parts, and was brought in our time from the Eastern among divers other Greek Manuscripts, and published in Greek and Latin by *Nicolaus Gulonius* in *oſtavo*, under the name of *Gregentii Archiepiscopi Tephrensis Disputatio cum Herbano Judæo.* The beginning is imperfect: In the end is the Story I have related. I have seen and used that Book, but could not be owner of it. But the Latin translation is inserted into the *Bibliotheca Patrum* of the edition of *Colen*, in the fifth Tome, pag. 919. which if you read, I could wish you would joyn with it the Story of the *Martyrium Omeritarum* published by *Baronius* out of a *Vatican* Manuscript, in his sixth *seculum* about the middle. It is worthy your reading, and supposed to have happened a little before this Conversion of the Jews I speak of: which *Baronius* nevertheless then knew not of, as being published after he had written that Tome. The Persecution was raised by *Dunaan* a Jew, who had gotten the Kingdom of the *Omerites*, and meant to extinguish the Christian City and Dition of *Nargan*, which was subject, as many other small *Reguli* were, to that Kingdom, &c.

If this Story be true, it makes much for a probability of such a conjecture for the future. If it be counterfeit, at least it argues that some, many ages ago, thought such a mean not unlikely: For Poets themselves are wont to feign *Verisimilia*. So howsoever, I am not the first that thought of such a matter.

That which you say of *S. Paul's* miraculous Conversion, that by it he had Apostolical authority immediate and independent, as having his Mission from Heaven, and not from Men; I acknowledge it. But that this should be the only end of his so being converted, I suppose it is not necessary. For it might have pleased God to have converted him by an ordinary mean, and yet have given him a Mission for his Apostleship by an immediate and extraordinary way. The immediateness of Apostolical Mission depended not upon such a miraculous Conversion, though it pleased God at one and the same time, by one and the same miraculous manifestation, both to convert him to the Faith of Christ, and send him to be an Apostle to the *Gentiles*.

But it is now time to give over. I have been tedious and troublesome, I know, and perhaps not well busied in spending so many words and paper about a wavering and uncertain Speculation. But because in my first Letter I had unawares discovered my fancy, I was somewhat solicitous till I had more fully explained my self, lest I might seem to believe much upon very little reason, or be supposed to be more confident in this conceit than I am. But he that seeks for that which is yet to find, must be poring as well where it is not as where it is. God Almighty, the Father of Lights, direct us in the search of his Truth, and give us grace, when we find it, to use it to his Glory and our own Salvation. To whose protection I commend your self, not forgetting my best respect, who am

Your assured Friend,

*Christ's Colledge,*  
Decemb. 2. 1629.

*Joseph Mede.*

I shall bid you farewell for this year, and write shorter Letters the next, that so I may hold out. I have made a *salus* in my Meditations by these Discourses of the *Great Day*. I am not come to it yet: I have much to think of, and bring to more perfection, which is preceding to it; *The Witnesses, Dragon, Beast, &c.*



## EPISTLE XVIII.

*Mr. Mason's Letter to Mr. Mede, touching the Millenaries.*

Good Mr. Mede,

**I** Think my self much indebted unto you, that you do so freely communicate unto me your learned Writings. I wish I had been more conversant in studies of this nature, that I might in some sort be able to talk with you in your own language. But you have had the happiness to follow these studies with good leisure and much opportunity; and I (to say nothing of other wants) have been hindered both with businesses of my place and weakness of my body, that I have scarce had time to think on any thing but what hath been necessary for my present employment; and so it happeneth to me in my studies as to poor men in getting of their living, we have nothing but from hand to mouth. The consciousness of these wants maketh me to write so seldom and so slightly: Else, if I had any thing in my thoughts that might be fit for your reading, I would be as free in communicating my studies with you as you are in imparting yours unto me; especially in this business, wherein you have travelled with such success. I only now can say, that I wish I may see the full finishing of your intended Work, and so do others abroad also: but yet I had rather stay your leisure, till you have concocted all according to your mind, than to hasten you forward before the time. Dr. Potter hath read your former Papers which you committed to Mr. D. and by occasion thereof hath proceeded to read others of the same Argument; which when I understood, I desired him to peruse two Writings of Dr. Gerhard of the same Argument, both purposely intended against the Millenaries: the one is in the second part of his Disputationes Theologicæ, Disp. 3. de novis Fanaticis; the other in the ninth Tome of his Common Places, Loc. de Consummatione seculi, cap. 7. p. 442, &c. Upon the reading of those Treatises he sent a Letter expressing his mind and judgment concerning them, which I received this evening: And because I know you desire to hear the opinion of Learned men, I have sent down inclosed herein so much of his Letter as concerneth that business. Which I did the rather also, because I suppose this may give you occasion to answer such grounds as Gerhard hath laid to the contrary. Perhaps, if you consider him well, you may find a tacit Answer to that which you object against S. Hierome, for laying an imputation on the Millenaries, as if they dreamed of Earthly Pleasures in this Kingdom of our Lord; for he saith that (as Dr. Gerhard thinks) of the Cerinthians and Jews, not of the ancient Fathers; how truly, I leave it to your consideration and judgment. In the Margin of your Notes on Justin Martyr I noted a place to the same purpose in Lactantius: It is in black lead, and may easily be wiped out, if it be nothing to your purpose. Dr. Potter signified in a former Letter, that he had a purpose to write to you; perhaps he is not yet ready for that which he meaneth to say: but if he send his Letter this way, I will take care to send it down by your Carrier. In the mean while, and ever, I commend you and your studies to the Blessing of the Almighty; and so for this time I leave you.

Your ever assured Friend,

S. Andrew's Undershaft  
Decemb. 10. 1629.

Henry Mason.

## EPISTLE XIX.

*Dr. Potter his Letter to Mr. Mason, touching the Millenaries.*

Good Mr. Mason.

**I** Have read those two large and learned Discourses of Gerhard against the Millenaries, and find him (as his wont is) to be very diligent both in recounting the Opinions of other men and in the establishing of his own. By him I see, the conceit is ancient among our later Writers, and favoured by many ignorant and fanatical spirits; which I confess

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casts

casts much envy upon the Conjecture. But yet methinks, First, the consent of so many great and worthy Lights of the ancient Primitive Church doth more honour and countenance the opinion, than it can be disgraced or obscured by these late blind abettors. Secondly, The Anabaptists and their fellows are confident, where Mr. Mede doth but modestly conjecture; and that, Thirdly, upon other and better grounds than their dreaming dotting heads ever thought of. Lastly, The Devil himself may sometime speak truth, and so may his disciples, with an ill intention, or at hazard;

Πολλάκι τοι καὶ μὲρ ὁ ἀνὴρ μάλα καίριον εἶπε.

I suppose no Learned man or Christian can deny that the Nation of the Jews shall be once hereafter called by God's mercy to the Faith, and that their general Conversion will bring with it a great and glorious alteration in the Church; and therefore that Kingdom of our Lord upon earth, howsoever in some circumstances it may not answer our hopes, (which may be ungrounded and deceived) yet for substance it seems an indisputable Truth. But Prophecies are Mysteries till their accomplishment; let us therefore leave them to God and to Posterity: — Θεὸς ἐν γνῶσι καίται. I have received Philostrates and Origen, &c.

C. P.

## EPISTLE XX.

*Mr. Mede's Second Letter to Dr. Meddus, containing four grounds why the First Resurrection, Rev. 20. is to be taken literally; with some other Observations concerning the difference between the State of the New Jerusalem and the State of the Nations walking in the light thereof: as also concerning the time of the Regnum Christi.*

Worthy Sir,

I Sent the fourth sheet I promised to the *Bury-Carrier* yesterday, with a note therein, promising to make some Answer to your Quære to day, to be delivered to the Carrier as he passed through *Newmarket*, but some 4 or 5 miles from the place where I am. When I had thus done, some hour or two after I received a transcript of another of yours dated *August 14*, of the conformation of the taking of *Wesel*-----But to the Quære, which I must answer but briefly, till I have a better and more free occasion to enlarge upon particulars. The full resolving thereof depends upon so large an explication of the Oeconomy of God in the restitution of Mankind as cannot be comprised in a Letter. And I am somewhat unwilling to discover what I think, unless I could do it fully; which made me abstain in my *Specimina* from any explication of that *First Resurrection*, save to name it only.

But howsoever when at first I perceived that *Millennium* to be a State of the Church consequent to the times of the *Beast*, I was averse from the proper acception of that *Resurrection*, taking it for a rising of the Church from a dead estate; as being loth to admit too many Paradoxes at once: yet afterward more seriously considering and weighing all things, I found no ground or footing for any sense but the Literal.

For first, I cannot be perswaded to forsake the proper and usual importment of Scripture-language, where neither the insinuation of the Text it self, nor manifest tokens of Allegory, nor the necessity and nature of the things spoken of (which will bear no other sense) do warrant it. For to do so, were to lose all footing of Divine testimony, and in stead of Scripture to believe mine own imaginations. Now the 20<sup>th</sup> of the *Apocalyps*, of all the Narrations of that Book, seems to be the most plain and simple, most free of Allegory and of the involution of Prophetical figures; only here and there sprinkled with such Metaphors as the use of speech makes equipollent to vulgar expressions, or the former Narrations in that Book had made to be as words personal or proper names are in the plainest histories; as *Old Serpent*, *Beast*, &c. How can a man then in so plain and simple a narration take a passage of so plain and ordinarily-expressed words (as those about the *First Resurrection* are) in any other sense than the usual and Literal?

Secondly,



Secondly, Howsoever the word *Resurrection* by it self might seem ambiguous, yet in a sentence composed in this manner [ viz. *Of the dead, those which were beheaded for the witness of Jesus, &c. lived again when the thousand years began; but the rest of the dead lived not again till the thousand years were ended* ] it would be a most harsh and violent interpretation to say that [ *Dead,* ] and consequently [ *Living again from the dead* ] should not *utrobique* be taken in the same meaning: For such a speech in ordinary construction implies, That *some of the dead* lived again in the beginning of the thousand years, in that sense *the rest* should live again at the end of the thousand years; and *à contrà*, In what manner the *rest of the dead* should live again at the end of the thousand years, in that manner those who were beheaded for *Jesus* lived again in the beginning of the thousand years; which *living again of those some* is called the *First Resurrection*.

2.

Thirdly, Though the ancient *Jews* (whilest they were yet the Church of God) had no distinct knowledge of such an order in the Resurrection as *First* and *Second*, but only of the Resurrection in gross and general, to be *in die Judicii magni*; yet they looked for such a Resurrection, wherein those that rose again should reign some time \* upon earth, as appeareth, *Wisd. 3.* from the first to the eighth verse *inclusive*; where it is expressly said, That *the souls of the Righteous which were departed should in the time of their visitation shine, and that they should judge the nations, and have dominion over the people, and their Lord should reign for ever.* See the place and consider it. This opinion is here and there also dispersed in the *Chaldee Paraphrase* and in the *Talmud*, as of ancient Tradition; and is the opinion of the *Jews* at this day, who as they look not for the Kingdom of their *Messiah* until *Dies Judicii magni*, so they expect that their forefathers (at least such as were just and holy) should rise at the beginning of the same, and reign in the land of *Israel* with their off-spring under *Messiah*. I can hardly believe that all this smoke of Tradition could arise but from some fire of Truth anciently made known unto them. Besides, why should the holy Ghost in this point speak so like them, unless he would induce us *mutatis mutandis* to mean with them? In fine, the *Second* and *Universal Resurrection* with the State of the Saints after it, now so clearly revealed in Christianity, seems to have been less known to the ancient Church of the *Jews* than the *First* and the State to accompany it.

\* according to that, *Apocal. 5. 10.* We shall reign on the earth.

N. B.

Lastly, This was the Opinion of the whole Orthodox Christian Church in the Age immediately following the death of *S. John*, (when yet *Polycarp.* and many of the Apostles Disciples were living) as \* *Justin Martyr* expressly affirmeth; whose passage to that purpose, when I return again to *Cambridge*, I will send you, illustrated with some \* Notes, and the reading in one place restored from a corruption crept thereinto by fraud or otherwise. A testimony absolute, without all comparison, to persuade such as rely upon Authority and Antiquity. It is to be admired, that an Opinion once so generally received in the Church should ever have been cried down and buried. But those Times which extinguished this brought other Alterations into the Church besides this; *Et quidem sic fieri oportuit.*

4.

\* See Book III. pag. 664.

I will say something more, observed perhaps by few of those which have knowledge enough of the rest; namely, That this Opinion of the *First Resurrection* was the true ground and mother of *prayers for the dead*, so anciently received in the Church, which were then conceived after this manner. *Ut partem haberent in Resurrectione prima.* See *Tertullian*, who first mentions them. The reason was, because this having part *in Resurrectione prima* was not to be common to all, but to be a privilege of some, namely, of *Martyrs*, and *Confessors* equipollent to them, if God so would accept them. Moreover, the belief of this Prerogative of *Martyrs in Resurrectione prima* was that which made the Christians of those times so joyously desirous of Martyrdom. These things will perhaps seem strange, but they will be found true, if duly examined.

See in Book III. pag. 710. *Epist. ad Amicum de Resurrectione prima.*

Thus I have discovered my opinion of the thing which I suppose the Scripture hath revealed shall be: But *de modo* how it shall be I would willingly abstain from determining. We must be content to be ignorant of the *manner of things*, which for the matter we are bound to believe. Too much adventuring here, without a sure guide, may be dangerous, and breed intolerable fancies, as it did among some in those ancient times; which occasioned, as may seem, the death and burial of the main Opinion it self so generally at first believed.

Yet thus much I conceive the Text seems to imply, That these *Saints of the First Resurrection* should reign here on earth in the *New Jerusalem* in a state of beatitude and

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glory,

glory, partaking of Divine presence and Vision of Christ their King; as it were in an Heaven upon earth, or new Paradise immutable, unchangeable, &c.

Secondly, That, for the better understanding of this Myserie, we must distinguish between the State of the *New Jerusalem* and State of the *Nations which shall walk in the light thereof*; they shall not be both one, but much differing. Therefore what is spoken particularly of the *New Jerusalem*, must not be applied to the whole Church which then shall be: *New Jerusalem* is not the whole Church, but the Metropolis thereof and of the New world. The State of the *Nations which shall walk in her light*, though happy and glorious, yet shall be changeable, as appears by the commotion of the Nations seduced at the end of the Thousand years. But the State of those who dwell in the *New Jerusalem* shall be *extra omnem mutationis aleam*; Blessed are those who have part in the First Resurrection, for on them the Second Death hath no power.

I differ therefore from *Piscator*, and agree with *Alstedius*, That the Saints of the First Resurrection should reign on Earth during the *Millennium*, and not in Heaven.

I differ from both, in that I make this State of the Church to belong to *Secundus Adventus Christi* or *Dies Judicii Magni*, when Christ shall appear in the clouds of Heaven to destroy all the professed enemies of his Church and Kingdom, and deliver the creature from that bondage of corruption brought upon it for the sin of man: Whereas they make it to precede the Day of Judgment and Second coming. Though this Notion may seem to make but little alteration of the thing believed; yet it is of no small moment to facilitate the understanding of Scripture, and puts upon the thing it self another nature than is conceived by those who apprehend it otherwise. In a word, Ours conceive this State to be *ante Diem Judicii*: Others (though wrongfully) suppose the ancient *Chiliasists* to have held it to be *post Diem Judicii*. But the truth is, it is neither before nor after, but *ipsa Dies Judicii, ipsum tempus Secundæ apparitionis Christi*. And it is to be remembered here, that the Jews, who gave this time the name of יום דין *The Day of Judgment*, and from whom our Saviour and his Apostles took it, never understood thereby but a Time of many years continuance, yea some (*mirabile dictu*) of a thousand years: and the name of יום דין *The Day of Judgment* is more frequent in their Writings than in the New Testament it self. It is mentioned I know not how many times in the Chaldee Paraphrase of that little Book of *Ecclesiastes*. The word [Day] is in the Hebrew notion used ordinarily for *tempus*, yea *longissimum*: as in the Prophets, for the seventy years Captivity; for the time of their great and long Captivity; for the time of their pilgrimage in the wilderness, *Psal. 95.* according to the LXX. and *S. Paul's* translation *Hebr. 3.* *The day of temptation in the wilderness, when your Fathers tempted me, and proved me, and saw my works forty years.* See the thirteenth verse of that chapter, where a Day includes every Day. So should Day be taken in the *Lord's Prayer*, for the time of this our life. Compare it with *S. Luke*, whose words are, *Give us every day our daily bread.* See the longest day of all days, in the last words of *S. Peter's* last Epistle, in the Greek and Latin; (for our English obscures it with a general expression) It is *ἡμέρα αἰώνου*, *dies eternitatis*.

There came forth that year I conceived my *Specimina* of that *Millennium*, a Discourse by a *Lutheran* with this Title, *Verosimilia historico-Prophetica de Rebus in novissimo die eventuris, pio studio cujusdam ἀγαπῶντος ἑωφάκειαν τῷ Κυρίῳ*. He conceals his name; it is a little, but elaborate, Discourse. He hath the same notion of *Dies novissimus* which I had of *Dies Judicii*. I found with no little admiration a great part of my private Speculations of this matter in that Tractate. Spying it in the Catalogue, and guessing what it meant by the Title. I laid for it at *London*: There came but two. I got them both, one for a friend, another for my self. I have used means for more Copies, but they cannot, say the Merchants, be heard of. Mine is now lent away; when I can recover it, I will send it you. Thus I take my leave, lest I seal too late. God keep us.

Dalham-Hall,  
Aug. 18.

Yours,

Joseph Mede.

Post-script.

Now I have done, I repent me of so tumultuary and confused a Discourse of so great a Myserie, wherein so much is wanting to give it light and evidence. I must desire you therefore to keep it to your self, and to pardon the fault you have been an occasion of in putting me upon it.

EPISTLE

That the word  
[ Day ] in  
Scripture some-  
times implies  
a long time or  
many years.



## EPISTLE XXI.

*Dr. Meddus his Letter to Mr. Mede, touching Dr. Twisse's  
Answers to nine Quære's about Regnum Sanctorum.**Worthy Sir, and my dear Friend,*

**T**His hath been unto me no pleasant time, being much weakened by this months bleeding and a pain in my right arm. I have done with the Lutheran; though doing all with my own hand, I have been longer about it than Dr. Twisse was, having the help of divers hands. I now send it back with many thanks. You may remember in the beginning of November I sent you a Letter from Dr. Twisse, when I wrote he had besides some \* Quære's to have proposed unto you concerning the thousand years Regnum Sanctorum; but he durst not be so bold, yet left it free unto me to do as I thought good: But then propounding other things, and being loth especially to hinder you in the going forward as with another part of the Revelation, so with the clearing of 2 Pet. c. 3. And besides, your inhibition was then a command unto me, to make no more demands till after these late Holy-days. But now, in hope of your favourable bearing with me, I shall adventure to make his Quære's and Answers known unto you: yet with this caution, that neither they, nor your judgment or censure of the Lutheran Book, (which I once desired) may retard your other meditations; nor to give answer thereunto but at your best leisure and convenience. Now to the Quære's and Answers.

\* See Dr.  
Twisse his First  
Letter to Mr.  
Mede.

Quære 1. As concerning the persons to be raised, which are expressed Rev. 20. 4. to be only Martyrs, and Piscator will have it proceed only of such: Now this is very strange, considering that undoubtedly some never suffering Martyrdom have been as great in the favour of God as any Martyrs; as Abraham, Isaac, Jacob, and the Virgin Mary.

Ans. This may be helped two waies. First, by such an interpretation of Martyrdom as may be extended much further then to the suffering of death for the testimony of Christ. Secondly, by comparing this of Rev. 20. 4. with other places, as namely with Rev. 5. 10. & 11. 18. where the same grace is extended to them that fear God's Name, to small and great.

Object. But then here followeth a contrary inconvenience, that so it shall be extended unto all.

Ans. Yet is it not said, To all that fear God's Name.

Quære 2. Concerning the Communion between the Saints raised from their graves, and the people then living and remaining on the earth, called the nations that are saved, that is, from the fire, whereby the earth and the works thereof shall be burned, 2 Pet. 3. 10. Alstedius will have the Saints raised to be Doctors of the Church, taking no notice of any distinction of male and female; though of both sexes there have been both Saints and Martyrs. Rev. 21. 24. it is said, that the nations shall walk in the light of New Jerusalem; and if the Saints shall reign over the Nations, there must be a Communion, such as is between Governors and persons governed. And this Government shall be undoubtedly in reference to the Worship of God. Now consider,

1. What Communion can such Bodies as ours have with glorified bodies, considering that when Moses came down from the Mount, his countenance did so shine that the Israelites could not endure to look him in the face?

Ans. First, this glorious lustre may be qualified so far as to be without offence.

Secondly, The world being restored, why may not the mortal Bodies of men be something altered also? Surely God can proportion it.

2. Whether shall the Bodies of the Saints raised be covered or naked? It seems very incongruous they should be naked; neither can we devise in any congruity a glorified Body should be covered: What raiment were any fit covering for such? Neither is it congruous their glory should be covered, as Moses's face was with a Veil.

Ans. As Angels appeared, their faces shining like lightning, and their raiment white as snow, (which aspect, terrible at the first, by familiar conversation might prove not terrible;) so Light may be as a garment to the Saints raised.

3. Whether Christ and the Saints raised shall eat and drink. One Mr. — a Minister in Lincolnshire, maintains they shall, (as I have heard from a noble person) and for his opinion alledgeth that of our Saviour, I will not from henceforth drink

of the fruit of the vine, until that day that I drink it new in the kingdom of God, *Mar. 14. 25. Add to this Luk. 14. 15.* One sitting at table with Christ said, Blessed is he that eateth bread in the Kingdom of God. *This he meant (as did all the Jews) of the Kingdom of the Messias on earth; which opinion our Saviour doth no where correct. Otherwise what use will they have of the Restauration of the world? Yet this is very hard to concoct, 1. That Christ and his Saints all glorified should come from Heaven, to eat and drink on earth; which comes near to the vile opinion of Cærinthus, that for a 1000 years God's Saints should live on earth in carnal pleasures. 2. In this case it seems their Bodies should be exposed to excrements, which is not to be endured in Bodies glorified.*

*Ans. 1. No more than our Saviour's was after his Resurrection; or Angels, who sometimes did eat with the Patriarchs.*

*Ans. 2. If so, yet not for necessity, much less for satisfaction to the flesh; but for other reasons, as Christ did eat with his Apostles after his Resurrection.*

*Quære 3. Then there will be no place for such desires, as to be dissolved and to be with Christ, Philip. 1. 23. and to be removed out of the body, and to dwell with the Lord, 2 Cor. 5. 8. For then to be dissolved will be to be absent from the Lord, and to dwell in the body will be to be present with the Lord.*

*Ans. 1. Though death will not then be comfortable in this respect, yet it may in other respects, as it brings freedom from seducing, which afterwards shall be incident to Gog and Magog.*

*Ans. 2. As Methuselah lived above 900 years a little before the Flood; so in the Restauration of the world why may not men live a 1000 years? I speak not of the Saints raised, but of those that shall walk in the light of new Jerusalem.\**

*Quære 4. Christ's Kingdom shall have no end, Luk. 1. 33. Dan. 7. 14. But this Kingdom of Christ shall last but a 1000 years, and then Gog and Magog shall prevail so far, as not only to invade all the Nations that walk in the light of new Jerusalem, but even to besiege the beloved City, that is, new Jerusalem it self, Rev. 20.*

*Ans. 1. But not prevail over new Jerusalem, but be forthwith consumed with fire: and then Christ's Kingdom continuing still shall be translated from earth to Heaven.*

*Ans. 2. Christ's Kingdom shall succeed other kingdoms, but no kingdom shall succeed this; and in that respect it is said to be everlasting: But Christ must resign his Kingdom to his Father, that God may be all in all. 1 Cor. 15.*

*Quære 5. Christ's coming is not till the restoring of all things, Acts 3. 21. But the restoring of all things followeth after the consumption of Gog and Magog, Rev. 20. 11. and Rev. 21. 1. Ergo Christ's coming shall not be till after Gog and Magog's ruine; Ergo not a 1000 years before.*

*Ans. It is said, that before his face that sat upon the throne, heaven and earth fled away, &c. But it is not said, that then it began to fly away, to wit, after the destruction of Gog and Magog.*

*Quære 6. 'Tis very strange that Gog and Magog should adventure to besiege new Jerusalem; the Devil and his Angels might as well adventure to besiege Heaven.*

*Ans. True, if Gog and Magog knew the condition of new Jerusalem so well as the Devil and his Angels know the condition of Heaven.*

*Quære 7. Shall all that oppose Christ's truth be consumed with fire at that day? Consider, Paul opposed the Gospel for a while, yet was a chosen vessel of God; and many that do not oppose, may yet be reprobates.*

*Ans. 1. Yet at that day all such to whom the Lord coming in a flaming fire shall render vengeance for not obeying the Gospel of Christ Jesus, 2 Thess. 1. 8. shall be none of God's Elect.*

*Ans. 2. But some of God's Elect perhaps may be converted that very day.*

*Quære 8. What shall become of Infants found alive at that day, not only of God's children, but of others also?*

*Ans. 1. If consumed in the same fire with their ungodly parents, this will be no more strange than that which fell out in the conflagration of Sodom and Gomorrah.*

*Ans. 2. Yet they may be of the number of those that escape, if so it please God; and hereunto, to wit, that it should so please God, I should rather incline.*

*Quære 9. From heaven we look for a Saviour that shall transform our vile bodies, and make them like unto his glorious body, Phil. 3. ult. Ergo at Christ's coming all the Saints that remain alive shall be so transformed.*

*Ans. So they shall before that Day of Judgment ends; for it continueth a 1000 years.*

*Quære*

\* [In a MS. of Dr. Twisse there is a third Answer added in the Margin; but whether it was added in the Paper of his Answers sent by Dr. Meddus to Mr. Mede appears not. *Ans. 3. It appears by Esa. 65 20. that they who are found alive at Christ's coming shall be obnoxious unto death; but after death they shall rise ere the 1000 years be expired, and reign with Christ.]*



Quære 10. *They that then are found alive shall be caught up in the air, and ever be with the Lord; I mean the godly: But if there shall be a 1000 years reign on earth, what need they be caught up in the air? and how ever be with the Lord from thenceforth, if they and their posterity after them continue for the space of a 1000 years subject to mortality?*

*These were his Ten Quæres, and Answers unto Nine of them; with which Contemplations (he wrote) his heart serv'd him not to acquaint you, or to intreat your judgment in the way of correction or confirmation and addition, but lest it unto me. The Father of lights illuminate our hearts with all saving light to his Glory, the good of his people, and our own comforts in Christ Jesus. So I rest,*

6. Jan. 1629.

Tours ever,

Sam. Meddus.

## EPISTLE XXII.

### *Mr. Mede's Answer to the Tenth Quære, about the 1000 years Regnum Sanctorum.*

SIR,

BY reason of this late indisposition I was not fit for any matter of study till yesterday: howsoever, I considered then Dr. T. his Answers to the Objections, and applaud them, finding through them all a right and dexterous apprehension of the thing questioned, which many are very incapable to conceive. But because he leaves the last unanswered, I suppose it was tacitely reserved to me for Tithe, himself having answered Nine. I will therefore, as well as I can, propound what I had before conceived might be answered to such an Objection; wherein you shall also perceive in part wherein I differ from the *Lutheran*.

1. Therefore, It is not needful that the *Resurrection* of those which *slept in Christ*, and the *Rapture* of those which shall be left *alive* together with them *into the Aire*, should be at one and the same time: For the words \**πρῶτον* and \**ἐπειτα*, *first* and *then* or *afterwards*, may admit a great distance of time, as 1 Cor. 15. 23. *Every one (or, all mankind) shall rise in their order, Christ the first-fruits (that is, first,) ἐπειτα afterwards they that are Christ's, at his coming.* Here *ἐπειτα*, *afterwards*, notes a distance of time of above a thousand and a half of years, as we find by experience. Suppose therefore this *Rapture* of the Saints *into the Aire* be to translate them to Heaven; yet it might be construed thus, *The dead in Christ* (that is, *for Christ*, namely, the Martyrs) *shall rise first; afterwards, ἐπειτα, (viz. a thousand years after) we which are alive and remain shall together with them be caught up in the clouds, and meet the Lord in the Aire, and so (from thenceforth) we shall ever be with the Lord.* Thus *Tertullian* seems to understand it, who interprets *νεκροὶ ἐν Χριστῷ*, or as it is in ver. 14. *κοιμηθέντες διὰ τοῦ Ἰησοῦ*, of *Martyrs*; namely, such as die *propter Christum*, *for Christ*, *by means of Christ*, *through Christ*, *for Christ's sake*; taking *ἐν* as noting the cause or means of their death. So *Piscator* expounds the like speech, *Apoc. 14. 13. Blessed are the dead which die ἐν Κυρίῳ*, *id est, propter Dominum, for the Lord*; *Beza, qui Domini causâ moriuntur, which die for the Lord's sake.*

2. If thus to restrain *νεκροὶ ἐν Χριστῷ*, or *κοιμηθέντες διὰ τοῦ Ἰησοῦ*, seem not so fully to answer the Apostle's scope and intention, which seems to be a general consolation to all that die in the faith, a fruition of Christ: then may we give it the largest sense, and yet say, That it is not needful that the *Resurrection* of those which died in Christ should be *all at once* or *altogether*; but the Martyrs *first*, in the *First resurrection*; then (after an appointed time) the rest of the dead in the *Last resurrection*; *afterward*, when the *Resurrection* shall be thus compleat, those which remain alive at Christ's coming shall together with those which are risen be *caught up into the clouds, to meet the Lord in the Aire*, and from thenceforth be eternally with him. And so the reason why those which Christ found alive at his coming were not instantly translated should be in part, that they might not prevent the dead, but be consummate with them.

3. Both

3. Both these Interpretations suppose the *Rapture* of the Saints *into the Clouds* to be for their present translation into Heaven. But suppose that be not the meaning of it; for the words, if we weigh them well, seem to imply it to be for another end, namely, To do honour unto their Lord and King at his return, and to attend upon him when he comes to judge the World: *Those* (saith the Text) *which sleep in Jesus, will God bring with him*; he saith not, *carry away with him*. Again, *They and those which are alive shall be caught up together in the clouds, to meet the Lord in the Aire*; to meet the Lord's coming hither to Judgment; not to follow him returning hence, the Judgment being finished. Besides, it is to be noted, that although in the Hebrew notion the *Aire* be comprehended under the name of *Heaven*, yet would not the Apostle here use the word *Heaven*, but the word [*Aire*,] as it were to avoid the ambiguity, lest we might interpret it of our translation into *Heaven*.

If this be the meaning, then are those words [*We shall ever be with the Lord*] thus to be interpreted; After this our *gathering together unto Christ* at his coming, (so the Apostle calls this *Rapture*, 2 *Thess.* 2. 1.) we shall from henceforth never lose his presence, but always enjoy it, partly on earth, during his reign of a 1000 years, and partly in Heaven, when we shall be translated thither. For it cannot be concluded, because the Text saith, the Saints after their *rapture* on high should *thenceforth be ever with the Lord*; Ergo, they shall from *thenceforth* be in *Heaven*; for no *Heaven* is here mentioned. If they must needs be *with Christ* there where they are to meet him, it would rather follow, they should be ever with him in the *Aire*, than in *Heaven*; which I suppose none will admit. And otherwise the Text will afford no more for *Heaven* than it will for *Earth*; nay, the words [*he shall bring them with him*] make most for the latter.

4. I will add this more, namely, what may be conceived to be the cause of this *Rapture* of the Saints on high to meet the Lord in the Clouds, rather than to wait his coming to the Earth. What if it be, that they may be preserved during the *Conflagration of the earth and the works thereof*, 2 *Pet.* 3. 10. that as *Noah* and his family were preserved from the Deluge by being lift up above the waters in the *Ark*; so should the Saints at the *Conflagration* be lift up in the Clouds unto their *Ark*, *Christ*, to be preserved there from the *deluge of fire*, wherein the wicked shall be consumed? There is a Tradition of the *Jews* founding this way, which they ascribe unto one *Elias* a *Jewish* Doctor, whose is that \* Tradition of the duration of the World, and well known among Divines, *Duo millia Inane, duo millia Lex, duo millia dies Messie*; viz. *sex mille annos duraturus est Mundus*. He lived under the second Temple about the first times of the *Greek Monarchy*; so that it is no device of any latter *Rabbies*, but a Tradition anciently received amongst them whilst they were yet the Church of God. I will transcribe it, because it hath something remarkable concerning the 1000 years: It sounds thus.

*Traditio domus Eliæ. Iusti quos resuscitabit Deus non redigentur iterum in pulverem.* (He means of the *First and Particular Resurrection* before the *General*, which the *Jews* acknowledge and talk much of. See *Wisdom*, chap. 3. *ab initio ad finem* v. 8.) *Si quæras autem, Mille annis istis quibus Deus sanctus Benedictus renovaturus est mundum suum (de quibus dicitur, Et exaltabitur Dominus solus in die illo, Es. 2. 11.) quid iustis futurum sit; sciendum, quod Deus sanctus Benedictus dabit illis alas quasi aquilarum, ut volent super facie aquarum: unde dicitur (Ps. 46. 3.) Propterea non timebimus cum* \* *mutabitur terra. At forte (inquires) erit ipsis dolori seu afflictioni. Sed occurrit illud (Esa. 40. 31.) Expectantibus Dominum innovabuntur vires, efferentur alæ instar aquilarum.* The Hebrew words are in *Gemara Sanhedrin*, תני רבית אליהו צריקים שעתיד הקרוש ברוך הוא לחיותן אין חורון לעפרם ואם תאמר אותן אלף שנים שעתיד הקרוש ברוך הוא לחדש בהן את עלמו שנאמר ונשגב ה' לברו ביום ההוא צריקים The Tradition of the house of *Elias*. *The just whom God shall raise up (viz. in the First Resurrection) shall not be turned again to dust. Now if you ask, How it shall be with the just in those Thousand years wherein the Holy Blessed God shall renew his world, whereof it is said (Esa. 2. 11.) And the Lord alone shall be exalted in that day; you must know, that the Holy Blessed God will give them the wings as it were of Eagles, to fly upon the face of the waters: whence it is said (Ps. 46. 3.) Therefore shall we not fear, when the Earth shall be changed. But perhaps you will say, it shall be a pain and affliction to them. Not at all, for it is said (Esa. 40. 31.) They that wait upon the Lord, shall renew their strength, they shall mount up with wings as Eagles.*

\* In Gemara  
Abodah Zarah,  
c. 1.

כהמיר  
mutabitur,  
though we here  
translate it, be  
moved, move-  
buntur.

I have



I have no more left. Mr. Doctor may adde this to my *Placita Judaorum*. Thus with my best respects to your self and him, I rest,

Yours, &c.

J. M.

*Post-script.*

Adde unto this that of our Saviour, *Where the body is, there shall the Eagles be gathered together.*

## EPISTLE XXIII.

Dr. Twisse his Third Letter to Mr. Mede, touching some obscure passages in *Daniel*.

Worthy Sir,

I Am sorry you are offended to have those your learned Discussions of that difficult place in *Daniel*, touching the LXX weeks, communicated. I confess I travell'd not a little for the gaining of them; first at Oxford, where I first discovered some track of them; then at London, by my good friend Dr. Meddus his means, first with Mr. Malon my good friend and ancient acquaintance, than with Mr. D. What account soever you make of them, I assure you I shall make never a whit the less reckoning of your learned pains. Good reason your account should proceed according to the exactness of your own judgment in these Studies; but to me truly they are rare notions: The rather, because I perceive your care is equal in maintaining congruity both with the Hebrew Text, and with the computation of years upon such grounds as the world affords. Yet as in the course of your contemplations you should light upon any further or fuller satisfaction, I should think my self very happy to have my desire satisfied in being made partaker of them; and of the opinion of that most reverend Prelate Dr. Usher, the Lord Primate of Armagh, concerning the same, which you gain'd of him by conference. Otherwise I shall bethink my self of a course to obtain it from himself, which I conceive to be very possible more ways than one.

I desired by Dr. Meddus to obtain your interpretation of three particulars in *Daniel*. Dan. 7. 12. As concerning the rest of the Beasts, they had their dominion taken away; yet their lives were prolonged for a season and time. Conradus Graferus, in his *Historia Antichristi*, seems to interpret it of the lasting of each of the three first national Monarchies, after the death of each first Monarch; which in my judgment is as applicable to the fourth Beast as to the three first. The other is, Dan. 7. 8. touching the little Horn, before whom there were three of the first horns plucked up: which Graferus applies to Mahomet, and his rending of three Provinces from the Roman Monarchy, namely, Syria, Egypt, and Africa. I had rather understand it of Antichrist, as Moulin doth. But whether it be of Provinces rent from the Empire by Antichrist, or by others about his rising and what they are, I am to seek. And of the reconciling of this with that Rev. 17. 12. where it is said, that the ten horns are ten kings, which receive power as kings one hour with the Beast. Good Sir, pardon my over-great boldness.

I have sent my Copy of your Paraphrase of the last of Peter, and your Discourse of that Fiery judgment, to be considered of as you think good, and according to your motion. When Peter saith, His beloved brother Paul in all his Epistles speaks *ἐν αὐταῖς πρὸς τὸν*, he addeth, \* *ἐν οἷς* are some things *δυσκόνητα* • not *ἐν αἷς*, though some few Copies read *ἐν αἷς*, as Beza observeth; yet little reason that should carry it. Hemingius reads *ἐν οἷς*, and for the perverting of those things, gives instance in the Millenaries. But if the embracing of that opinion from a Text of Scripture were the corrupting of it, were not Peter himself far more liable thereunto in this Epistle than Paul? I know some to the contrary have observed something in Paul against the opinion of the Thousand years Regnum Sanctorum, as namely Piscator: I have heard of no writer that from Paul's Text hath pleaded for it. I looked you would have noted something concerning *ἡμεῖς αἰῶν*, which to my judgment seems a singular phrase.

I will observe carefully to retain your LXX Weeks by me without communicating them to any. As for Doctor Potter, he hath seen, upon my knowledge, your Specimina upon the Seals and Trumpets, as also your Generals, and, if I be not deceived, that of Regnum

\* See this [ *ἐν οἷς* ] explained by the Author in his Paraphr. on 2 Pet. 3. ver. 16. The explanation of which verse was written by Mr. Mede in Dr. Twisse's Manuscript, and not extant in the former Editions. See Book III. pag. 612.

Lapidis

Lapidis and Regnum Montis in Daniel. *The rest I will communicate unto him very shortly; as Placita Judæorum, and your Notes upon Justine, or what else soever you shall desire, either to him or any other; and that in your own Name, that he may know your good affection towards him, by your desire to gratifie him in such special pieces of no vulgar contemplation. I desire to commend your self and worthy studies to the blessing of God, and rest,*

Newbury, March 5.  
1629.

Your very loving Friend  
much obliged,

W. Twisse.

## EPISTLE XXIV.

*Mr. Mede's Third Letter to Dr. Meddus, touching the explanation of some obscure passages in Daniel, mentioned in the foregoing Letter of Dr. Twisse.*

SIR,

\* See Epist.  
VIII.  
† See Epist.  
XV.

I Have nothing upon the seventh of *Daniel* but what you have seen in those two Discourses, viz. \* *The purport of the four Kingdoms in Daniel*; and secondly, || *The Description of the Great Day of Judgment*, Dan. 7. Both which I sent you written with my own hand, to be communicated to Dr. Twisse; and the latter being sent me back to take a Copy for my self, I returned it again unto you.

As for those three Chapters of the *Apocalyps*, I have not yet done a word; and see so much business now coming upon me, that I know not when I shall begin. For I can do nothing in those things but in silence, and security of not being distracted. In the mean time I must desire my friends to content themselves with those short *Specimina* concerning those Chapters which they had at the beginning of my communication of my Meditations on these things. And it may be, if I had not communicated them to so many till they had been more full and perfect, I had been ere this time more forward than I am.

Concerning your three Questions, I have chosen to make answer to them this Festival-week; not knowing after it be past when I shall have so much leisure again. And first I will begin with the two last.

\* Revel. 17.

\* Dan. 7. 24.

*Quæst. 1.* If the Horn with eyes and mouth, speaking words against the most High, &c. in *Daniel*, or the fourth Beast ruling in that Horn, be the same with S. John's *Bestia novissimi capitis*; and consequently the ten Horns, amongst which that Horn ruled, the same Kingdoms which S. John saw typed by the like number of Horns; as the Church from her infancy believed: how can S. John, who saith, \* that his ten Kings receive their kingdoms at the same time or hour with his Beast, be reconciled with *Daniel*, who \* saith, the wicked Horn rose up after them?

\* Vid. Gen. 22.  
13.  
Exod. 14. 19.  
Josh. 8. 2.  
2 Kings 9. 18.  
2 Chro. 13. 13.  
Ezek. 3. 12. &  
alibi.

*Resp.* I translate not אַחֲרֵיהֶם in Dan. 7. 24. After them, but, Behind them, as the Greek doth, ὀπίσσω αὐτῶν. and take the meaning implied to be, that the ten Kings were not aware of the growing up of the little Horn, till it overtopped them. The learned in the Tongues know that אַחֲרֵי & אַחֲרָי signify as well \* Behind in place, as After in time; and the first as often and frequently every whit as the latter: So also Post in Latine is indifferently either *Loci* or *Temporis*. The translation cannot be excepted against, as either new or strained: The sense is obvious and most agreeable to the event; and so we shall not need seek any other way to avoid the appearance of contradiction. Otherwise it were not impossible to expound [After them] to be in order of number, and not in order of time, which we in English would express, And another shall rise up besides them, that is, besides the ten, and so make the eleventh. But we shall not need so harsh and unusual a way. Besides, it might be granted, that the little Horn, in respect of his ἀρχὴ and height of dominion, was after the ten Kings, though his beginning were at the same time when they began.

*Quæst. 2.* What were those three Kings which the little Horn is said to have dislodged, (Dan. 7. 8.) or, as the Angel interprets, (v. 24.) brought down or humbled,



bled, *יהשפיל* א שפיל, which the Vulgar turns *humiliabit*; the Greek *ταπεινώσει*. Irenæus, *deminorabit*, vel ( *ut in alio exemplari* ) *dehonorabit*; Vatablus, *opprimet*; Junius, *deprimet*?

Resp. In my larger interpretations of the *Trumpets* ( in *Rev. 8* ) you have at the end of the *second Trumpet* a \* *Table of Ten Kings or Kingdoms* whereinto the *Roman Empire* was divided about *Anno 456* and forward: The off-spring of which Nations, through many alterations, ( partly by the inconstancy of humane things, partly occasioned by the further enlargement of the Christian Faith ) are the body of most of the Kingdoms and States of Christendom at this day. Look upon the *Table*, and then I answer you thus.

\* See Book III. pag 463. & pag 661.

The *three Kings* which *Daniel* saith the Antichristian *Horn* \* should *depress* and *displant*, to advance himself, were those whose Dominions extended into *Italy*, and so stood in his light.

\* In another Letter of Mr. Mede's, written to Mr. Tho. Johnson, of

Rochdale in Lancashire, Novemb. 9. 1636. ( *where much of this Letter is transcribed, in answer to the like Doubt* ) is this added [ The Antichristian Horn with eyes and mouth, that is, *qui cum reuera Communitatem sit, pro Capite tamen sese gerit, cujus est proprium os & oculus habet.* ]

First, That of the *Greeks* \*, whose Emperor *Leo Isaurus*, for the quarrel of Image-worship, || he excommunicated, and made his subjects of *Italy* revolt from their allegiance.

\* In the Letter to Mr. T. J. this is add'd, [ now after the division and dilaceration of the Empire, but one of the Kingdoms. ] [ The Horn. ]

Secondly, That of the *Longobards*, ( successors to the *Ostrogoths* ) whose Kingdom he caused by the aid of the *Franks* to be wholly ruined and extirpated, thereby to get the *Exarchate of Ravenna* ( which since the revolt from the *Greeks* the *Longobards* were seized on ) for a Patrimony to *S. Peter*.

Thirdly, The last was the Kingdom of the *Franks* it self, continued in the Empire of *Germany*; whose Emperors from the days of *Henry the fourth* \* he excommunicated, deposed and trampled under his feet, and never suffered to live in rest, till he made them not only to quit their interest in the Election of Popes and Investitures of Bishops, but that remainder also of Jurisdiction in *Italy*, wherewith together with the *Roman* name he had once infeoffed \* their Predecessors.

\* [ this proud domineering Horn. ]

These were the Kings by *displanting* or ( as the Vulgar hath ) *humbling* of whom the Pope got elbow-room by degrees, and advanced himself to that height of Temporal Majesty and absolute greatness, which made him so terrible in the world. See in the *Table 3, 9, 10.*

\* [ and invest-ed ]

In the forementioned Letter to Mr. T. J. upon the same argument, there is this additional Observation.

" [ And here note, it is one thing for the *Ten Kings* to give their power and authority unto the Beast *capitis novissimi*, ( as *S. John* speaks *Rev. 17.* ) that is, voluntarily to subject themselves and yield homage to him as their Head and Principal, and another thing for the same Beast or Antichristian Horn to *displant*, *depress* or *humble* them. The first should be common to all the *Ten*, ( as was revealed to *S. John* : ) the latter proper to *Three* of them, ( as was shewed to *Daniel.* ) For observe, that as in the History of our Saviour's Acts penned by the four Evangelists one relates that which another omits, and *è contra*; so is it in these Prophetical descriptions of the *Fourth Beast* by *Daniel* and *John.* ]

Quest. 3. How those words in *Dan. 7. ver. 12.* are to be interpreted and applied, viz. *As concerning the rest of the Beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.*

Resp. Before I answer, it must be known and remembred, that for that [ *As concerning* ] there is nothing in the Original but the Copulative *Vau*, which, as the sense requires, is to be translated not only copulatively, but *disjunctivè*, *adversativè*, *causaliter*, *ordinativè*, and sometimes as a particle of similitude, and the like; it being of it self as a *Materia prima*. In the latter part of this sentence it is translated *adversativè*, viz. *Tet*, [ *Tet their lives, &c.* ] for which in the Original is nothing but the same Conjunction *Vau*.

This premised, I answer,

First, If *Beasts* here be meant of the \* *three first Beasts*, it is to be taken by way of a *Parenthesis*, implying a tacite answer to a question: For *Daniel* having spoken so largely of the destruction of the *Fourth Beast*, and nothing of the other, it might be asked, Yea, but what became of the former *three*? He answers, *As concerning them* also,

\* Verse 4, 5, 6.

also, they had their dominion taken away; but their lives were prolonged for a time and a season; that is, they reigned their time, and then had their dominion taken away. And thus our Translators seem to have understood it, and accordingly to have fitted their translation, by turning *Van* [ *As concerning,* ] This is an easie and smooth interpretation, nor do I see any sufficient reason why it should not satisfy.

Secondly, But some of the *Hebrew* Commenters understand not *Beasts* here of the three Beasts forementioned, but of other Beasts, that is, other States and Kingdoms then reigning in the world, at what time the fourth Beast should be destroyed; That these also, as well as the *Fourth* Beast and his limmes, should have their Kingdoms taken away, though not at the same instant, yet some time after. And so *Van* shall not need be translated [ *As concerning,* ] but [ *Also;* ] *Also* the rest of the Beasts, &c. As for the word *Beasts* to be taken here for other Kingdoms as well as the Four great ones, it needs make no scruple. For we shall find it so in the next Chapter, where it is said of the *Medo-Persian* Ram (verse 4.) that no Beasts might stand before him, that is, no State or Kingdom was able to resist his power: So here may *The rest of the Beasts* be the States and Kingdoms contemporary with the fourth Beast. And this interpretation would sound well with the words of *S. John* in the end of the 19. Chapter, where it being said that the *Beast* and *false Prophet* were cast into the fire (as *Daniel* saith of his fourth Beast, chap. 7. v. 11.) it followeth, *And the remnant were slain with the sword of him that sat upon the horse,* &c. as if he had meant to express this of *Daniel*, *And the rest of the Beasts had their dominion taken away,* &c. But the difficulty then will be, how the latter part of the words should be taken, viz. *Yet* (or *And,* or *But*) *their lives were prolonged for a season and time.* The Rabbins take it for some season and time after the fourth Beast was destroyed; and *R. Solomon*, at the time of the war of *Gog* and *Magog*, which they look for soon after their restitution, upon the destruction of the fourth Beast. But whether can this stand with *S. Paul's* assertion, that the fourth Beast terminating in the *Man of sin* shall be destroyed at the *ἐπιφάνεια* or appearing of *Christ's* coming? How should any Beasts lives be prolonged for a season and time after that coming? Or should we expound this *season and time* of a thousand year after, when the last and final execution of *Christ* upon his enemy is to be? But *Daniel* seems to joyn the appearance of *Christ* in the clouds to receive a Kingdom, with this destruction of the rest of the Beasts together with the fourth Beast, and so not to admit of such a distance. Let others judge.

Thirdly, But I will not conceal that I have suspected there might possibly be a third Interpretation far differing from them both, and which would make the *Vision* fully to agree with the Angel's interpretation: But the words then must be construed much otherwise than they use to be: viz. *Daniel* in the former verse mentioning precisely the Body of the Beast to be given to the flames, it should follow thus; And as the Body was burned and destroyed, so the rest of the Beast (viz. the ten Horns and ruffling Horn) had their dominion (at the same time the Body was burned) taken away; and prolongation of life was given them for a season and time, viz. until I saw one like to the Son of man coming in the clouds, &c. that is, they reigned till the Son of man came in the clouds, &c. The reason why I thought of this Interpretation is, because the word which we translate here *plurally*, is, as it is pointed in the Original, of the singular number, namely *חַיָּה*; whereas if it were the plural, it should be *חַיִּים*; for that, say the *Chaldee* Grammarians, is the difference between the singular and the plural *Emphatick*, that the one hath *Scheva* [ *·* ] in the penultima, the other hath *Camets* [ *·* ] And so we render *חַיָּה* with *Scheva* in this Chapter singularly [ *Beast,* ] twice in the following verses of this Chapter; viz. verse 19, & 23. The reason which moved the Interpreters to translate it here *plurally* was, because the *Affixes* following are all plural, [ *their dominion, their lives.* ] But this may be because that remainder of the Beast under the Horns consisted of many Kingdoms, and in that respect the dominion and duration thereof is expressed with plural *Affixes*, as of many.

March 31.

Yours,

Joseph Mede.

Post-script.

My paper streightens me and my time; and I have been a 3. or 4. times troubled while I was writing this last way of Interpretation; which made me so blurr and blot, and scarce know what I did. I should else have expressed my self more plainly and fully.

EPISTLE



## EPISTLE XXV.

*A more distinct and perspicuous expression of the last of those three ways to interpret that twelfth verse of Dan. 7.*

**I** Confess my skill in the *Chaldee* is no more but Grammatical, yet thus much a little smattering in Grammar could teach me; and so made me seek in what sense it might be translated *singularly*, notwithstanding the *plural Affixes* following it, and what this *rest* or *remainder of the Beast* (if it be so turned) might be.

First, I observed that in the destruction of the *Fourth Beast* immediately before mentioned, the *Body of the Beast* was precisely and particularly named; whereby I began to conceive the *Remainder* here spoken of might be the *Beast's Horns*, that is, the *eyed* and *mouthed Horn* with that *Decarchy* of *Horns* subject to him, which the Holy Ghost would tell us was destroyed at the same time, and together with the *Body* of the *Beast*: And so the Text to be construed thus, *The Body of the Beast was destroyed, and given to the burning flame; And the rest of the Beast also (viz. the Horns) had their dominion taken away, after that a continuance of life had been given them for a season and a time.* Thus interpreted, it would answer to that part of the Angels' interpretation, verse 25. which saith, that the State of the *Beast* under the *wicked Horn's* dominion should last *a time, and times, and half a time*; whereunto otherwise there will be nothing answering in the *Vision*.

Secondly, The Kingdom of the Son of man immediately following the expiration of this *season* and *time* in the *Vision*, would answer to that in the *Interpretation*, verse 22. The *Horn* prevailed against the Saints, *until the Ancient of days came and the Saints possessed the Kingdom.*

Thirdly, It is certain that the *session of Judgment* described in the *Vision* late to destroy the *wicked Horn*; for so saith the Angel, verse 26. *But the Judgment shall sit, and they shall take away his dominion*: And *Daniel* himself in the *Vision* expected to see that in special; for as soon as the *Bench was set, and the Books were opened*, verse 10. *I beheld then*, (saith he, verse 11.) *because of the voice of the great words which the Horn spake, viz. he looked what would become of the Horn.* Something then should seem to follow in special concerning it, else *Daniel* was frustrate of his looking: But what follows? *I beheld until the Beast was slain*; This is something, but general only: *And his Body destroyed*; This indeed is special, but not that which *Daniel* looked after: For how would these hang together, [*I looked to see what would become of the Beast's horn, and, I saw his Body destroyed*?] should it not seem rather to follow, to answer *Daniel's* looking, *And the rest of the Beast also*, that is, not the *Body* only or people of the *Beast's* dominion were destroyed, but the *Horns* also, with their *Captain-horn* who spake the *big words*, (that is, the State then domineering) had their *dominion taken away* after they had enjoyed it *a season and a time*?

Lastly, Those words of the Angel's interpretation, verse 26. *The Judgment shall sit, and take away his dominion*, (that is, the *Horn's* dominion) seem to have reference to that passage in the *Vision* which saith in the same words, that *the rest of the Beast had their dominion taken away.* The reason of the *plural Affixe's* answering to a singular Antecedent being, because this *rest of the Beast* had in it a plurality of Kingdoms, according to the rule of the Grammarians, That a singular Antecedent to be taken collectively or distributively, may have a plural number answer to it. This was my adventure.

J. M.

[ *This and the two short Letters that follow, though written at some distance of time, are in this ( as in the former ) Edition joyned together, as being preparatory to the better understanding of the large Letter immediately following. ]*

EPISTLE XXVI.

*Mr. Burnet's Letter to Mr. Mede, touching the Provostship of Trinity Colledge near Dublin.*

SIR,

**I** *Am bold to write unto you, though a stranger, to certifie you that I hear Dr. Bedle, Provost of Trinity Colledge in Ireland, is chosen Bishop of Kilmore in Ireland, which is valued worth 600 l. per annum, appointed thereto by the King; howbeit some time will be ere he leave the Colledge: in the mean space I am bold to intreat your Answer, to know if you will accept the place of Provost if you be chosen thereto, as you were wrote to by my Lord Primate formerly before Mr. Bedle went. I am now writing to my Lord Primate an Answer of Letters this day I received from him, and do certifie him of this accident; for it was but this week that the King granted it, and no Letter is yet gone over. I sent the Book you sent me long since to my Lord Primate. I dwell at the sign of the Golden fleece in Lombard-street, and shall expect your Answer next return; and so I commend you to God Almighty, resting*

London, April 12.

Your loving Friend,

Francis Burnet.

EPISTLE XXVII.

*Dr. Ames his Letter to Mr. Mede, touching Lawenus his Censure of his Clavis Apocalyptica.*

Good Mr. Mede.

**I** *shewed your Clavis to one much given unto those Studies, and desired his censure; which having at length received, I send herewith unto you, desiring from you to receive what you think fit to be opposed: You shall perceive his full meaning out of the printed Treatise adjoyned. He seemeth to me to carry all to the Jews, upon no other grounds than communion of Phrases. Thus with hearty salutations to you and Mr. Chappel, I rest*

Franeker, Oct. 11.

Your loving Friend,

W. Ames.

EPISTLE XXVIII.

*A Second Letter from Dr. Ames, touching Mr. Mede's Defence.*

SIR,

**Y** *our Answer to Lawenus I have received, ( that you be no longer in suspense ) and like so well, that I shall long to see more of your Notions in that kind: yet methinks that Millenary State spoken of may well be understood of the Church raised from a dead*



dead condition, and so continued for that space. We have here no News but of Silva-Ducis streighly and hopefully besieged by our Army; the Enemy (as it seemeth) not being in case to bring an Army into the field. Thus with salutations to your self, Mr. Chappel, &c. I rest

Franecker, May 27.

Your loving Friend,

W. Ames.

## EPISTLE XXIX.

*Mr. Mede his Third Letter to Archbishop Usher, excusing his unwillingness to accept the Provostship of Trinity Colledge in Ireland: containing also an account of Lawenus his Animadversions upon his Clavis, and his Answer; together with his Explication of Ezek. 4. 6, &c.*

Right Reverend and my most Honoured Lord,

I Make no question but your Colledge is far better provided of a Provost than it would have been of me, who never could perswade my self I was fit to be the Head and Governour of the only Seminary of a Kingdom. And therefore though my name were the Second time brought upon the Stage, yet was it without content or privity of mine. Indeed a Proposition was made unto me upon Mr. Bedle's preferment (and before the news thereof was sent to him) whether I would accept the place, in case I were again chosen thereto. Unto which because I answered not by a direct and categorical denial, but only alledged divers reasons, both from mine own unfitness in divers respects, and other circumstances which might and did deter me therefrom, leaving them who made the motion to infer the conclusion; it pleased some (to whom I am yet beholden for their affection) so to interpret it, as if in modesty only I had by such a kind of answer concealed my willingness: which as soon as I understood, and that some (Sir Nathaniel Rich by name) endeavoured upon the motion of some others to procure me to be named by his Majesty, I presently took him off, and that so effectually as he stirred no more; though perhaps I was not a little blamed by some of my friends for so doing. But enough of this.

For my *Clavis*, I am afraid that Reverend Archbishop your Lordship nameth values it far more than it deserveth; though it may be something I have by God's goodness discovered toward the better understanding of that Book; which if I have, the praise be to God alone, to whom it is only due.

But I cannot imagine what those *Additions* thereto should be, which your Lordship saith you received out of the North of Ireland. I sent a Copy or two to Franecker to Doctor Ames; he sends one of them to Daniel Lawenus, an ancient Student in those parts in that Prophecy, (whose *Apparatus* to a bigger volume of many years study was printed the same year,) desiring his censure of it. He finding it not to sute with his Notions, wrote presently *Stricturae in Clavem Apocalypticam*, not knowing my name, but calling me *Synchronista*; and sometimes seemed to be very angry in his confutation of me, though he agreed with me in the mainest Paradox of all. He sends it to Doctor Ames, as I suppose not intending me. But the Doctor dispatcheth it to me, together with his printed Book, for my better understanding his meaning; desires to receive again from me what I thought fit to oppose by way of defence. Thus unwittingly I made my self work, yet such as in the doing I at length found some benefit by, having my torpid thoughts revived and quickned, and the second time more able to wield any notions than they were at the beginning. But I should admire if your Lordship had seen a Copy of this. For besides that I sent into Friseland, I conceive not how any other should get abroad, having, as I thought, kept mine own Copy private in my study.

\* Ezek. 4. 6.

\* Annal. Eccles. Tom. 4.

That touching the years of *Israel* and *Judah*, I know not what it should be, unless that the 40. years of *Judah*'s sin, for which the \* Prophet lay so many days upon his right side, were the years of *Manasses* Idolatry, to which the Scripture particularly ascribes their captivity, 2 *Kings* 24. 3. & ch. 23. 26. *Jer.* 15. 4. Which I thought had been a novelty, and cried *εὐρηκα* \* but since I find it to be the opinion of *R. Kimchi*, whom I suppose also the first author thereof. \* *Salianus* adds *Hieronymus* (not *Josephus*) *de Prado*, & *Funccius*; but I never looked them. It was but a conjecture, which, had it been new, I conceived would not have been altogether unacceptable to your Lordship, whom yet far be it from me to teach or inform, but only to be better instructed or confirmed by your Lordship's profounder judgment.

Presently after my *Clavis* was printed, I drew, at the intreaty of some friends, *Specimina Interpretationum Apocalypticarum ad amussim Clavis Apocalypticæ*; which finding beyond my expectation or merit to be accepted, I have since gone more largely through some part thereof, as The Description of the *Theatrum Apocalypticum*, chap. 4. The 6 *Seals* and 7 *Trumpets* unto the 11. Chapter: The rest is yet but *Specimina*, as it was in the beginning; the last Chapter whereof I once sent your Lordship, namely *de Millennio*. But could I have gotten an orthographical Scribe, I would have sent your Lordship all ere this, both *Specimina* and the larger Expositions upon the first half. But I had no such of mine own, and those who have are not so kind as to lend them for any hire. And for my self, I should never get through that which is mine own, without everlasting mending, blurring, and pausing at every sentence to alter it. I am exceedingly sorry for the death of *Buxtorf* and *Amama*, especially the latter, as being but now *in flore*, and one that had a natural *genius* to inlighten the Text of Scripture, and to find the notion of the Sacred language.

If *Ireland* will not spend the remainder of my Pamphlets, if your Lordship have opportunity to send them, I shall willingly entertain them again, their fellows being all gone.

Thus with my most humble Service remembred to your gracious Lordship, desiring the God of Heaven to bless and preserve your Grace, I rest, and am

Christ's Colledge,  
May 4. 1630.

Your Lordship's, most ready  
to be commanded,

Joseph Mede.

### EPISTLE XXX.

My Lord of *Armagh* his Letter to Mr. *Mede*, commending his *Comment on the Apocalyps* and his learned Conjectures upon the Succession of the *Babylonian Kings* in *Berosus*, &c.

Worthy Sir,

I Received long since your most accurate Explication of the principal Chapters of the Revelation, together with your learned Conjectures upon the succession of the *Babylonian Kings* recorded in the fragments of *Berosus* and *Megasthenes*. I cannot sufficiently commend either the one or the other; but acknowledge my self to have learned from you in both what otherwise would never have come into my mind. I am now in hand with a Treatise *De Britannicarum Ecclesiarum Primordiis*, setting down as much as may be found in the Manuscripts that remain of our Nation touching that Argument. I have entred also upon the Determination of the Controversies which concern the Chronologie of the Sacred Scripture: wherein I shall in many places need your help. I desire to hear from you of the state of things there: and so recommending all your godly studies and endeavours unto the blessing of our good God, evermore rest

Armagh, August 10.  
1632.

Your most assured loving Friend,

Ja. Armachanus.

EPISTLE



## EPISTLE XXXI.

*Mr. Mede's Answer to a Doubt touching some Variations between the Hebrew Text and the Hellenists, and some smaller corruption crept into the Hebrew copies.*

I Have heard alledged; If any corruption had crept into the Hebrew Text at or before our Saviour's time, the holy Apostles and Penmen of the New Testament would have restored it, or somewhere intimated it. But what if they did so, and yet we had rather follow the *Masorites* than them?

*Matt. 15. 9. out of Esay 29. 13.*

Μάτην ὃ σέβονται με, διδάσκοντες ἐντάλματα ἀνθρώπων.

The Hebrew Text reads now

ותהי יראתם אתי מצות אנשים מלמדה

Where *ἡ μάτην* an emphatical word appears not.

But the Lxx. and S. *Matthew* with them,

ותהו יראתם אתי מצות אנשים מלמדה or מלמרים

*docentium* or *edolli* hominum mandata mei reverentia sed frustra eorum

i. Sed fuit cultus eorum erga me mandatum hominum edolium or edolus.

i. Frustrā vero reverentur me mandata hominum docentis: viz. referring *Docentium* to יראתם frustra reverentia eorum mei qui docent mandata hominum.

See תהו in the same Prophet for *frustrā*, cap. 45. 9. *ibid.* versibus 18, 19. item cap. 49. 4.

The *Masorites* might have pointed it ותהי, as they do often elsewhere, *Jod* for *Van*; yea in the Chaldee תהי is the same with תהו.

Also מלמרה may be pointed מלמרה. Then it would be, *Frustrā cultus eorum mei mandata hominum docens*, and never a letter altered but *Jod* into *Van*.

It is to be noted that the Prophet calls Idols and Idol-worship often in this book תהו, i. *Vanity*.

*Acts 15. 17. out of Amos 9. 12.*

Ὅπως ἂν ἐκζητήσωσιν οἱ κατὰλοιποὶ τῶν ἀνθρώπων τὸ Κύριον, &c.

The Hebrew now reads marvellous differinglly,

למען ירשו את שארית ארם

But the Lxx. read, and the Apostles ratifie it,

למען ירשו אל שארית ארם

Ὅπως ἂν ἐκτελεσθῇ τὸ κατὰλοιπὴν τῆς Ἰδαμίας, ὅς ποσίδεσσι τὸ ὑπόλοιπον Ἰδομίας.

Ut requirant Deum (vel Dominum) reliqui hominum.

For the Lxx. often translate אל by Κύριος, more than 40. times, אלהים above an 100.

*Heb. 8. 9. out of Jerem. 31. 32.*

ὅτι αὐτοὶ ἐκ ἐμέσμεν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἠμέλυσα αὐτοὺς, λέγει Κύριος.

The Hebrew hath now in place of ἠμέλυσα αὐτοὺς, בָּרַחְתִּי בָם, which is κατεχεύεσσα αὐτῶν, a clean contrary sense, and inconsequent to what goes before. I know how it is wont to be salved.

But did not the Lxx. and the Apostle with them, read בָּרַחְתִּי בָם, which without any more ado is ἠμέλυσα or ἀφέστηκα αὐτῶν, or ἐβόλευσα αὐτούς, and makes the sense coherent with what went before? ב and ר differ not very much. See the same construction of בָּרַחְתִּי in the same Prophet, chap. 14. 15.

But in these and other such, it may be said, the Apostles accommodated to the capacity of the times, and so followed the LXX as a known and received Translation, but not either to correct the then Hebrew reading by it, or prefer that of the *Hellenists* before it.

But what will they say, if sometimes the Apostles follow a reading differing both from the Septuagint and Hebrew, even where the LXX and Hebrew exactly agree together?

Matth. 27. 9, 10. out of Zach. 11. 13.

Τότε ἐπληρώθη τὸ ρῆθὲν διὰ Ἱερεμίου τοῦ Προφήτου, λέγοντος, Καὶ ἔλαβον τὰ τεράκοντα ἀργύρια (τὴν τιμὴν τῶν τετιμημένων, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ) καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὼς συνέταξέ μοι Κύριος.

The words included in the parenthesis are a brief comprehension of what went before, and interlaced only for explication sake. So that the words quoted out of the Prophet directly are only these :

Καὶ ἔλαβον τὰ τεράκοντα ἀργύρια, καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὼς συνέταξέ μοι Κύριος.

But first, there are no such words in *Jeremy*; that which sounds like them is in *Zachary*.

Secondly, the Hebrew in *Zachary*, and the LXX agreeing with it, have something which *S. Matthew* hath not, and *S. Matthew* again something which neither of them have.

Hebr.

ואקחה שרשים הכסף ואשליך אהו  
בית יהוה אל-היזר

LXX.

Καὶ ἔλαβον τὰς τεράκοντα ἀργύρας, καὶ ὀνείλα-  
ρον αὐτὰς εἰς τὸ οἶκον Κυρίου εἰς τὸ χωνευτήριον.

Matth.

Καὶ ἔλαβον τὰ τεράκοντα ἀργύρια, καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὼς συνέταξέ μοι Κύριος.

Here the Hebrew hath *בית יהוה*, the LXX, οἶκον Κυρίου, which *S. Matthew* hath not.

On the other side, *S. Matthew* hath *καθὼς συνέταξέ μοι Κύριος*, which neither Hebrew nor LXX have : Besides, the Seventie's Greek here differs almost every word from *S. Matthew's*.

*This difficult piece may, I think, be made easie after the manner following.*

See also chap.  
5. 11.

First, it may seem the Evangelist would inform us, that those latter chapters ascribed to *Zachary*, (*viz.* the 9, 10, 11, &c.) are indeed the Prophecies of *Jeremy*, and that the *Jews* had not rightly attributed them. Certainly, if a man weighs the Contents of some of them, they should in likelihood be of an elder date than the time of *Zachary*; namely, before the captivity : For the subjects of some of them were scarce in being after that time. And the Chapter out of which *S. Matthew* quotes, may seem to have somewhat much unfutable with *Zacharie's* time; as, a Prophecy of the destruction of the Temple, then when he was to encourage them to build it : and how doth the sixth verse of that Chapter suit with his time ? There is no Scripture faith they are *Zacharie's*, but there is Scripture faith they are *Jeremie's*, as this of the Evangelist. As for there being joyned to the Prophecies of *Zachary*, that proves no more they are his, than the like adjoining of *Agur's* Proverbs to *Solomon's* proves they are therefore *Solomon's*; or that all the Psalms are *David's*, because joyned in one Volume with *David's* Psalms. *Hoc primum.*

Secondly, *ἔλαβον* here in *S. Matthew* is the first person singular, not the third plural, as we are wont to translate it : For it answers to *ואקחה* in the Hebrew. The same person and number must also *ἔδωκαν* be, whether the *ν* be paragogical, or an ancient slip of the Scribe. For the Syriack translates it *dedi*, and in the Hebrew it answer to *אשליך*. All this to be so the words following evince, *viz.* *καθὼς συνέταξέ μοι Κύριος*. How will it cohere else ? *They gave, &c. as the Lord commanded me.* Must it not needs be, *I gave, &c.*

Thirdly, the Evangelist for *בית יהוה* would, as should seem, have us read *בית יהוה*, which is, *ad verbum*, κατὰ πρῶτον, or κατὰ σύνταγμα Κυρίου, or, as *S. Matthew* more freely translates, *καθὼς συνέταξέ μοι Κύριος*. See *בית יהוה* *Esther*, chap. 1. v. 8, 15, &c. *בית יהוה* often in that Book. If it be considered how awkwardly those words *בית יהוה* stand in that sentence, and how disturb'd they make the Syntax, it will breed *suspicio mendi*. And if one of the Apostles of our Lord play here the Critick, it is no sin to follow him, say the *Majorites* what they will.



2 *Reg.* 20. 12, &c. *Esay*, chap. 39. *tot.* are but two Copies of the same history; yet are there two or three differences, questionless from the hand of the Scribe; as

	2 <i>Reg.</i> 20.	<i>Esay</i> 39.	
Ver. 12.	כְּרָאֲרֵךְ בְּלֶאֱדָן	כְּרָאֲרֵךְ בְּלֶאֱדָן	Ver. 1.
13.	וַיִּשְׁמַע	וַיִּשְׁמַח	2.
12.	חֻקֵּיהֶוּ	וַיִּחַק	1.

In the rest is no little difference throughout.

If it be apparent one letter is changed for another here, why may it not be in other places?

I durst shew no such conceits as these, but to so great an Antiquary as your Lordship, to whom the possibility of corruption by writing is so well known, or rather the impossibility of the contrary. Who knows what time will discover, *cum Elias venerit*?

## EPISTLE XXXII.

*Mr. Mede's Answer to Mr. Osbourn's Quære's, touching some passages in Daniel and the Revelation.*

*Qu. I.* **W**Hether *Daniel* and the *Revelation* are Prophecies transfused into one another, or that *Daniel* reaches no farther than the destruction of *Jerusalem*.

*Ans.* I conceive *Daniel* to be *Apocalypsis contracta*, and the *Apocalypsis Daniel* explicate, in that where both treat about the same subject; namely, what was revealed to *Daniel* concerning the Fourth Kingdom but *summatim* and in gross was shewed to *S. John* *particulatim*, with the distinction and order of the several Fates and Circumstances which were to betide and accompany the same. And that therefore *Daniel's* Prophecie is not terminated with the *First*, but reacheth to the *Second* coming of Christ; as appears by the description of that glorious coming, and the great Judgment, *Dan.* 7. and his prophecie of the Resurrection, Chap. 12. This hath been the constant Tradition of the Church from the Apostles days to this last *seculum*, and was of the Church of the Jews before and at our Saviour's time. And if the Apostles had ever taught the Church otherwise, it could never so timely, so wholly, so generally have been forgotten.

*Quest. 2.* How was the Book of Apocalyptical predictions sealed until the Lamb opened it, *Apoc.* 5. if *Daniel* and the other Prophets wrote any thing of them?

*Ans.* Whatsoever the meaning be of that sealing and unsealing the Apocalyptical Book, it cannot be so far urged, as to infer the Contents thereof were in no wise revealed until that unsealing; that is, until *S. John* saw his *Revelation*. For the contrary is apparent; First, of the *Day of Judgment*, and *Resurrection* at Christ's glorious coming in the clouds; which is the main But and scope of the *Apocalypsis*, and yet was foretold by *Daniel* or some other of the Prophets: or else upon what Scripture did the Church of the Jews found their faith concerning both? Secondly, *The Reign of Antichrist*, which should precede that glorious coming, is no small part of the argument of the *Apocalypsis*; yet was that revealed before *S. John* saw his Visions; if you will not grant to and by *Daniel*, yet you must by *S. Paul*, *2 Thess.* 2. which was at least 40 years before the *Apocalypsis* was given. But he that considers *S. Paul* well will find, that he borrowed that piece and the ground of his Demonstration from *Daniel*; of which more by and by.

In a word, *The Fourth Kingdom* and that tyrannical Dominion which should foregoe the Son of man coming in the clouds of heaven, was revealed *summatim* & in genere before *S. John's* Visions; but the *series rerum gerendarum* therein from the First to that Second and glorious appearing of Christ, *particulatim* & in specie, was never revealed or unsealed till then.

*Quest. 3.* All things go round: That which is, is that which was, and that which shall be: What therefore though the expressions in *S. John* be the same with those in *Daniel*? yet may the times and things prophesied of not be the same.

*Ans.*

\* For no where  
else is *Messiah*  
so termed, but  
there.

*Ans.* 'Tis true, all things go round, and the course of Divine government runs in a circle or repetition of the same things: So that the Fates and Sequels of things foretold in the Prophets may be again and again repeated, and the Prophecies of them as it were often fulfilled; namely, by way of Analogy, but not of Propriety. But whither tends this? I suppose to make the *ruffling Horn* in *Daniel* and *S. John's blaspheming Beast* to be diverse, though the expression and description be the same. If this be it, I meet with it thus: The Vision of the *Son of man coming in the clouds of heaven*, *Dan. 7.* is in propriety the *second and Glorious coming* of Christ; as appears by *that coming* so often described from thence in the New Testament, and our Saviour's using of the title of the *son of man* with reference \* thereto, as who, though now he appeared in humility, yet was the same which one day (as *Daniel* prophesied) should appear so gloriously. [*Vid. Matth. 26. 64. Mark 14. 62, &c. Adhibe John 12. 34, &c.*]

But if this be so, then that Dominion which *Daniel* saw immediately to precede this coming, must be in propriety that Tyranny of the *wicked one*, which should precede that Second and Glorious coming of Christ. Ergo, not the Tyranny of *Antiochus Epiphanes*, but of *Antichrist*. And upon this ground did *S. Paul* build that Demonstration of his, *2 Thess. 2.* That *the Day of the Lord could not be at hand*; to wit, because the Kingdom of that *wicked one* (which *Daniel* had foretold he should abolish at the appearance of his coming) was not yet in the world.

*Quest. 4.* Whether *Nebuchadnezzar's* Image contained more Kingdoms than were then in the world, or whereof himself was Master.

*Ans.* More Kingdoms than were then in the world, I see no reason why it might not; nay why it should not: For it was a Vision of Kingdoms that were to be *אחרי רנה* *afterward* (verse. 29, & 45.) and the Kingdom of Christ one amongst them: Yet was *Rome* a Kingdom then as well as *Macedon* or *Persia*.

Contain more Kingdoms than were comprehended in the Provinces he was Master of, I am sure it did; namely, that of *Macedon*, no part of which, neither of the rest of *Greece*, was ever subject to the *Babylonian* Monarchy; nor any more, but some of their Colonies on the *Asian* shore to the *Persian*. Nor is this so strange, since the form and shape of the Image consists not in the identity of place and bounds of Dominion, (though for a great and the principallest part it were the same) but in the order of succession which each Kingdom was to have to that which went before it; namely one of them should subdue and inherit another, till a fifth Kingdom came, *which should never be subdued or destroyed, nor left* (as the rest were) *to another people*.

*Quest. 5.* Whether *Daniel's* Visions (there where the Angel expoundeth them) be so mystical, as not in propriety expounded by the Angel.

*Ans.* I understand the Interpretation of every *Vision* according to the propriety of the Letter, and not to be a new Allegory needing another mystical interpretation: yet for all this I see no more necessity why the *Roman* Kingdom should be described (if *Daniel* any where describes it) from its situation to the *West*, (as those of the *Seleucide* and *Lagide* are by *North* and *South*;) than the *Persian* is by the *East*. For the Holy Ghost chuseth such Characters for distinction as he listeth, nor is tied to one way of characterizing, but doth it variously. Besides that Character of *West-situation* being common to the third kingdom, and anticipated in the vision thereof, chap. 8. 5. could not distinguish the fourth from it.

*Quest. 6.* Whether *Daniel* understood not his own Visions; especially when the Angel told him the *אמת* as in that from the tenth Chapter to the end.

*Ans.* 'Tis one thing to understand the Interpretation of a Vision, another to understand the Application of the Interpretation; namely, to what times and places it belongeth. Where the Angel gave *Daniel* the Interpretation or meaning of the similitude of any Vision, I doubt not but he understood what such similitude meant, as that by *Beasts* were meant Kingdoms, by *Horns* Kings, and the like. But the Application of the Interpretation (unless where the Angel sometimes applied it) I believe he understood not, especially in the last Vision, where himself says so: *I heard, saith he, but I understood not*. And no marvel, for the Angel tells him, *Those words were closed up and sealed, till the time of the end*. And it is to be observed, that in that last Prophecy the Vision is not described, but the *אמת* or Interpretation only reported. The Vision out of the last verse of the tenth Chapter may seem to have been some Book or Writing, which either conveniently could not, or the Holy Ghost thought not fit to describe.

Decemb. 17. 1632.

Jos. Mede.  
EPISTLE



## EPISTLE XXXIII.

Sir William Boswell's Letter to Mr. Mede, touching some of his Books lent him.

Good Mr. Mede,

I Know the Judgment and current of the world is for present thanks upon kindness; Non me qui cetera vincit Impetus. Above four months since (with Letters from Mr. P. full of your and his Affection) I received four Copies of your Comment upon the Apocalyps: a large time to make accompts and acknowledgments; true, but both are so much the riper and better seasoned. My thanks I shall ever be renewing. Your Books I sent, one to Domenico Molins, a most learned, noble Gentleman of Venice: Another, by my Lord Ambassador Anstruther, and his Chaplain (one Mr. Johnson) an honest learned friend of mine, into Germany. The third I bestowed upon Dr. Rivet (long and lately Professor of Divinity in Leyden, now Tutor to the Prince of Aurange his son,) whose name and extraordinary worth you know by his works. The fourth I send to Scholars and acquaintance here. Some Animadversions I am promised, which I forbear to touch at present. In general, it is commended for a modest, discreet, learned, regular, and of all in that list most verifiable, discovery; if you forbear your Millenarian Fancy. Copies are very much sought; and certainly these parts would have taken off above two hundred, if sent at first. It is an error and fault in our Printers, Visum non fieri extramittendo. In a word, you have set their teeth on edge: and I am pressed by many to procure them sight of all other things you have written; by name, your large notes upon διδαγμαδια: διανομιαν, ad Tim. 4. 1. they will come very seasonably; because there is in hand (since, and by order of the Synod of Dort) a new Translation of the Bible into Dutch, with marginal Annotations at large, to be printed in a folio Copy, wherein the Translators (understanding English perfectly) acknowledge the use and excellency of our last and authentick English Translation. Dan. Heinsius likewise tells me by Letter, that he is upon the New Testament; in what manner I shall know at meeting. I find the Zone here for Ecclesiastick Affairs temperate at present and quiet, though now and then producing Capreas saltantes, and such trifling Meteors which busse natures will be raising; as if to keep within the lists of obedience, and to do their work plainly and quietly, were but a Dulman's part. — Sic volvere Parcas! The Treaty between these United and the other Catholick Provinces is slow-footed, & inter futura contingentissima. — Si quid in hac scena scire aves, aut aliud quicquam à vetere veròque amico velis, fac sciam. For I shall ever love Joseph Mede as an honest old friend, and think upon him tanquam Academiam in Academia, being his most affectionate to serve him,

Hague <sup>21</sup>/<sub>21</sub> Maii 1633.

William Boswell.

## An Advertisement.

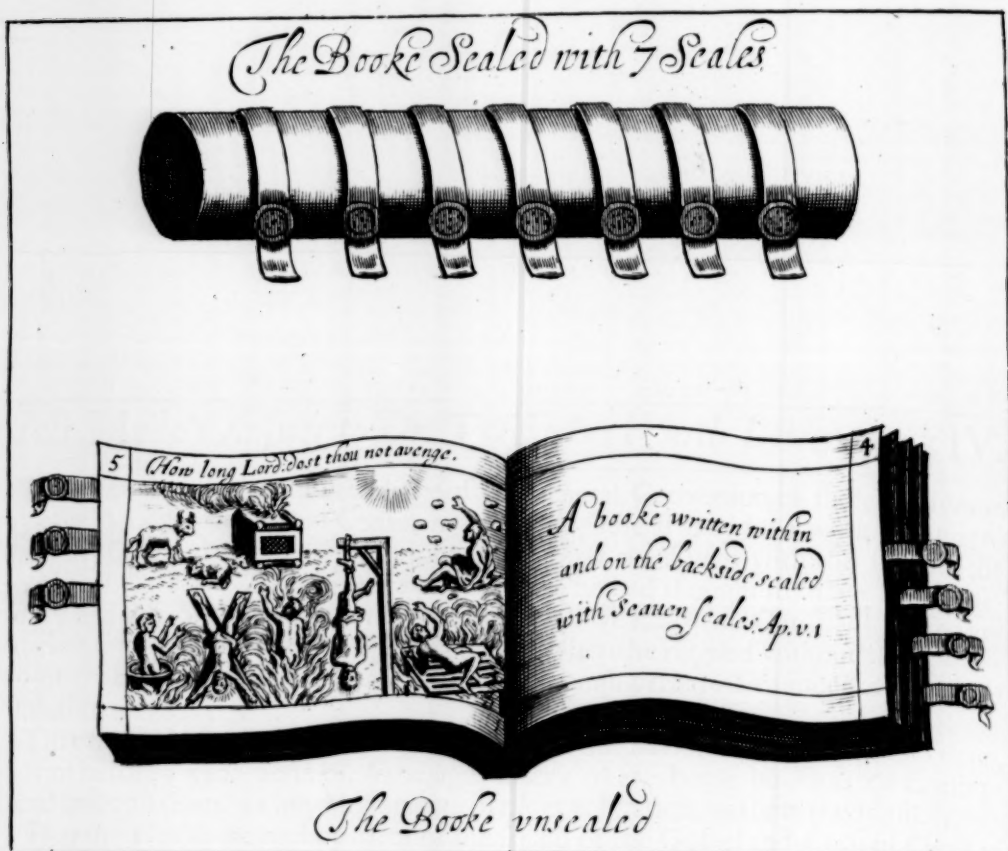
THat the Reader may the better understand the occasion and purport of the following Epistle, he is to know that after Mr. Mede had published his Clavis and Commentary upon the Apocalyps, M<sup>r</sup>. Haydock of Salisbury, an aged Gentleman, acquainted him with some Objections he had against the form of the Seven-sealed Book expressed in his \* Apocalyptick Scheme, viz. 1. That the ancient form of Books was in several sheets of Parchment, fastened at one end only, and so rolled up together. (Hence those expressions in Psal. 40. 7. Hebr. 10. 7. & Luke 4. 17.) 2. That the form of the Seven-sealed Book (Apocal. 5.) ought to be such as might satisfy the Lamb's intention, which had an eye unto Prius and Posterius in regard of the sequel of the ensuing History: For that part which belongs to the First Seal ought to be viewed before the Second or the rest were opened; whereas in the form of the modern Books (according to which form Mr. Mede had described the Seven-sealed Book in his Scheme) no use can be made of any part or leaf in the Book, until all the Seven Seals be opened.

\* See the Scheme in pag. 430. of this Editio.

opened. But in the form of the *Roll*, when every part or leaf hath its several Label inserted in the proper distance, with a Seal and several impressions of Emblematical Signature, each several leaf being taken and unsealed in order, the several matter therein contained will appear, and no more of any of the rest till they be opened in order.

Thus far Mr. Haydock. The Transcript of his Letter (for the Original could not be met with) being imperfect, was not fit to be printed. He also acquainted Mr. Mede in his Letter with a purpose he had to represent in lively Pictures the Apocalyptick Visions, and sent him the Pictures of the Cherubins done by himself, for a Specimen of his skill in that Art, wherein he had exercised himself for many years, having in his younger days translated out of Italian and published the works of Jo. Paolo Lomazzo concerning The Art of Painting.

The form of the Book sealed with seven Seals, and of the Book unsealed, according to Mr. Haydock's opinion, is represented in the following page.



### EPISTLE XXIV.

Mr. Mede's Letter to Mr. Haydock, wishing him to perfect his design of representing the Apocalyptick Visions in lively Pictures, and applauding his ingenious observation upon the form of the Seven-sealed Book.

Humanissime & Cultissime Vir,

**A**ccepi literas tuas benevolentia & humanitate plenas, in quibus & favorem meum ambis, hominis scilicet nihili, nedum (ut tu \* putas) papali nescio quo fastidio digni. Sed ut cetera quam nihil sum sciam probè; non sum tamen tam ab humanitate procul, ut animo tam in me propenso par pari reddere nesciam. Et verò tu abunde meritus es ut tibi faveam, qui sic ultro compellas & amicitiam defers. De libello meo quod attinet, si quid exinde fructus vel ad te vel ad alios redierit, Deo Opt. Max. in solidum sit gloria: Ejus enim solius est quicquid est boni; meum nihil



nihil præter imbecillitatem & ignorantiam. Illud autem vehementer doleo, quòd te prius non novissem quàm Opusculum illud meum in lucem ediderim; sanè multò ornatus operâ tuâ prodisset-----*Cherubinarum quadriformium* Iconas, quas misisti longè elegantissimas & novo artificio visendas, summa cum animi voluptate contempler; neque satis pro merito suo laudare aut (quod potiùs nullâ in talibus facultate prædium fari decet) admirari possum. Utinam totius *Confessus Apocalyptici* typum eadem manu delineatum aliquando videre liceat. Sane nusquam domum tibi à Deo collatum sanctiùs collocaveris, quàm in divinissimâ istius Prophetiæ typis ad vivum delineandis.

*Cylindri tui sigilliferi* ingeniosa observatio est, & quæ prius mihi (licet sæpiuscule ea de re cogitanti) in mentem non venerat; imò, an omnino talis *Voluminis* forma, in qua uniuscujusque Sigilli referatio novam ordine scripturam legentium oculis subiceret, dari possit, addubitaverim. De re verò ipsa adhuc incertus sum quid statuerem. Aliquando in ea sententia fui, *Visiones* istas *Sigillares*, non literarum notis in volumine scriptas, sed Iconibus quibusdam depictas sub *sigillorum* tegellis latuisse; iisque referatis, visui (non ad legendum, sed contemplandum) ordine quamque suo patuisse; atque ad hanc mentem verba ista ad Joannem, Ἐρχε & βλέπε, haud ineptè accommodari posse. Postea animadverti hanc opinionem meam Narrationi Apocalypticæ universæ non convenire; utpote cum in Sigillo quinto & sexto oratio rei visæ tribuatur: præterea in Sigillo septimo *Tubarum* visæ non simul & eodem tempore exhiberi, sed ordine & successivè in aspectum produci, observaverim. Ad hæc apparatus clangori prævium ità describi, ut non nudis rerum visarum \* Iconibus in Volumine quocunque tandem id fiat modo, depictis, nec nudâ earundem scripturâ, sed omnino repræsentatione extrinsecâ rem gestam fuisse fateri oporteat.

\* Iconibus

Tandem igitur, quoniam inconcinnum nimis videbatur solâ repræsentatione extrinsecâ rem peractam affirmare, nihil prorsus conferente Libro, in eam sententiam prolapsus sum, Utrumque conjungendum esse, dicendumque, Singula quidem Vaticinia in Volumine, sive Signis & Iconismis, sive literis, descripta & exarata fuisse; ea verò Joanni, cæterisque cœlestis Dramatis spectatoribus, non aliter quàm repræsentatione forinsecâ recitationis viam explente propalam fuisse facta: Scilicet eodem ferè modo ac in Dramatis nostris Academicis fieri amat, ubi actoribus cum libris adstant monitores. Cùm enim neque Agnus ipse è libro recitaret quidquam, neque Apostolus tam propinquus ei adesset (stabat enim Agnus juxta sessorem Throni) ut è resignantis manu legere potuerit; necesse est eum hæc (quam dixi) ratione singula percipisse.

Hæc meditationes meas ut apud me expromerem effecit humanitas tua: jam desino plura. Deum verò Opt. Max. veneror, ut felicem tibi senectutem, vitam longiorem & beatæ illius prodromam largiatur.

Jan. 20. 1634

Tui studiorumque tuorum pro  
merito æstimator,

J. M.

## EPISTLE XXXV.

Sir William Boswell's Second Letter to Mr. Mede, touching  
his Book sent to Ludovicus de Dieu.

Good Mr. Mede,

I Am sure long ere this by my Brother T. B. you have understood (which you shall by this present) that your Letters of 15 March, 13 May, 9, 11, 16, June, with Letters and a Book inclosed to Ludovicus de Dieu, came safely to my hands in London; as his unto him from you since my return hither. For this last week he was President of a Provincial Synod held de decennio in decennium by the Ministers of Holland, in this Town; so as I delivered the token of your love with my own hand into his, but in so busie a time I could not expect an Answer, or other than thanks, which he prayed me to render in abundance, for the special honour you had done him thereby. Divers other Letters Responfory to Beverovicus have been long expected; but Salmasius delay in his  
(wherein

(wherein he would omit nothing set or fallen from the Ancients, especially Philosophers, to that purpose) hath cast all other mens arrier, whom I should be as glad to see, because together with their learning I should, how well they had learned *tenerè modum*; for ought I know a most necessary part of Scholarship and Philosophy. It grieved me not a little that I could not see you in England, but in recompence I hope now and then to see your countenance and affection in black and white: for which you shall have returns from this place of all sorts it yields, and you affect, when I know what will be most wellcome, being evermore

Your most assured and ancient friend,

Hague 25. July 1634.

William Boswel.

### EPISTLE XXXVI.

A Third Letter from Sir William Boswell to Mr. Mede, touching his Book sent to *Ludovicus de Dieu*.

Good Mr. Mede:

What entertainment your Letters and Book found with *Ludovicus de Dieu* you will see ere long by his own in answer, his time hitherto having been taken up by being President in a Provincial Synod of Holland, and publishing his Annotations upon the Acts of the Apostles. It was sufficient for me to receive many thanks for the convenience, and that which was better, (better than Musick) to hear innumerable commendations of so near a Friend, though I knew them due; for 'tis no small pleasure to see debts paid, where we think our selves to have Interest. At my coming last into England I lay above three weeks wind-bound in the Briel, where I enjoyed the company of the Minister, Author of the inclosed, which I have gained by my acquaintance; and send it, for your affection to the Argument, by this bearer, son of Desiderius Heraldus, (whose works and worth you know of old) that you may for the Father's and my sake give him now and then conference and advice about such studies as he pursues, wherein himself will open his own mind. It will be a great kindness if Doctor Ward, whom I pray salute from me, will give him countenance and access at his times of leisure; which you may procure, and thereby oblige both him and me, and his Father my old and singular friend. You may see by this, and that title, how glad I should be to meet opportunities of doing any thing for your self, that might assure you with what truth and readiness of serving you I shall ever be

Your most affectionate Friend  
as of old,  
William Boswel.

Hague, Sept. 1634.

### EPISTLE XXXVII.

Monfieur Testard his Letter to Mr. Brooks, about his translating Mr. Mede's *Clavis Apocal.* into French: as also concerning the Number of the Beast's Name.

SIR,

I Have translated into French, that I might communicate it to divers friends, the Book you sent upon the Revelation, which seems to me worthy admiration, and full of comfort to those that expect the consolation of Israel. I desire earnestly (if it may be obtained) the opinion of the Author touching a conceit came into my mind whilst I was reading the Book; particularly that which he remarks upon the number of 144000, and upon 666, the name of the Pseudoprophetical Beast, with the Reason he gives of the composition of the name, all of 6: which is, That the number of 666 ariseth from the multiplication of 3 Unites joyned together, making up the number of III. That these



these three Unites set forth the three Offices of Christ, which pertain to him incommunicably, and distributively, and conjoynly considered. All which the Pseudoprophetical Beast usurps conjoynly: in which consists particularly his Antichristianism. And this multiplication produceth the number of 666; as also the multiplication of 12 by 12, which is the Apostolical number, produceth the 144000. That for this reason the number of 666 is called the number of a man, in the singular number, because it is in one only man; whereas the number of 144000 is a number of men, in the plural number, and drawn from the number of men. If the Author hath set forth any other Treatises, I desire earnestly you would send them to me.

From Bloys in France,  
June 1634.

P. Testard.

EPISTLE XXXVIII.

Mr. Brook's Letter to a Friend.

DOE me the favour as to request Mr. Mede to give some satisfaction to the request of this Gentleman, my especial friend, and to suffer some Manuscripts which he hath not yet published to be copied out to be sent him, either in Latin or English. I will satisfy his pains that shall undertake it; with promise that nothing shall be communicated but to private friends.

Westminster, 23. Feb.  
1634.

Your assured Friend,

Joh. Brooks.

EPISTLE XXXIX.

Reverendo & Doctissimo Viro, D. D. Mede,  
Paulus Testardus S. P. D.

Quantâ me latitiâ totum perfuderint, Vir Reverende & Doctissime, quas ab amplissimo Viro D. Joh. Brooks accepi literas, quæ singularem tuam erga me non modo immeritum, sed & ignotum, humanitatem testantur, desunt mihi verba & voces quibus significem; vix profecto eam capit animus. Etenim non modo eæ mihi exhibuerunt quæ in mei gratiam dignatus es de mysterio Numeri Nominis Bestiæ scripto explicare, sed etiam de optatissimi ad tuam Dignitatem accessus facultate mihi per eum facta certum fecerunt. Isto, V. R. & D. tanquam salvo conductu securus, non diutius hæsi quin ad te istas transmitterem, quibus & gratias quantas possum maximas R. tue pro eximio isto beneficio referrem primum, ut ex animo refero; tum & Quæstionis quæ ad te perlata fuit occasione descriptâ, rem ipsam & genuinam meam mentem amplius aperirem, quod sic cum bona D. T. venia facio. Præterit jam ferè triennium ex quo D. Brooks cum quibusdam Anglicè scriptis libris Clavim tuam Apocalypticam cum Commentariis pro liberali suo erga me affectu misit. Opus sine nomine, sed invitante materiâ & mittentis commendatione, statim perlegi; deinde sæpius, suaviter trabente Rationum tuarum pondere, atque industriæ expositionis elegantia & concinnitate, relegi, non tantum Dei donum in te sæpius miratus, sed & aliquid tibi assidenti (ut loqueris alicubi) revelatum, addam & extra ordinem, facile persuasus. Dicam verbo; Nihil unquam mihi visum in Apocalypsin, non dicam quod cum Clavi tua & Expositione æquandam veniat, sed quod ad eas propè accedat. Atque (ut ita sumus naturâ comparati, ut ejus boni cujus nos maxime oblectat fruitio cognitionem cum aliis facile communicemus, nec verò duntaxat cognitionem Bonorum spiritualium & salutarium, sed ipsam etiam (tanta est eorum præstantia) fruitionem) horas aliquot, quando sivit perpetuus muneris mihi à Deo misericorditer demandati labor, versioni scripti tui in linguam Gallicam impendi, ut pretiosissimi istius ac divini thesauri fruendi copiam amicis meis facerem, & si sine eorum quibus sine summa necessitate displicere est nefas offensa licuisset, Publico etiam Versionem typis vulgandam curando, suavissimam utpote proculdubio futuram

This Latin Epistle is of the same import with Epistle XXXVII.

Z z z

consolationem

consolationem iis omnibus qui Israelis Dei, ut scitè vocas, subrogati consolationem expectant, Regnumque illud Christi Septimæ Tubæ deinceps aequè βιασαί ἀπαύσσει. Possūmque procul adulationis arte D. T. sincere profiteri, animum meum singulis tuis Expositionibus tam plenum præbuisse assensum, quàm præberi potest ab eo qui non cæco impetu, sed ratione, ducitur, atque in re, ut agnoscis ipse, non parum difficili: Ipsamque adeo rationem quam reddis Numeri nominis Bestiæ Bicornis visam mihi convenientissimam. Nec enim quicquam in literis meis ad D. Brooks, tanquam illud Expositioni tuæ adversum putarem, proponere unquam mihi fuit animus; sed quod maxime ei congruum meditanti mihi, meo quidem iudicio, occurrerat. Nempe sic animum subierat ejusmodi conjectura: Quandoquidem 144000 signatorum Agni numerus numeri cujusdam, nempe 12, multiplicati per seipsum factus est; Numerum etiam nominis Bestiæ adversæ, 666, numeri alienjus multiplicati factum pariter esse. Ideoque cum Bestiæ istius forma, quatenus est Antichristus, & cornua habet similia Agni, (sc. professione & usurpatione tenus) mihi videatur esse in Christi numerum, quæ tria sunt, Sacerdotale, Propheticum, Regium, distincta, sed conjuncta subjecto, & Potestatis singula indivisibilis, atque (detur venia verbo) immultiplicabilis, sacrilegâ assumptione; Arte Arithmetica quæsi an fortè ex tribus Unitatibus collateraliter dispositis, per Senarium multiplicatâ Triade, mihi prodiret numerus 666. statimque prodeuntem inveni. Hoc verò inventum quia mihi videbatur & à re ipsa & à ratione tua non absolum, D. Brooks per literas anno præterito indicavi, simul eum obnixè rogans, quando jam nomen tuum ex cujusdam, ni fallor, Jonstoni, libello, ut Clavis Apocalyptica istius Authoris, innotuerat, ut, si fieri posset, & tuum de eo iudicium, & Scripta alia tua siquæ exstarent de quacunque materia possem per eum habere. Verum longè aliam (quod aut expressionis meæ, aut fortè tantum Scriptionis vitio libenter tribuo) ad te pervenisse meam Quæstionem jam intelligo, Vir R. & D. ex titulo quem Scripto tuo doctissimo præfixisti; in quo non vulgarem certè humanitatem prodis, qui me indoctum sanè Doctissimi titulo, ut alibi etiam, dignaris ornare; cujus à me tantum abesse meritum lubens agnosco, quantum adest mihi feruens tui cum summa eximie tuæ Doctrinæ admiratione studium, & humillimi atque devotissimi Discipuli ac Servi tui placet, si mihi concedas, elogium. Facit hoc, R. & D. Vir, ut, impellente D. Brooks, cujus ut Mediatoris ope apud te utor, de Clementia tua non parùm sperans ipse tibi de novo mentem meam Thesibus aliquot aperiā, idq; non simpliciter, ut primum D. Brooks indicāram, sed habitâ Scripti tui, ut videbit R. T. ratione; eo fine, ut solidissimi & acerrimi tui iudicii de invento meo genuino censuram, si R. T. placet, per eundem Mediatorem accipiam. Quam si dederis, & libertatem meam æqui bonique pro humanitate tua consulueris, me magis ac magis devinctum ac devotum habebis. Vale, Vir Reverende & Doctissime. Deus te Reipublicæ, Ecclesiæ, Scholæ diu servet incolumem. Dat. Blasii pridie Cal. Jul. 1635.

#### De Numero Nominis Bestiæ.

Numerus Nominis Bestiæ commodissimè quidem è radicè Senario eruendus videtur propter Imaginem Bestiæ in 6. Capite.

Verum & simul ex unitatum Triade, utpote per Senarium multiplicata, ad hunc modum III. videtur eruendus.

6.  
666.

Nam Numerus Nominis Bestiæ cum sit αἰτίαι & numero 144000 signatorum Agni, que ex certi numeri, nempe 12, per certum numerum, nempe 12, multiplicatione oritur; videtur ideo & ex certi numeri per certum numerum multiplicatione deducendus. Fit autem tantum ex multiplicatione Triadis Unitatum, multiplicante Senario, numerus iste nominis Bestiæ 666.

Res verò ipsa favet. Nam Bestia cornua etiam habet Agni similia, hoc est, sibi tribuit potestatem Agni, quæ triplex est, Sacerdotalis, Prophetica, Regia, unitatūque Triadem facit, siquidem & distinctæ sunt, & conjunctæ subjecto, & unaquæque immultiplicabilis. Nam quod duo cornua representantur, id fit propter convenientiam Typi. Et certè non tantum in eo forma Bestiæ ponitur, quod loquitur ut Draco, Idololatrias nempe & lanienas Sanctorum; sed etiam in eo quod habet cornua Agni similia.

Unde non obstat huic conjecturæ quod nomen Antichristi sit Ecclesiastica institutionis, quatenus Bestiam significat; nam non nititur ea hoc nomine, sed dicto Apocalypico, Cornua habebat Agni similia.

Nec



*Nec item obstat quod numeri signatorum Agni ab eo tantum petatur ratio quod eis revera competit, nam carent hi fraude & dolo; at Bestia à fraude & dolo etiam describitur, nempe quod cum loquatur ut Draco, Cornua tamen habet Agni similia: Potestatem scilicet similem jactat, imò ipsam Potestatem, quantum in ea est, usurpat.*

*Denique cum Draconismum misceat Christianismo Bestia quatenus est ista Bestia, utrumque numero nominis ejus significare par esse videtur.*

## EPISTLE XL.

*Reverendo & Clarissimo viro Domino Paulo Testardo, Ecclesiæ quæ est Blæsis reformatæ Pastori vigilantissimo.*

Reverende & clarissime Vir,

**A**Ccepi literas tuas benevolentia & humanitate plenas, à Domino Brokeo mihi transmissas: in quibus non ingratum fuit intellexisse, tenuem meam opellam viris, qualis tu es, doctis ulla ex parte adhibuisse. Domi certè minùs propitiam quàm apud exteros fortunam est experta. Id quod ego quidem facillè animo præfagiebam; sed amicis quibuscum eam communicaveram, editionem, ut solet, importunè flagitantibus, fidem facere non potui: donec eventus tandem docuit, me, hæc saltem parte, vatem non omnino vanum fuisse. Hoc ideote celatum nolui, ut indè pro prudentia tua judicium faceres, quantopere meâ intersit, nè ipse in novam libelli mei apud exteros editionem, sive suâ sive alienâ linguâ, consentirem; cui domi nedum ulteriori editione, sed & hujus distractione publicâ, à superioribus interdictum sit, solâ communicatione privatâ mihi permittâ.

This Letter contains Mr. Mede's thanks returned to M. Testard for his great respects, withal his reasons why he cannot concur with him in his notions about the Number of the Beast's name.

Interim majorem in modum me tibi obstrictum fateor, cui tantopere placuerim, ut illum non solum iteratò legere, sed in eo transferendo tantum laboris & tædii devorare non dedignareris. Nesciebam antea quicquam meum tanti pretii fuisse; certè mihi ipsi non est visum. Sin quid ex eo fructus vel ad te vel ad alios redierit, Deo Opt. Max. in solidum sit gloria. Ejus enim solius est quicquid est boni; meum nihil præter imbecillitatem & ignorantiam.

Ad quæsitum tuum quod attinet; equidem agnosco me mentem tuam antea, sive meâ sive aliorum culpâ, minimè affecutum esse. Jam verò eâ perceptâ, utut primo aspectu nonnihil concinnitate suâ adblandiebatur; tamen penitiùs introspectienti quò minùs adhuc tibi plènè accederem illud obstaculo fuit: Quòd tametsi verissimum sit, Radium senarium, nisi cum alio numero multiplicatum, Bestiæ numerum non redditurum; tamen animadverto, si tres istæ Unitates, quas huic rei adhibes, valore simplo, & non, juxta locorum seriem, multiplo accipiantur, factum ex datis non fore, ut tu supponis, *Sexcenta sexaginta sex*, sed tantum *Octodecim*. Quippe quia, si data Unitatum Trias cum Senario composita *Sexcenta sexaginta sex* conficere debeat, Unitates istas omnino pro CXI. numero, non verò pro simplis unitatibus, reputandas esse: Alioquin enim tres istos Senarios ex iis factos non nisi pro simplis quoque Senariis habendos.

Hic scrupulus si eximi potuisset, reliqua quæ adduxerim tanti fortè futura non essent quò minùs εὐρημα tuum calculo meo comprobarem: præsertim si usquam in S. Scriptura (quod tamen non memini) officia illa Christi Triade signarentur. Alioquin enim ad S. S. Trinitatem potiùs retulerim; cujus nempe cum cultu Bestiæ sexti capitis demonolatriam Pseudopropheta nefario temperamento commiscuit. Neque enim prorsus absque suspitione sum, posse in numero isto Trium Unitatum aliquid mysterii latere quod mihi nondum eruere datum est.

Hæc habui, Vir Doctissime, quæ ad Quæsitum tuum responderem. Fecit autem tua erga Scriptum meum benignitas & affectus, ut alias quasdam chartulas meas, Domini Brokei rogatu, tecum communicare non dubitârim. Harum unâ mysterium calculi istius Angelici apud *Danielem*, cap. 12. com. 11, 12. jam ante septennium vestigare sum conatus; quousque verò affecutus sum, necdum scio. Alteris duabus (\* *Epistolâ ad Amicum*, & \* *Conjecturâ de Gogo & Magogo Apocalypico*) sententiam meam de beato Millennio paulò pleniùs aperio. Plura non addo, nisi ut sanctissimis tuis studiis faveat benignissimus Deus, &c.

\* Vid. pag. 710.  
\* Vid. pag. 713.

Mense Januario,  
Anno 1633.

Jos. Medus.

## EPISTLE XLI.

*Mr. Mede's Answer to some Enquiries of Dr. Twisse, touching the meaning of Ezekiel 38. 17. and Daniel 11. 35, 36.*

Worthy Sir,

**W**hen I received your last, I was full of business, and therefore deferred my answer thereto till some time of better leisure and freedom; which now I have attained. But for that of yours which in particular concerns my self, I will say only this, that my friends conceive me to be a man of far greater abilities than I am. Believe me, I am far unfit for such undertaking as they think me. *Ingenium habeo tardum & cunctabundum*: and though perhaps my Fancy be a little pregnant for notions, yet for expression I am very unready, and write nothing either in Latin or English without much pains and difficulty. Such a disposition is not fit for the wars, but for peaceable and retired meditations. Besides, for the introducing and perswading a new and unfrequented Truth, the choice of a seasonable time is half the work: without which a man shall sooner damnify than promote it. We see it by experience, what a wound sometimes a Truth gets by an error in this kind. If the time therefore be not seasonable and likely, private communication and insinuation is most safe; publick avouching is dangerous, even to the cause it self, lest it be condemned before it be understood, and so never fecible again till that generation be gathered to their fathers, if then. A Truth therefore not yet admitted must be urged very warily and tenderly, for fear of incurring such a dangerous prejudice by an overpotent opposition. For the sons of men are untoward creatures, that talk much of Reason, but commonly steer by another Compass, as of Passion, Faction, or Affection, &c.

I thank God for that portion of knowledge hath been pleased hitherto to give me in these Mysteries, and the opportunity he hath vouchsafed me to make it known to others so far as I have done. I deserved neither of them: and for the latter, never intended it; but was caught as it were at a running pull. If it be his pleasure I shall proceed further, he will afford me those opportunities and inducements which yet I find not. And thus much for that matter.

Now for the rest, I perceive what it is that most pincheth you in the Millenarian Prophecy; to wit, that of *Gog* and *Magog*. Wherefore I send you enclosed herewith my \* *Conjecture* thereof. How you will approve it, I know not. Howsoever you may gather thereby, and by what I formerly sent you, my whole conceit of that Mystery, and that my thoughts are still, now and then, reflecting upon their accustomed subject.

\* Which I desire, when you have used it, to send me back again.

Ezek. 38. 17. explained.

AS for your Quære about the meaning of that Ezek. 38. 17. *Thus saith the Lord: Art not thou he of whom I have spoken in old time by my servants the Prophets of Israel, which prophesied in those days many years, that I would bring thee against them? I suppose you would know by what Prophets, and where any such Enemy as that Gog, was prophesied of before Ezekiel.*

I answer, by *Esay*, chap. 27. 1. with the two last verses of the foregoing Chapter: by *Jeremy*, chap. 30. 23, 24. by *Joel*, chap. 3. 1, &c. by *Micah*, chap. 5. vers. 5, 6, 9, 15. In all which places is mention of some terrible Enemy which should come against *Israel* at the time of their Return, whom the Lord should destroy with a hideous and dreadful slaughter.

This Enemy is that Army of \* *Gog of the land of Magog, chief Prince of Meshech and Tubal*, of which *Ezekiel* prophesieth; formerly mentioned by the Prophets which were before him; but never so punctually and particularly described by the place of his habitation, nation and name, as by him. The nearest unto him comes *Micah*, who prophesies of him under the name of the *Assyrian*, a Nation to the Northward; And He (that is, the Ruler to come forth of *Bethlehem*) shall be the peace, when the *Assyrian* shall come into our land, &c. Not as though this should be his Original Nation, but as the Province from whence he should fall into the land of *Israel*. For the Prince of *Magog* and *Tubal* cannot come into the Land of *Israel*, till he be first master of the Land of *Assur*, which lies between them. And the Prophet describes him by this Name, rather than by that of his own Nation, because the Name of *Assur* was at that time so terrible to the *Jews*, and the Invasion of *Salmanasser* and *Sennacherib*

\* Ezek. 38. 2.

Micah 5.



*Sennacherib* still fresh in their minds: and perhaps those Nations were then at the devotion of the *Assyrian*, and no small part of his Army; as they used to be of the *Saracens*, when they ruled in those parts. Howsoever by this name he pointed to a Northern Enemy, whatsoever the Nation should be that should then Empire it in those parts, as the *Assyrian* did when he prophesied. For *Assyria* is described by that situation, *Esay* 14. 31. *Jer.* 1. 13. and ch. 4. 6. *Zachary* 2. 6. and I believe our Geographical Tables are not so true and exact herein as they should be, in that they place *Sarob* (as they say *Assyria* is now called) too much to the Eastward.

I see I have some room left for another Observation concerning *Daniel* XI. in which one of your Letters intimated some difficulty of Exposition. It may be I shall speak that which may ease you. Howsoever, it is this. Dan. 11. 35, 36 explained.

All the Ancients refer that from vers. 36. and forward to the *Fourth Monarchy*, especially to *Antichrist*, in whose reign that Monarchy should conclude. And good reason; for the *Resurrection of the dead* and *Judgment* comes in at the end thereof, *Dan.* 12. 2, 3. but thither no Kingdom reaches but the *Fourth*. 'Tis a dangerous evasion to turn this Prophecy of the *Resurrection of the dead* (which is the most evident and express in all the Old Testament, and that whereon the *Jewish Church* built her faith and hope of the Life of the world to come) into an Allegory, as some of those are forced to do who interpret all of *Antiochus Epiphanes*.

The stumbling-block which hath diverted so many of ours in this last *Seculum* to depart from the ancient and Catholick Exposition, seems to me to be chiefly, because there appears no apparent Transition in the Text from the Prophecy of *Antiochus* to this we speak of, but it coheres as a continued Narration to the end.

Now the cause of this obscurity I take to be a misdistinguishing of the Text, which refers some words to the former verse which should be the beginning of this 36. these namely, *כִּי עוֹר לְמוֹעֵד*. For if these words be referred to that which follows, the Transition will be evident enough, in this manner.

35. *And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the \* end.*

36. *FOR YET at the time appointed, a King shall do according to his will, and shall exalt and magnifie himself above every God; yea he shall speak marvellous things against the God of Gods, and shall prosper until the Indignation be accomplished, &c.*

\* Namely, of the end of the Greek Monarchy, which in the holy account is not extended beyond *Antiochus Epiphanes*.

For understanding of this we must know, that after the death of *Antiochus Epiphanes* the *Third Kingdom* comes no more in the holy reckoning, none of the *Greek Kings* after him being at all prophesied of; yea *Daniel* himself calling the time of *Antiochus* his reign *The Latter end of the Greek Kingdom*, chap. 8. 23. The reason of this is, because during the reign of *Antiochus*, *Macedonia* (whence that Kingdom sprung) with all the rest of *Greece*, came under the *Roman* obedience. From thence therefore the Holy Ghost begins the Rise of the *Fourth Kingdom*; yea the *Roman* Historians themselves mark out that time for the Rise of their Empire. *Lucius Florus*, lib. 2. cap. 7. *Cedente Annibale, premium victoria Africa fuit, & secutus Africam terrarum orbis. Post Carthaginem vinci neminem puduit: secuta sunt Africam Gentes, Macedonia, Græcia, Syria, ceteraque omnia, quodam quasi aestu & torrente fortune: Sed primi omnium Macedones, affectator quondam Imperii populus.* Item *Velleius Paterculus*, lib. 1. cap. 6. *ex quodam Emilio Surade annis populi Romani hæc habet: Assyrii \* principes omnium Gentium rerum potiti sunt; deinde Medi, postea Persæ, deinde Macedones: Exinde duobus Regibus, Philippo & Antiocho, (qui à Macedonibus oriundi erant) haud multo post Carthaginem subactam, devictis, summa Imperii ad populum Romanum pervenit.* Compare *1 Maccab.* c. 8.

\* i. primi.

The meaning then of those words of *Daniel*-----[even to the time of the end] is, That the persecution he describeth should be terminated with the end of the *Third Kingdom*. For from thenceforth another King [the *Roman*] should prevail, and advance himself over all.

Under the name of *King* we must understand the whole *Roman State* under what kind of Government soever. For the Hebrews use *King* for *Kingdom*, and *Kingdom* for any Government, State or Politie in the world. See but *Matth.* 4. 8.

By exalting and magnifying himself above every God, nothing else is meant but the greatness and generality of his conquests and prevailings: the reason of that expression being, Because in the times of Paganism every City and Country had their proper and peculiar Gods which were deemed as their Guardians and Protectors. Hence sometimes the Nations themselves are expressed by the Name of their Gods: *The People of Jehovah*, that is, *Israel*; *The people of Chemosh*, *Numb.* 21. 29: that

that is, *Moab*. Ità accipe *Deut.* 4. 28. and chap. 28. 64. *Jer.* 16. 13. 1 *Sam.* 26. 19. Sometimes the Exploits of the Nations are said to be done by their Gods; as we, by like privilege of speech, ascribe unto our Kings what is done by the People under them. See 2 *Chron.* 28. 23. *Jerem.* 51. 44. Thirdly, and most frequently; What is attempted against the Nations, is said to be done against their Gods; as we are wont in like manner to say, when an Army is overthrown or overmastered, that such a General is beaten or vanquished: See this, 2 *Kings* 18. 33. *Isay* 46. 1, 2. *Jerem.* 50. 2. and ch. 51. 44. and ch. 48. 7. Compare 2 *Sam.* 7. 23. So here the success and prevailing of the *Roman*, in the advancing his dominion and subduing every Nation under him, is expressed by *exalting and magnifying himself above every God* \*. But if any had rather here take Gods for Kings and Potentates, let them.

\* Non creditur  
populus, usque-  
dum cadatur  
princeps ejus in  
excesso. R. Sol.  
ad *Esaia* 34. 5.

I have now no more room left: therefore with my best respect I rest

Yours,

Christ's Coll.  
Jan. 31. 1634

J. M.

## EPISTLE XLII.

Dr. Twisse his Fourth Letter to Mr. Mede, approving his conjectures touching *Gog* and *Magog*, and desiring his opinion of the *English Plantations in America*.

Good Mr. Mede.

I must begin with apologizing for my self: I had purposed to return your Discourse the next week after I received it, that being of so precious a nature you might have it with the soonest. But I had so much to write upon that occasion, and withal many other Letters to dispatch the same week, that I deferred it to the next. Then I was put off by an unhappy accident: For a Scholar living with me got it over night to peruse, and the next morning, upon a sudden motion, observing the fair weather, took the opportunity to ride to London, without thinking of your Paper, neither was it in my memory to call for it. So that till the week following I could not recover it. — Now I have returned it, and I trust it shall come safe unto your hands. Now touching your Letters, I profess a truth, I was so far from taking any the least offence that I heard not from you so soon, that (believe it, Sir) I blam'd my self for making so bold with you, still putting you upon new matters; though when a vein is once found of gold or silver, it makes a man hungry and greedy to pursue it; and the Kingdom of the Saints goes beyond all Mines and Treasures. O how have you blessed me, and still continue to bless me with your Papers! I protest unto you, your Letters, your Conjectures, your Meditations, are the greatest Jewels my Studie contains. I approve your Reasons for not proceeding to publish any more at this present; but as Mariners provide against a storm, so may we for a calm. I have heretofore observed how, after Civil Wars in Christendom, many excellent things came forth which were studied in the time of Trouble. Did not Cicero the like in times of like condition? I am glad your thoughts reflect (and I hope ever and anon) on the same subject, that your friends in private may enjoy the benefit of your labours and talents.

See Mr. Mede's  
Conjecture of  
*Gog* and *Ma-  
gog*, in Book  
III. pag. 713.

In the matter of *Gog* and *Magog* you have acquainted me with new Mysteries that I never thought of. Yet to one who first embraceth your way (so I call it, because God hath made you his Minister to bring it to light; but I account it the way of Truth, and so carried by you, that in no particular I find just cause of exception) concerning Regnum Sanctorum, such light you bring to justify your Conjecture, that he will be driven to confess that you deliver nothing without fair ground, fair probability, and that in such a degree, that any other way seems to me, for the present, nothing capable of the like. Your grounds are very fair and clear to every one, but never (I think) taken into consideration by any before your self, to that end and purpose whereunto you direct them. You cannot easily conceive what content you give me herein, and what refreshing it is to my spirit. First, I perceive that Expedition of *Gog* against the Land of Israel is reckoned by you after their calling unto Christ, and thereupon possessing themselves of the Holy



Holy Land, the Prophecies of the Old Testament leading thereunto; though Jews in former ages have joyned themselves with the Christian Churches of the same Countrey amongst whom they conversed. Secondly, Also that now you are resolved concerning the place of New Jerusalem, namely, the land of Jury. Thirdly, I guess also, you conceive the destruction of Gog and of Antichrist shall be at once by the coming of Christ. Fourthly, And that the restoring of the Temple in the latter end of Ezechiel, following upon the destruction of Gog, is a Type of New Jerusalem. Fifthly, And that Gog is the Turk. For which light that you have given me in all these particulars, I most heartily thank you.

NOW, I beseech you, let me know what your opinion is of our English Plantations in the New world. Heretofore I have wondered in my thoughts at the Providence of God concerning that world, not discovered till this old world of ours is almost at an end; and then no footsteps found of the knowledge of the true God, much less of Christ. And then considering our English Plantations of late, and the opinion of many grave Divines concerning the Gospel's fleeing Westward; sometimes I have had such thoughts, Why may not that be the place of New Jerusalem? But you have handsomely and fully clear'd me from such odd conceits. But what? I pray, shall our English there degenerate and joyn themselves with Gog and Magog? We have heard lately divers ways, that our people there have no hope of the Conversion of the Natives. And the very week after I received your last Letter, I saw a Letter written from New England, discoursing of an impossibility of subsisting there; and seems to prefer the confession of God's Truth in any condition here in Old England, rather than run over to enjoy their liberty there; yea, and that the Gospel is like to be more dear in New England than in Old: and lastly, unless they be exceeding careful, and God wonderfully merciful, they are like to lose that life and zeal for God and his Truth in New England which they enjoyed in Old; as whereof they have already woful experience, and many there feel it to their smart.

I am ashamed to urge you unto that which I do extremely desire, that you would afford me your interpretation of the last verses of Dan. II. concerning the Fourth Kingdom: For I am confident by that you make of the first of them, you have in like manner considered it throughout; and your fetching the matter off from Epiphanes and the Greeks to the Fourth Kingdom, gives great light to the whole. Thus overshoes, over boots; I am run so far in your debt, and withall I am so much in love with it, that I care not how deep I plunge myself thereinto. I commend me heartily unto your love, which I prize more than I can express. I shall rest

Newbury, March 2.

1 6 3 4.

Yours, ever to love and  
honour you,

W. Twisse.

Post-script.

I had almost forgotten a special Argument against Regnum Sanctorum, whereof I should crave the solution; which is this. All the Saints departed this life are with the Lord Christ, 2 Cor. 5. 8. If all at his coming be not brought with him, they shall be divided from Christ, and consequently in worse condition than they were before. Though he bring all with him, yet in that Kingdom there may be place for different degrees of glory; and that 1 Cor. 15. Every one in his own order, is applied there only to Christ and them that are Christ's.

### EPISTLE XLIII.

*Mr. Mede's Answer to Dr. Twisse his Fourth Letter, touching the first Gentile Inhabitants, and the late Christian Plantations, in America: as also touching our Saviour's proof of the Resurrection from Exod. 3. 6. with an Answer to the Objection in the Post-script of the foregoing Letter.*

SIR,

Concerning our Plantation in the American world, I wish them as well as any body; though I differ from them far, both in other things, and in the grounds they go upon.

And

And though there be but little hope of the general Conversion of those Natives in any considerable part of that Continent; yet I suppose it may be a work pleasing to Almighty God and our Blessed Saviour, to *affront* the Devil with the sound of the Gospel and Cross of Christ in those places where he had thought to have reigned securely and out of the dinne thereof; and though we make no Christians there, yet to bring some thither to disturb and vex him, where he reigned without check.

For that I may reveal my conceit further, though perhaps I cannot prove it, yet I think thus;

That those Countries were first inhabited since our Saviour and his Apostles times, and not before; yea, perhaps, some ages after: there being no signs or footsteps found amongst them, or any Monuments of older habitation, as there is with us.

That the Devil, being impatient of the sound of the Gospel and Cross of Christ in every part of this old world, so that he could in no place be quiet for it, and foreseeing that he was like at length to lose all here, bethought himself to provide him of a seed over which he might reign securely; and in a place, *ubi nec Pelopidarum factaneque nomen audiret*.

That accordingly he drew a Colony out of some of those barbarous Nations dwelling upon the Northern Ocean, (whither the sound of Christ had not yet come) and promising them by some *Oracle* to shew them a Country far better than their own, (which he might soon do) pleasant, large, where never man yet inhabited, he conducted them over those \* desert Lands and Islands (which are many in that Sea) by the way of the North into *America*; which none would ever have gone, had they not first been assured there was a passage that way into a more desirable Countrey. Namely, as when the world apostatized from the Worship of the true God, God called *Abram* out of *Chaldee* into the Land of *Canaan*, of him to raise him a Seed to preserve a light unto his Name: So the Devil, when he saw the world apostatizing from him, laid the foundations of a new Kingdom, by deducting this Colony from the North into *America*, where since they have increased into an innumerable multitude. And where did the Devil ever reign more *absolutely* and without controll, since mankind fell first under his clutches? And here it is to be noted, that the story of the *Mexican* Kingdom (which was not founded above 400 years before ours came thither) relates out of their own memorials and traditions, that they came to that place from the North; whence their God *Vitzliliputzli* led them, going in an *Ark* before them: and after divers years travel and many stations (like enough after some generations) they came to the place which the Sign he had given them at their first setting forth pointed out, where they were to finish their travels, build themselves a City, and their God a Temple; which is the place where *Mexico* was built. Now if the Devil were God's ape in this; why might he not be so likewise in bringing the first Colony of men into that world out of ours? namely, by *Oracle*, as God did *Abraham* out of *Chaldee*, whereto I before resembled it.

But see the hand of Divine Providence. When the off-spring of these Runnagates from the sound of Christ's Gospel had now replenisht that other world, and began to flourish in those two Kingdoms of *Peru* and *Mexico*, *Christ* our Lord sends his Maltives the *Spaniards* to hunt them out and worry them: Which they did in so hideous a manner, as the like thereunto scarce ever was done since the Sons of *Noah* came out of the *Ark*. What an affront to the Devil was this, where he had thought to have reigned securely, and been for ever concealed from the knowledge of the followers of Christ?

Yet the Devil perhaps is less grieved for the loss of his servants by the *destroying* of them, than he would be to lose them by the *saving* of them; by which latter way I doubt the *Spaniards* have despoiled him but of a few. What then if *Christ* our Lord will give him his *second affront* with better Christians, which may be more grievous to him than the former? And if Christ shall set him up a light in this manner, to dazle and torment the Devil at his own home, I will hope they shall not so far degenerate (not all of them) as to come in that Army of *Gog* and *Magog* against the Kingdom of Christ; but be translated thither before the Devil be loosed, if not presently after his tying up. And whence should those Nations get notice of the glorious happiness of our world, if not by some Christians that had lived among them?

Thus have I told you out my fancy of the Inhabitants of that world: which though it be built upon mere conjectures, and not upon firm grounds; yet may have so much use as to shew a possibility of answering such scruples as are wont to run in mens heads concerning them: which consideration is not always to be despised.

BUT

\* The Terra Australis yet incognita might in part be peopled through that fry of Islands lying between it and *Camboia* in the Oriental Sea. But of that Continent we know nothing, whether it be fully inhabited or not.



BUT because I see you entertain to favourably my Notions concerning the Kingdom of Christ at his appearing; I will make bold to acquaint you with another Notion which draws deeper (I think) than those you have yet heard.

Our Saviour's proof of the Resurrection from Exod. 3. 6. I am the God of Abraham, &c. explained.

I doubt not but you have felt some scruple (as well as others) at our Saviour's demonstration of the Resurrection in the Gospel, *Matth. 22. Mark 12.* God said to Moses in the bush, *I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living.* Ergo Abraham, Isaac and Jacob must one day rise againe from the dead. How doth this Conclusion follow? Do not the Spirits of Abraham, Isaac and Jacob yet live? God should then be the God of the living, though their bodies should never rise again. Therefore some Socinians argue from this place, that the Spirits of the Just lie in the sleep of death until the Resurrection. Or might not the Sadducees have replied, the meaning to be of what God *had been*, not of what he *should be*? viz. That he was that God who had once chosen their Fathers, and made a Covenant with them; *I am the God that brought Abraham out of Chaldee, who appeared to Isaac and Jacob whilest they lived, &c.* But how would this then make for the Resurrection? Surely it doth. He that could not erre said it. Let us therefore see how it may.

I say therefore the words must be understood with supply of that they have reference unto; which is the Covenant that the Lord made with Abraham, Isaac and Jacob; in respect whereof he calls himself *their God*. This Covenant was to give unto them and to their seed the land wherein they were strangers. [Mark it.] Not to their seed or off-springs only, but to themselves. *Vide loca.* To Abraham, *Gen. 13. 15. & ch. 15. 7. & ch. 17. 8.* To Isaac, *Gen. 26. 3.* To Jacob, *Gen. 35. 12.* To all three, *Exod. 6. 4, 8. Dent. 1. 8. & ch. 11. 21. & ch. 30. 20.* If God then make good to Abraham, Isaac and Jacob this his Covenant, whereby he undertook to be *their God*, then must they needs one day live again to inherit the promised Land, which hitherto they have not done. For the God that thus covenanted with them, covenanted not to make his promise good to them *dead*, but *living*. This is the strength of the Divine argument, and irrefragable; which otherwise would not infer any such Conclusion.

And this to be our Saviour's meaning may appear, in that the Jews at that time used from these very places thus understood to infer the Resurrection against the Sadducees out of the Law. As it is to be seen expressely of two of them (*Exod. 6. 4. Dent. 11. 21.*) in the Talmud פירקין פירקין, ubi in Gemara sic habetur, Traditio Rab. Simai; Quo loco asseruit Lex Resurrectionem mortuorum? Nempenbi dicitur, Atque etiam constabili vi foedus meum cum ipsis, ut de ipsis terram Canaan. Non enim dicitur vobis, sed ipsis.

Exod. 6. 4.

Iterum rogârunt Sadducei Rabbi Gamalielem, (Præceptor fuit Pauli Apostoli) Undenam probaret Deum mortuos resuscitaturum. Non quieverunt usque dum produceret ipsis istum versum, Quam terram juravit Dominus patribus vestris se daturum illis. Hinc constat Legem testificari Resurrectionem mortuorum.

Dent. 11. 21.

Note therefore, that when in a two or three of these places it is added, *and to thy seed, or their seed after them*, the word *after* is not to be referred to give (as if it were, I will give it to thy seed after I have given it to thee;) but to seed; as, *Thy seed after thee*, that is, to thy posterity, *their seed after them*, that is, to their posterity which should come out of their loyns: For that the off-spring is in beginning after to the beginning of the Parent.

To perswade this conceit by stronger testimonies than of Rabbins, I pray compare with that which hath been said, the 8, 9, and 10 verses of *Hebrews 11.* adding to them the 13, 14, 15 and 16 verses of the same Chapter: In the last of which you need not stumble at the Epithet, *ἐπουρανίου heavenly*; because it notes not only that which is *in heaven*, but that which is *from heaven, de Cælo*; as it is said verse 10. *They looked for a City whose builder and maker is God.* And consider well the latter part of this 16. verse with our Saviour's Argument.

Compare besides and consider that of Zachary's *Benedictus, Luc. 1. 72.* Ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτῶ· which we, for fear of *Limbus patrum*, translate, *To perform the mercy promised to our Fathers, &c.* But there is no such word as [promised] in the original. Ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, is directly, *To shew mercy, or kindness, to our Fathers*: For that is the Scripture phrase, *ποιῆσαι ἔλεος μετὰ τινος, To shew benignity unto, or deal kindly with, one.* The *Fathers* then themselves are the Object of this benignity and favour which is to be by Christ; it is to be shewn to them. But what is this favour and mercy? the words following

Vid. Luc. 10. 57  
In the Old Testament passim.  
See Gen. 24.  
12. 49.  
Judg. 1. 24.

following will tell us — and to remember his holy Covenant. What was that? To give unto them, even to them in their own persons, the Land wherein they were strangers, and that by and with that seed of theirs wherein all the Nations of the earth were to be blessed.

Add lastly and consider what may be the meaning of that, *Matth. 8. 11. Many shall come from the East and the West, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of heaven; when the children of the Kingdom (that is, the Jews, many of them) shall be cast out into outer darkness, &c.*

Now I have done, I am afraid I have not expressed my mind so clearly and evidently as I would. But the Summe of what I would say is this.

God covenanted to give to *Abraham, Isaac and Jacob*, in their own persons, (as well as to their seed) the Land wherein they were strangers (that is, the Land of *Canaan*) for an inheritance. But this was not performed to them while they lived; therefore must they one day live again, that they may be partakers of this Promise; and consequently the Saints shall live on earth after their Resurrection.

To your *Postscript*-Objection, That if the Saints come not all together with Christ, those which are left behind shall be in worse case than they were before: The assailing thereof depends upon the exact knowledge of the State of the Saints in bliss, and the degrees they are in; which we know not. Who can affirm whether all the Saints now in bliss have the Vision of Christ in his Humanity, or some of them only? And as for the presence of his Godhead, they may enjoy it in an illustrious manner, though his Humanity be on earth. We must be content in so great a Mystery to be ignorant of something. *Deus providebit.* For the words \* *ἐν ἰδίῳ τάγματι*, I will not contend for the sense I used them in. They may be understood the other way, so may they be in mine. *Quisque fruatur suo judicio.* But what say you to that in the end of *Daniel*, Go thy way, *Daniel*, till the end be; for thou shalt rest and stand up in thy Lot at the end of days? What is this [in thy Lot?] Is it not, In thy course, or In thy turn? See the Courses or Turns of the Priests and Levites so called, *1 Chron. 24.*

For my full interpretation of that part of the *11. of Daniel*, I have it in a Treatise upon *1 Tim. 4.* which I preached in certain Sermons at *S. Marie's* before I was so well versed in the *Apocalyp*s or understood the Mystery of the *Millennium*; and therefore it hath some things in it not so consentaneous to my present opinion either in that or some other things there discoursed. I could \* mend the foundation thereof. Notwithstanding these defects I could be willing to let you have a sight of it, if I could send it by a certain hand; but the hand of a Carrier is too contingent to adventure it in: And this to save the labour of writing out that which concerns that Prophecy of *Daniel*, which would be a little tedious to me.

Mr. B. at his sending me your last, desired to know my opinion of *Gog and Magog* in the *Apocalyp*s, whether they were not *Hypocrites* on the one side within the Church, and open *Enemies* without on the other. Whereby I gather he is not acquainted with my conceit of the *Millennium*, and wants the *Præcognita*. Wherefore it would be a tedious business to go about to inform him by writing. I answered him, My Opinion required many *Præcognita*, and what it was you could inform him: but I thought it concerned not these times.

Thus with my best respect, and commending your self and all yours to the Blessing of the Almighty, I rest

Your assured Friend,

*Christ's Colledge,*  
*March 23. 1634.*

*Joseph Mede.*

## EPISTLE XLIV.

Mr. Hartlib's Letter to Mr. Mede, intimating a Learned man of *Leiden* his judgment of his Book on the *Apocalyp*s.

Worthy Sir,

— Just now I received a Letter from a Learned man of *Leiden*, to whom also I sent your *Clavis*, who writes thus: *Doctissimum Commentarium Apocalyp. cœpi legere. Gratulor mihi de talibus scriptis, quorum etsi fides non potest esse nimis certa in omnibus,*

Mark those words well, The Land of thy pilgrimage, The land whereon thy head lies, Gen. 28. The land which thou see'st, Gen. 13. and the like. And in *S. Paul*, The place which he should after receive for an inheritance, Heb. 11. \* *1 Cor. 15.*

\* Of which this Great Author hath given a Specimen, in his perfecting and more fully expressing such pieces of that Treatise as he had occasion to excerpt and make use of in some Writings in this Volume, as the judicious Reader may observe.



omnibus, sunt tamen quorum nomine maximi aestimari debent. Nam 1. Non parum valent contra Atheos, quorum perversitas prius concinnis ejusmodi delectanda, quam convincentibus expugnanda. 2. Nec minus ad erigendos eos qui certitudinis de Religione deliquium patiuntur aliquando, qualis nemo non est. 3. Nec non ad solatium in adversis. Nihil enim fortius solatur quam quod certitudinem de Religione Christiana ex habitu in vivum & vegetum actum excitat: At hoc potest *Apocalypseos* consideratio talis. 4. Quantum in eo situm sit ut evincatur *Papam esse Antichristum* nemo non novit: At hoc longè fortius persuadetur tali modo quam per disputationes; saltem disputationes confirmat. 5. Nè dicam quod multa Scripturæ dicta in hoc *Commentario* egregiè explicantur, & historiæ profanæ ad pium usum transferuntur: quam postremam ob causam O quam opto ut lucem videat ejusdem Authoris Scriptum, quo *Originem Pontificiæ Religionis ex Ethnicismo* egregiè demonstratam intelligo! Et quidem video eum pag. \* 116. lin. 7. *Comment. Apocalyp.* tale quid citare. Scribe quæso an impressum. Interim velim D. Duncus hunc *Comment. Apocalyp.* consideret, & judicet, annon suum interpretandi modum hic Author accuratissimè secutus sit. An igitur audebit dicere hanc *Apocalypseos* interpretationem & Analysin esse infallibilem? *Thus you see how our affections of your worthy labours begin to turn into a true judgment and right value. Yet I should be glad too to spend more of my affections upon you in writing oftner, if many other weighty and publick occasions would give me leave: But I know you will excuse me, and remain confident that I am always*

\* [Hujus edit.  
pag. 475.]

6. Martii, 1634.

*Your very assured and affectionate  
friend to serve you,*

Samuel Hartlib.

## EPISTLE XLV.

### *Mr. Mede's modest Answer, excusing himself and his Book.*

Worthy Mr. Hartlib,

**T**Hanks for your good affection, in rejoycing for that you conceive to tend to my honour. Yet I see not why I should think much better of my self for it. It is the hap of many a Book that hath no worth in it (as I see daily) to find applause and entertainment, when a good Book is often scarce taken notice of. Why may not mine then, notwithstanding all this, be of that sort? I confess it is far better accepted than ever I looked for. This is enough. Yet might it be any furtherance but in the smallest degree to draw a Prince to our Religion, I should think then I might have cause of glory. But, alas! I dare not so much as give such a conceit entertainment.

Howsoever, because you send me abroad, and the Book contains a Paradox which is but generally and tenderly touched, and not fully explicated; lest I might be reputed, in this generality, to be of the same Opinion that *Piscator* and some others are, who avouch a *Millennium Regni*, as I do, but not ἀρχαίων, and so their conceit far differing from mine; I thought not amiss to send you these inclosed Papers, wherein those that shall study that point shall find my opinion competently explicated; at least so far as may secure them that I cherish no gross and groundless error. When you have made that use of them you think fit, I would desire you to send me them again, for I have no other Copies, and they are sometimes useful to me in giving satisfaction.

If Mr. *Dury* hath read my Book, you may communicate them with him; else it will not be to purpose. I would I knew whether he had a Book or not. The Book he sent me down from *De Dieu*, I have now at length, and but newly, received. I read *De Dieu's* Letter but this morning, and would have written to Mr. *Dury* in answer to his kind Letter, but that I am all overwhelmed at present with business and distractions, and am of a disposition that can tend but one thing at once. I pray howsoever remember my service to him: the next week I shall be at leisure I hope to write to him.

For

For your excusing your seldom saluting me with your Letters, it needs not; I am sensible of the trouble my self, and therefore most ready to hold others excused. Thus my time is spent, and I must to other writing work. So with my best affection I rest

*Christ's Colledge,  
March 11. 1634.*

Your assured Friend,

*Jos. Mede.*

## EPISTLE XLVI.

*Joh. Duræi Epistola ad Jos. Medum.*

*Gratiam & Pacem.*

This Letter contains Mr. Dury's great respect to Mr. Mede, and withal sollicit him to impart his thoughts about the best method of pursuing the design for a Pacification amongst the Protestant Reformed Churches.

**C**UM Lugduno-Batavorum, Clarissime & Doctissime Vir, discessurus valedicerem Rev. Domino De Dieu, quocum mihi à multo tempore notitia intercesserat, Fidei meæ commisit suas hæc in Acta Apostolorum Annotationes vobis tradendas. Gratulatus mihi sum de qualicunque hac occasione ipsi & tibi simul inserviendi; aut saltem testandi erga te præsertim (cujus Pietatem atque Eruditionem merito omnes piè docti venerantur) Studium & affectum meum, quo tuam virtutem prosequor. Hanc igitur scribendi ansam nactus nolui meo voto deesse amplius, quo in tuam aliquando irrepere familiaritatem exoptavi. Multa illa & præclara optimorum, & nominatim Domini Hartlibii, de tuis dotibus testimonia, animum meum ad hæc vota & desideria inflammârunt. Dabis igitur, Vir eximie, veniam pro tua humanitate meo affectui, cujus impulsu hæc scribo, ut liceat mihi imposterum tuo cultui mea studia dedicare, & pro re nata te per Literas salutare, siquid dignum tuâ notitiâ in communibus studiis occurreret. Impræsentiarum nihil adhuc ad manum est præter hoc Decretum ab Ordinibus Imperii factum in negotio Pacis Ecclesiasticæ meo rogatu capeffendo: in illo videre poteris quousque divina Clementia meis conatibus præter & ultra expectationem faverit; atque ut illi mecum eo nomine gratias agas rogo. Quæ reliqua in hoc instituto promovendo sunt, & communicatione digna videbuntur, suo tempore suggerentur; ut siquid ab Eruditione & Prudentia tua accedere possit ad hanc causam juvandam, id meo quodam jure in Communione Sanctorum postulare & impetrare queam. Vale, Vir mihi maximopere colende. Dabam raptim

Londini, 4. Kal.  
Mart. 1635.

*Vestræ Pietatis  
Observantissimus,*

Johannes Duræus.

## EPISTLE XLVII.

*Jos. Medi Epistola ad Joh. Duræum.*

This Letter signifies Mr. Mede's hearty well-wishing to Mr. Dury's Pacifick design, but withal intimates his reasons why he judgeth himself not so fit and able to serve him herein. Thus out of his great modesty he wrote at first to Mr. Dury, but was afterward prevailed with to communicate what he thought most adviseable in this affair; as appears by several Letters of his in Answer to Mr. Dury and Mr. Hartlib, which the Reader will find toward the end of this Fourth Book.

Doctissime & Ornatissime Vir,

**D**utius factum est cum tuas Literas accepi, nec respondi: In causa fuit, quòd Librum ad me à Clarissimo viro Domino Lud. De Dieu missum Vehicularii incuriâ ante superiorem septimanam non acceperim: tunc autem cum scribendum esset, aliis occupationibus & scriptiunculis adeò distinebar, ut vel tantillum otii & temporis huic officio non suppeterit.

Duplici verò beneficio me affect Vir clarissimus doctissimûsque & omni laude superior Dominus Ludovicus De Dieu; tum quòd eruditissimi Libri sui munere me honorare voluerit; tum quòd unâ eadêmque operâ, quasi tesserâ quadam in manus traditâ, mihi ad amicitiam tuam viam patefecerit; Viri, quem verè heroicum illud Religiosæ Pacis procurandæ studium mihi jamdudum & omnibus bonis amabilem reddiderat, Deo quinetiam



quinetiam charum & acceptum. Maſte, vir *beatiffime*, (talem enim te \* Chriſtus ipſe pronunciat) hoc animo, hâc virtute. Utinam autem irâ ferret conditio mea, eſſemque porro ab ingenio & prudentia ſatis inſtructus, ut tibi in tam ſancto munere inſervirem. Nunc verò illud, ultrâ quàm voto & commendatione, non licet. Nos enim hîc (ut ſcias) qui inferioris ſubſellii ſumus, ab aliorum pendemus arbitrio, neque ſine illorum nutu aut ductu in talibus quicquam audemus; alioquin factioſi & inordinati ingenii notam incurſuri, nullo, mihi crede, ſiquis eo maculetur, oceano eluendam.

\* Matth 5 2.

Eſt & aliud offendiſſimum quod te non celabo, quo Noſtratium quorundam animos, alioquin rectos, deterreri & retardari ſuſpico, quò minùs voluntatem ſuam tam liberè & apertè in hac cauſa profiteantur: nempe quòd aliorum temeritate, aliorum malitiâ factum animadvertunt, ut quòd quis in exterâ Eccleſiâ proniorem ſe oſtendat, eò ſtatim à noſtra habeatur alienior. Audîſti Satanæ Stratagema, quo tam pulchro & pio incepto remoram objicere conatur. Hinc conjice, in ſuffragiis ad rem iſtam colligendis quantâ cautelâ & judicio opus ſit.

Meiſum quod attinet, ſcias velim, me ſummis animi votis Eccleſiarum pacem & concordiam exoptare, tibiſque eo nomine & ſanctiſſimis tuis conatibus impenſè ſavere, &, quâ licet, promovere velle. Dextram verò amicitia (quam tam benignè obtuliſti & viciffim poſtulas) en tibi eam jam nunc porrigo, inque affectûs mei teſtimonium Scriptum hoc qualecunque meum in *Apocalypſin* dono mitto; minimè illud ei par quod mihi à doctiſſimo & (quod ex Literis ejus cognovi) amiciſſimo tibi viro ferendum accepiſti: Rogo tamen ut æqui bonique conſuleres, quod ab homine cui anguſta eſt eruditionis ſupellex proficiſci potuit.

Nolim enim te ex Domini *Hartlibii* & aliorum amicorum de me judiciis, qui ex hoc Scripto (quod immane quanto labore mihi conſtitit) vires meas æſtimant, in errorem abducî. Non ſum profectò quem illi me exiſtimant, ſed in quo omnia mediocria ſunt, nè dicam tenuia; multis eruditionis præſidiis deſtitutum eſſe, præſertim (quod maxime angit) cogitata mentis ſive ſermone, ſive ſcripto apud alios facilè & expedirè proferendi facultatem à natura denegatam habere, ut nullo modo ſim amicorum de me judiciis & exſpectationi reſponſurus, mihi de meiſo crede, nè de novo amico nimiùm fortè ſis tibi gratulaturus.

Plura non addo, niſi ut faveat ſanctiſſimis tuis inceptis benignus Deus, tèque diu incolumem ſervet, Eccleſiæ & Reipublicæ Chriſtianæ bono. Ità vovet

E Collegio Chriſti Cantabrig.  
18. Martii 1634.

Nominis tui ſtudioſiſſimus,

Jof. Medus.

## EPISTLE XLVIII.

Lud. de Dieu *Epiftola ad Jof. Medum.*

*Clariffime, Doctiſſime atque Ornatiffime Vir,*

**L**itteras tuas 4. Junii præcedentis anni datas, per Nobiliſſimum atque Ampliſſimum Equitem D. Guilielmum Boſwellum jamdudum accepi; ex quibus leviniſculas meas in doctiſſimam tuam Clavem Apocalypſicam Animadverſiones communicatas tibi à literatiſſimo viro fuiſſe intelligo. Quod eſſi præter mentem meam acciderit, magno tamen meo bono factum, quòd iſthoc pacto aditus mihi ad eruditionem tuam datus ſit. Alluſiſſe tibi mearum Obſervationum aliquid, eſt quod mihi gratuler: quòd alia non ſatis à me intelleda, aut ſeciùs accepta, illuſtrare ac plana facere dignatus fueris, gratias ago maximas, & acquieſco. Quòd autem nullam adhuc cauſam te videre potuiſſe ais, cur magis in Veteri Teſtamento variantem lectionem admittere pertimeſcas quàm in Novo, examinandum penitiùs videtur. In Vet. Teſtamento unicus fuit populus Judaicus, intra anguſtos terræ Canaan limites conſuſus, qui à ſummo Pontifice paucisque Sacerdotibus pendens, Scripturæ Sacra & Lectiones & interpretationes accipere ab iſs debebat: ibi Scripturam in puritate ſua conſervare & variationem arcere facile fuit; unde & ſummo conſenſu, paucis exceptis apicibus & literis, codices Hebræi conſpirant; adverſus quorum conſenſum variantem lectionem comminiſci, audendum non arbitror. In Novo Teſtamento, ubi, diſperſa protinus per omnes populos ſalutis doctrinâ, res ſeciùs ſe habuit, variari aliquid facile fuit, ut & variantes codices variantes lectiones admittere cogunt.

A a a a

Tria

This Letter contains Lud. de Dieu his Reply to that one part of Mr. Mede's Letter which treated of ſome various Readings in the Hebrew Text. See that Letter of Mr. Mede's in Book III pag. 559.

Tria autem adfers consideratione digna. Primum est, Ipsi Hebraei Textus lectionem variare: ubi conferri vis hymnum Davidis novissimum 2 Sam. 22. cum eodem Psal. 18. Historiam excidii Hierosolymitani 2 Reg. 24. à vers. 18. ad finem cap. 25. cum eadem historia Jerem. 52. Legationem Merodach Baladan 2 Reg. 20. vers. 12, 13, &c. cum eadem Esa. 39. Item 2 Sam. 21. 19. cum 1 Paral. 20. 5.

Respondeo, Plurima in illis locis esse quæ invicem collata aliter quidem hîc leguntur quàm illic, ita tamen ut & hîc eodem modo omnes codices legant & illic; & nè Mazorethæ quidem variantes lectiones annotare fuerint ausi. Varietas illa crebrò contingit, ubi de eadem re diversi authores scribunt. Quoties apud Evangelistas id videre est? ubi eandem historiam diversi tractantes addunt, demunt, commutant verba & sententias, immutant personas, transponunt ordinem, & alia aliter scribunt. Matth. 3. est portare calceamenta; Marc. 1. solvere corrigiam calceamentorum: illic, baptizabit Spiritu Sancto & igne; hîc, omittitur igne. Quæ Matth. 5. in Beatitudinibus narrantur tertiâ personâ à Christo dicta, recenset Lucas secundâ personâ. Quodque Matth. 13. 17. est, Multi Prophetæ & iusti; Luc. 10. 24. est, Multi Prophetæ & reges. In quibus neque variare lectionem, neque corruptam esse hanc aut illam dicet quisquam; quia diversitas ista iustas causas habet causas & usus insignes. Talia quoque sunt, quod 2 Reg. 25. 4. omittantur מהטיר ויצא מהטיר quæ Jer. 52. 7. leguntur: Quod illic scribatur נכנרנר, apud Jerem. נכנרנר; ut & Esa. 39. 1. מרארך, quod 2 Reg. 20. 12. est ברארך; & 1 Reg. 15. אכיה, quod 2 Chron. 13. est אכיה & אכיה: facile enim tempora in nominum propriorum pronuntiatione & scriptione literam aliquam variant, unde & in Evangelis est, בערזעס, quod in Hebr. est בערובוב. Et ut quod primo loco ponis potissimum conferam, nempe Psal. 18. cum 2 Sam. 22. Illic vers. 1. legitur ומיר שאור, hîc ומכר. Versus qui ibi secundus est, hîc omittitur. Ibi vers. 3. est ומפלטי ארץ צורי, hîc ומפלטי ארץ צורי. Ibi desunt quæ hîc eodem versu adduntur, ומנוסי משטי מהמס השטני. Ibi vers. 5. est כי אפפני משברי מות, hîc אפפני חבלי מות. Cesso, quia plurimæ ejusmodi sequuntur mutationes; quæ satis evincunt aut Psalmo Davidis contigisse à novo scriptore qui libros Regum contexuit quod passim orationibus Christi in Evangelis, ubi ab alio Evangelista aliis verbis recensentur; aut ipsummet Davidem, diversis temporibus egregium hunc hymnum proferentem, consulto quadam mutasse, ut uberius ejus esset sensus; unde sanè diversa codicum lectio, nec ulla aut hîc aut illic depravatio, argui potest.

At respicis forsitan ea loca ubi aliter se habere דו קרי quàm דו כתיב annotarunt Mazorethæ. Respondeo, Ipsorum annotationes non indicare quomodo alii codices legerint, sed quomodo legendum sit: ideo nunquam duplex, multo minùs triplex, קרי annotatur; & vocales semper דו קרי, nunquam דו כתיב accommodantur; ut unicam tantum lectionem rectam esse indicarent, quæ scilicet דו קרי est adaptata. In quo cum sensum suum & judicium sint secuti, rejicio passim ipsorum lectionem, tanquam aut non necessariam, aut inutilem, aut supersticiosam, aut etiam depravatam. & דו כתיב sequi amo. Ut in hymno Davidis 2 Sam. 22. 8. דו Ketif postulat legi ויתנעש, sicut Psal. 18. quod rectius est quàm דו Keri ויתנעש, quod mascul. gen. non bene construitur cum seq. ותרעש הארץ. Vers. 15. דו Ketif vult legi ויהם, ut est Psal. 18. & rectius est quàm דו Keri ויהם. Vers. 33. דו Ketif vult legi ויהם תמים ררכו, דו Keri est ררכו, quia nempe sic legitur Psal. 18. at cur non eodem jure annotarunt pro ויהם legendum ut in Psalmo ויהם? Jam antè diximus studio mutasse nonnulla Prophetam, ut & alia in eodem hoc versu, & suprâ vers. 11. est וירא & conspectus est, quum illic sit וירא & volavit: hîc vers. 11. השרת מים colligationes aquarum, cum illic sit השבת מים tenebras aquarum. Optimum habet sensum ררכו. Et exsilire facit integrum via ejus, vel & exsilire facit integrum in via sua, pro ררכו. Indè pendet & alterum vers. seq. משוה רגליו כאילות, sic habet דו Ketif, pro quo דו Keri רגליו; at rectius est prius, si in precedenti legas ררכו, disponit pedes ejus (nempe integri viri, quem exsilire facit aut expeditum reddit via ejus) ut cervarum. Versu ult. דו Ketif vult legi מגריל, sicut Psal. 18. at Keri est מנרול, omnino pravè. Sic in historia Merodachi 2 Reg. 20. 13. דו Ketif est כתיב כתיב, Keri vult inter ואת בית legi כתיב, quia nempe id apud Esaiam legitur; quid necesse? Sic vers. 18. Ketif est יקח accipiet, nempe Rex Babel, optimo sensu; at Keri est יקח accipient, quia sic legitur apud Esaiam, sine ulla necessitate. 2 Sam. 21. 19. דו Ketif vult legi מרן אש vir mensurarum aut extensionum (est enim מרן Arabicè extendere) sicut in sing. est 1 Par. 20. 6. אש מרן; at דו Keri est מרון, quod sanè multò minùs quadrat. Ibid. vers. 19. שמעי, volunt legi שמעא, quia sic est in Chronicis; quasi non ubique nomina propria mutationes tales subeant.

Alterum quod statuis est, Ubi Apostoli & Evangelistæ lectionem quam secuti sunt LXX calculo suo comprobasse videntur, illos duces sequi perinde tutum esse ac Mazorethas, neque sacrilegum in Scripturam esse qui sic ex ipsa Scriptura & meliore ejus lectione pronuntiaverit.

Repeto,



Repeto, Vir Clarissime, quod dixi, me duces Mazorethas non sequi, nisi ubi res ipsa cogit, & meliorem lectionem postulat. Atenda quædam literaria irrepsisse in Sacros Codices, ut in alios quosvis, non nego: Sed quæ ex re ipsa & genio linguæ, etiam sine Mazorethis, à peritis facile deprehendi, & dum leguntur emendari possint. Ex LXX interpretibus, etiam cum Apostoli & Evangelistæ eos sequuntur, lectionem in qua omnes Hebræi codices consentiunt suspectam habere & meliorare non ausim. Psal. 40.7. legitur אָנִים קִרִּית לִי LXX σωµα & κατορθώσω µοι. sequitur id Apostolus Hebr. 10. an inde colligere licebit verior lectionem esse לִי נִוִּיה הַכִּינֹה? Psal. 19. pro קִרִּים LXX habent קִרִּים. אֲנִי. אֲנִי. sequitur Apostolus Rom. 10. an propterea verior lectio est כָּוֶלֶם? Esa. 1. 9. pro שָׁרִיר LXX habent σπέρµα, quod sequitur Apostolus Rom. 9. an ideo verior lectio est וְיָרַע? Multa sic erunt immutanda, alibi addenda; ut Esa. 65. 2. legitur סוֹרֵר אֶל־עַם, LXX αἰεὶ λαὸν ἀπειθῶντα & ἀντιλέγοντα, sic & Apostolus Rom. 10.21. addendumne ergo erit יוֹמְרִים? Est & ubi omittunt aliquid LXX, ut Esa. 10. 22, 23. quod sequitur Apostolus Rom. 9. 27, 28. Malim cum doctissimis multis viris sentire, Non accuratè admodum & sollicitè spectasse sanctos viros quousque cum Hebraica lectione LXX Interpretes convenirent; sed vulgata & inter Hellenistas recepta Versioni libenter inhaeruisse, modò salvam inde integramque haberent Spiritus Sancti mentem.

Tertium quod statuis est, Alicubi observare esse, Spiritum Sanctum crisin manifestiùs exercere, aliàmque à recepta lectionem præferre, etiam ubi LXX versioni cum hodiernis exemplaribus Hebraicis ad amussim convenit. Locum citas ex Matth. 27. 10. ubi ex κατὰ συνήτην µοι Κόου & conjecit innuisse Spiritum Sanctum pro בֵּית יְהוָה legendum apud \* Prophetam כִּרְתַּת יְהוָה; quod quidem ego minimè sentio: Sed cum apud Prophetam initio versùs 13. præcedat narratio mandati divini quo jussit Deus projici argenteos illos ad figulum, omisrà narratione mandati veluisse Evangelistam subjicere in fine, factum esse sicut mandaverat Dominus. Quòd autem τὸ ὄνομα τοῦ Κόου nullam faciat mentionem, causa est, quia & apud LXX ea omittitur, qui tamen loco ejus illud κατὰ συνήτην µοι Κόου non habent. Retinendum est omnino illud בֵּית יְהוָה, quia circumstantiam loci continet in quem conjici debebant argentei, in quem & conjectos à Juda esse Matthæus docet vers. 5. Et si Thesin illam tuam sequi liceat, quidni Rom. 10.9. crisin exercuisse dicatur Apostolus in illum locum Moïsis, Deuter. 32. 21. Ego ad zelum provocabo eos, ut & LXX habent, sed Paulus citat vos? Alià viâ existimo, Vir Clar. ejusmodi loca esse expedienda quàm tantæ libertatis concessione. Nolim tamen cuiquam sententiâ meâ præjudicatum.

Reliquum est, Vir amicissime, ut ob præclarum tuum munus, quo affectum tuum erga me ingentem maximopere es testatus, quàm possum maximas agam gratias. Usus eo est per aliquot menses, & adhuc utitur, Cl. Vir ac Theologiæ hîc Professor D. Antonius Walæus, qui ex Ill. Ord. mandato novæ in linguam vernaculum Novi Testamenti translationi cum aliis incumbens, & præ ceteris Apocalypsin notis marginalibus illustrandam nactus, operam tuam vehementer laudat, sibi que ejus usum gratulatur; quo nomine majores etiam tibi gratias debemus. Accipe jam ἀντίδωρον levidense mearum in Acta Apostolorum Animadversionum, tuo δῶρον nequaquam par, sed quale ab homine cui angusta est eruditionis suppellex proficisci potuit, cui animus melior quàm facultas. Accipit hæc ad te deferendas D. Duræus, Vir omni doctrinæ & virtutum genere ornatissimus, nobisque amicissimus, nec cuiquam nisi pessimo invisus. Hunc si amas, meque cum ipso in ejusdem amicitie societatem intromittere dignaris, erit utrique cur nobis gratulemur. Faveat sanctissimis tuis laboribus benignus Deus, teque Ecclesiis & Reipub. literariæ diu incolumem conservet.

Datum Lugd. Batav.  
10. Januar. 1635.

Reverentiæ tuæ studiosissimus,

Ludovicus de Dieu.

Superscr.

Clarissimo, doctrinâ virtutèque summo viro, D. Josepho Medo, amico ac fautori honorando.

## EPISTLE XLIX.

Jof. Medi *Epistola ad* Lud. de Dieu.

This Letter returns Mr. Mede's thanks to Lud. de Dieu for the Book he sent him, viz. his *Notes upon the Acts of the Apostles*; with some Observations upon the foregoing Reply.

Reverende &amp; Clarissime Vir,

**D**uplici me beneficio affecisti; tum quòd Libri tui eruditissimi munere me ornare volueris; tum quòd unâ eâdemque operâ, quasi tessera quadam in manus traditâ, mihi ad Domini *Joannis Duræi* amicitiam viam patefeceris, Viri, quem verè heroicum illud *Religiosæ pacis* procurandæ studium mihi dudum & omnibus bonis amabilem reddiderat; hæc verò occasio primùm de facie notum, & in interiorem familiaritatem acceptum. Utroque hoc nomine, Vir Clarissime, gratias tibi ago meritissimas; inprimis ob ἀντιδωρον tuum tam præclarum & omnimodâ eruditione refertum, cuique meum δῶρον (quicquid tu dixeris) nullatenus conferri potest: imò videor liberalitate isthâc meâ omnino fœnus exercuisse, & quæstum fecisse, si fas dicere, improbissimum.

De mendis autem & corruptione Textûs Hebraici, non est mihi tecum in ea causa reciprocandi animus: Fateor enim ultro hîc, si usquam alibi, cautè & religiosè agendum, imò & sentiendum. Interim tamen mallem mendum alicubi agnoscere, quàm in inexplicabilem difficultatum Labyrinthum compelli, unde me haud expedirem, nisi absurdiuscula quæque & multò minùs verisimilia (prout nonnunquam ab aliis factum video) comminisci vellem. Unum tantùm aut alterum in Responsione tua notabo. Primum, quòd in collatione historiarum 2 Reg. 25. cum eadem Jerem. 52. non videris id animadvertisse in quod ego animum præcipuè intenderam: nempe capite illo Regum, v. 3. verba nonnulla omiſsa esse, sine quibus historia veritas salva esse non potest; eadem verò ex *Jeremia* faciliè & tutò restitui posse. Conferamus invicem.

2 Reg. 25. 3. sic legitur, בַּחֲשֵׁכָה לַחֹדֶשׁ וַיְחֹק הָרָעֶב בְּעִיר. — Jer. 52. 6. sic, בַּחֲשֵׁכָה לַחֹדֶשׁ וַיְחֹק הָרָעֶב בְּעִיר. Quis hîc non videt verba illa [בַּחֲשֵׁכָה לַחֹדֶשׁ] sine quibus narrationis veritas non constat, è contextu Regum excidisse? Simile mihi observâsse videor, 1 Paral. 6. 28. in illo, וּבְנֵי שְׁמוּאֵל הַכֹּהֵן וְשֵׁנִי וְאַבְיָה. Atqui primogenito *Samuelis* nomen fuit *Joel*, non *Vashti*; imò eo nomine memoratur in hoc ipso capite, non nisi quinque abhinc versibus. Censeo igitur excidisse nomen *Joel*, & olim sic scriptum fuisse, וּבְנֵי שְׁמוּאֵל הַכֹּהֵן יוֹאֵל וְשֵׁנִי וְאַבְיָה. Et filii *Samuelis*, primogenitus *Joel*, & secundus *Abijah*. Lxx certè sic legerunt, & confirmatur ex 1 Sam. 8. 2. ubi legitur, וַיְהִי שֵׁם-בְנֵי הַכֹּהֵן יוֹאֵל וְשֵׁם מִשְׁנֵהוּ אֲבִיָּה. Nè dicam planè absurdum esse, nomen cuique esse inditum ex voce cum *Vau* copulativa præfixa; nam quid quæso significabit וְשֵׁנִי, quocunque modo tractes, quàm & secundus?

Alterum quod notabo est, te Textum Lxx. Zach. 11. 13. leviter tantùm inspexisse, ex eo quòd affirmes τὸν οἶκον Κυρίου apud illos non haberi; hancque causam esse cur neque apud Evangelistam compareat. At, nisi me quoque fefellerunt oculi, Lxx hîc cum Hebræo habent εἰς τὸν οἶκον τοῦ Κυρίου. Præterea Evangelistam hîc Lxx non esse secutum, argumento est, quòd totam pericopen aliis ferè verbis enuntiet.

Hæc sunt, Vir clarissime, quæ eruditissimis tuis (quas tanquam κειμήλιον aliquod apud me servare decrevi) reponenda duxi, nec plura. Deus Opt. Max. eruditissimos tuos conatus ad Reipublicæ literariæ emolumentum & nominis sui gloriam indies magis magisque provehat, téque quàm diutissimè incolumem servet. Ità vovet

Claritatis &amp; Virtutis tuæ studiosissimus,

Jof. Medus.



## EPISTLE L.

Dr. Twisse's Fifth Letter to Mr. Mede, applauding his Conjecture concerning Gog and Magog, and the first peopling of America; as also his proof of the Resurrection from *Exod.* 3.6. with a Post-script relating partly to a report of Mr. Selden's Censure of his Book upon the *Apocalyps.*

**H**OW exceedingly am I beholden unto you; first, for your pains in affording me so liberal Letters, especially considering with what recreation and delight I read them; but above all for your love in communicating your thoughts? And I dare profess, though I have not seen your face, (which I heartily desire at mine house; but I will think of preventing that suit, and first take a time to visit your self at Cambridge) yet you cannot communicate them to one that holds them more dear. Alas! had it not been for your help, I had been to this day a stranger in the mystery of God; while all my thoughts are employed in making up the breach which these degenerate Times have caused in the mystery of God's grace. But I have a desire to receive information; and God hath made me capable in some measure to discern the strength of rational discourse, and the congruity of Conclusions with their Premises in any argument. And to profess a truth, I did not think the mysteries of God's Providence, set down as they are in obscure Prophecies, had been capable of such evidence of illustration as God hath enabled you to bring thereunto, before the Event doth manifest them.

I went a little too far in my last; only that I might not be too immodest to create new troubles unto you, by comparing your Book on the Revelation, I guess the destruction of Gog is before the ruine of Antichrist, though perhaps not long; and thereupon will follow that great commotion, *Revel.* 19. 19. And as for the destruction of the Temple after Gog in *Ezekiel*, whether you think it to have any reference to new Jerusalem, I know not.

As for your former mystery concerning Gog; I find it evident, that if Lactantius were now alive, in all likelihood he would go hand and foot into your opinion. He is clear for the reservation of some Gentes untouched of the fire at Christ's coming. This lately I met withal, not in Lactantius himself, but in Sixtus Senensis.

As for the peopling of the new world, I find more in this Letter of yours than formerly I have been acquainted with. Your conceit thereabouts, if I have any judgment, is grave and ponderous; and the particular you touch upon, of Satan's wisdom imitating the wisdom of God, doth affect me with admiration. And for matter of fact, the grounds you go upon, for ought I see, are as good as the world can afford. I think it a far safer course to entertain your apprehensions of God's Providence concerning our better Plantations in those parts, than the vain prognostications of those who think that likeliest which pleaseth them best. Were it not for Christians that live amongst them, they could neither have notice of the glory of new Jerusalem, nor ever in all likelihood attain either to the Art of Ship-building and Navigation, or Art military, to fit them for such an Expedition as you speak of. And it may serve as a chamber to hide many of God's children, till the indignation pass over, which hastens upon us more and more. Call that which you write Fancies, as your modesty suggests; I cannot but entertain them as sage conceits.

As for the place alledged by our Saviour to prove the Resurrection, [God is not the God of the dead, but of the living] long ago my brains were exercised to make it good, which I did in a Philosophical way; from the Immortality of Souls concluding the Resurrection of their Bodies, from that Philosophical Maxim, *Nihil violentum perpetuum*; and consequently the dividing of the Soul from the Body not to continue for ever. I then thought not of the mystery of God concerning the First Resurrection, and that of the Just only. And albeit some thoughts do arise against your way therein, upon consideration that glorified Bodies stand in no need of inheritance temporal; and undoubtedly the eating and drinking of Saints in their Resurrection shall be rather to maintain a familiar communion with the \* Nations that escape, who are to walk in their light, than to supply any domestical necessity of their natures; yet howsoever, the land of Canaan being the place where they shall reign as Kings, and the promise of God so

\* *Rev.* 21. 2. 4.

express to Abraham, Isaac and Jacob, not to their seed only; and albeit the state of Grace was a better inheritance than the land of Canaan, yet the state of Glory, reigning with Christ, better than that: this makes me highly to respect your interpretation. And you back your interpretation with learned Observations out of the Rab- bins: and the good use you make of them makes me the more in love with them; and I am sorry I have not spent more time in them; and it stirs me up sometimes to recreate my self in the Venice Bibles set forth by Buxtorfius, wherein I have been not a little re- freshed with what they write of Balaam's prophecy, and upon Gog in Ezechiel, and how they strain their wits upon that, [Art thou he of whom I have spoken in old time?] R. Solomofetching it from Eldad and Medad, which made me smile; and Kimchi referring it to Ezechiel only and Zachary: and upon that, Matth. 8. 11. and the like. One Mr. — in Lincolnshire doth vehemently insist for your way, as I have heard from my Lord S. to whom I have lately written pleasantly, touching upon his counsels for advancing the Plantations of the West, and telling him, that his Lordship little thinks that they tend to the promoting of the kingdom of Gog and Magog. For that noble Lord gives me leave to be merry with him; nothing pleaseth him more than when he finds me free from a dejected Spirit. In his next he gave a touch only thereupon, which was this, that surely the Ame- ricans were not Gog and Magog. In my text I shewed him they could not be the same with Gog of the land of Magog in Ezechiel (which was his opinion;) that Gog coming from the North, but these from the East, West, North and South, the four corners of the world. But withal I told his Lordship, he was not as yet idoneus Auditor of this mystery; he must first be a good Proficient in an inferior Form, where is read and studied the mystery of Regnum Christi & Sanctorum and the First Resurrection. Upon this he wrote a larger Letter opposing the conceit (I touched upon) of Gog and Magog, though the Millennium of Christ's Kingdom were granted; yet not a little against that also. I answered his Letter punctually; but when I had done, I kept that by me, and wrote at large to him concern- ing Regnum Christi, professing my desire he might not be unacquainted with the Mystery of God, Revel. 10. 7. according to the true contents thereof, Revel. 11. 15. and so pro- ceeded to shew unto him what a Mystery it seemed to me at the first, and how incredible; though that Revel. 20. 4. was plain enough; but we were willing to project some recondite meaning, because the plain sense of the words seemed incredible. When I came to under- stand your way, what course I took to crave leave to propose my Reasons, in number \* ten, to send unto you, these I sent to him without any answer; which yet he shall have, if he re- quire it; not otherwise, for I do not affect to cramme any man against his appetite. I know he is much taken with Mr. Brightman.

\* See Epistles  
XXI. XXII.

\* In the Ms.  
there seems  
some mistake  
in the writing.

As touching my Objection; I know that 1 Cor. 15. Every man in his own order, is more fair for your way than that I proposed; and to contract it to that which immediately followeth, seems to me to insatuate it; especially you having so fairly confirmed it out of Daniel, and the Ancients stand with you herein. Undoubtedly the enjoying of Christ's God- head is more happiness than the enjoying of his Manhood; and the same joy in enjoying Christ the Lord\* can maintain in the spirits perfected: And why should it be any discom- fort to me, that Christ in his Manhood is gone to ruine Antichrist, and to reign with his Saints, and that I must stay till my turn comes to reign with him?

I have written to Mr. B. in answer to his Letter, wherein he made relation of where- abouts he had written to you, and what you answered him; whereupon I took occasion to write unto him, and to acquaint him with the Præcognita you speak of.

In one of your former Letters, you told me of a Chappel-exercise you had to communi- cate unto me, when I returned that of Gog and Magog; which truly I had forgotten in my last to entreat: but since perusing your Letters, and lighting upon it, I resolved the next time I wrote to put you in mind of your promise: which whether it be the same you have wrote of concerning Dan. 11. I know not. — I could not neglect to write unto you with the first, to acquaint you with my receipt of yours, which came to my hands Apr. 4. and to give you many thanks for your love and pains, which I shall never requite save with love; if that may be a requital, as your acceptance may make it. I commend you from my heart to the Grace of God, and your studies as mine own to the Divine benediction, and rest

Newbury, April 6.

1635.

Yours ever in the Lord  
extreamly obliged,

W. Twisse.

Post-script.



## Post-script.

*A strange Book came lately to my hands of the variation of the longitude of places on earth by the variation of the Compass, which was formerly supposed to be invariable. That which 54 years since was found to be deg. 11, 22 years agoe was found to be but deg. 7, and the last year but deg. 4. Dr. L. my neighbour desires to be remembred unto you: He told me a story of Mr. Selden, what he delivered to my Lord Herbert concerning you, as namely that you took it unkindly that he would not believe that a Trumpet signified a thousand years. I made answer on your behalf as I thought good.*

## EPISTLE LI.

*Mr. Mede's Answer to Dr. Twisse's Fifth Letter, expressing the great Candour and Freedom of his spirit as to differences in Opinions, and how little affected he was with the report of Mr. Selden's Censure of his Book. An Answer to an Exception concerning the State of the Millennial felicity in Seculo futuro. A Vindication of Lactantius and others from the calumnies of some Antichiliassts. The reason why Hierom was afraid to mention Justin Martyr where he speaks of the ancient Chiliassts.*

SIR,

SOME business that calls upon me will make me be short at this time. That which I called a *Chappel-exercise*, was a diverse thing from this I last offered to send you; namely a little thing for understanding S. Paul's allegation out of *Psal. 8. Hebr. 2.* concerning the exaltation of the nature of Man, to which God hath subjected τὴν οἰκουμένην τὴν μέλλουσαν. This last is a large Discourse upon *1 Tim. 4.* delivered first at several times by way of *Common-places* (as we call them) in the Colledge and in certain Sermons at S. Mary's; but at what time my Notions in the *Apocalyp*s were yet but raw, and the Mystery of the *Millenary Kingdom* not understood. So you will find in it many things not consentaneous to my present notions, and some other things that my maturer thoughts could now correct or wipe out. Well, whatsoever they be, I send you them both. The little one hath another conceit annexed to it, which I was not so well aware of, viz. of *Zipporah's* circumcising. I would fain, but could not tell how to separate it from the other, unless I should write it out anew, which I had rather than undergo, hazard (as you see) the imputation of Vanity.

For Mr. *Selden*; he is a Gentleman by whose Writings I have learned much, and make no slight esteem of; but otherwise utterly unknown unto me. I never saw him in my life, nor heme; nor was there ever any intercourse between us, by letter, word, message, or otherwise. Nor did I ever hear any Censure of his concerning my Book, or any particular therein, till now; much less replied to any such thing reported to me, or took it unkindly, as you say he told my Lord *Herbert*. Surely it was but some scheme of discourse that passed from some body gratis, when my Book was discoursed of: But the author of that scheme was more deceived in me than he could have been in any man else. There are, I think, few men living who are less troubled to see others differ in opinion from them than I am (whether it be a Vice or Vertue, I know not:) So far is it from me to take it unkindly that I should not be believed in a Paradox. If any man can patiently suffer me to differ from him, it nothing affects me how much or how little they differ from me: Which disposition so much the more encreaseth in me, as I take dayly liberty to examine either mine own former persuasions or other mens opinions. But if I should go on, I should perhaps discover too much my indifferency this way. Let it pass.

I am no niggard according to my ability to impart what I know; but it is where I find some appetite (as you say;) otherwise my familiarist friends, some of them, are as ignorant of my Notions as any stranger: For if they discover no stomach, I use not to examine them, no not to offer them: and it would be in vain, *Pauci enim invitati discunt.*

'Tis

'Tis true that Glorified bodies have no need of inheritance temporal for their maintenance and nourishment; but for their mansion and habitation they have need of a place of abode. The Creatures upon earth were not all made, no not the most of them, for mans eating and drinking; but for his glorifying the Wisdom, Goodness and Power of his Creator in the contemplation of them. Such a use is not unbefitting the Sons of the Resurrection. And what use should many of them have had but this, if Man had continued in the Integrity of his first Creation? Like scruples will arise in a mans mind concerning the State of Beatitude in the heavenly mansions; as, What should a glorified Soul do there with a Body and bodily Senses? What Objects are there to entertain them? Some body, and, if I am not much deceived, our Mr. Perkins, somewhere in his Works (I had thought in his *Aurea Armilla*, but now cannot find it in the English, nor have I the Latin Copy) moving a question, To what use the Renovated Earth after the Last Judgment should serve; answers, For the solace of the glorified Saints, who should sometimes live in Heaven and sometimes on Earth; alledging for this conceit that in *Apocal. 5. 10. Thou hast made us unto our God Kings and Priests, and we shall reign on earth.* Were it not more agreeable to Reason to affirm, That, seeing Man consists of two parts, a Body and a Soul, each shall have his preeminence in order, in respect of the Place of Beatitude; first the Body on Earth, then the Soul in Heaven; Earth seeming more suitable for the entertainment of the one, and Heaven for the other, yet so as both of them shall be for ever undivided, as in being, so in bliss and fruition of God? The creature hath been ever since the Fall of Man subject to Vanity and the bondage of corruption; that which was made at first to glorify its Creator under the dominion of Man, being abused to sin, and made the instrument to dishonour him that made it. Under which bondage (to which it is unwillingly subject) it even groaneth and travelleth in pain, expecting one day to be delivered therefrom into the glorious liberty of the children of God. Shall there never then be a Time in which the Creature shall serve and be used to the end for which it was first made, namely, to serve to set forth the Wisdom, Power and Goodness of its Maker, and that too under the dominion of Man, in such a degree and manner as hath never yet been, nor is easy by us yet to be conceived? I say again, The Creature may serve Man for a more noble and divine use than for eating and drinking, though I am not able to comprehend and decipher it. Think what the use of so many Creatures should have been to Man in Paradise, when as yet there was no Commission given to eat flesh, nor had Man need of clothing. Should not Man then first have enjoy'd his happiness in Paradise and on Earth, and after a time have been translated into Heaven? Shall not the Soul come down to receive its Body on Earth? If so, what absurdity is it, that it may stay a while with it \* here, and entertain it self together with it in that beginning of Felicity which the Instauration of the Creature may afford them?

Rom. 8.

\* For how should a man interpret that Parable, Luke 19. 11. and so forward, with satisfaction, and other like passages? as *Matth. 19. 28. Heb. 11. 8.* &c. and that a little before quoted *Apocal. 5. 10.* And how little footing will be found in the Old Test. of the Life to come, unless we go this way to work?

\* *Apocal. 10. 2 Thess. 1. 10.*

There are many Tenets among the Fathers and Schoolmen, Concerning the Day of Judgment and State of the Resurrection, which most men receive without question. Bring them together with that I represent unto the *Lydius lapis* of the Scripture, and try which of the two hath most easy footing therein.

S. Peter tells us, *Acts 3. 21.* of an *Ἀποκατάστασις πάντων* at the Second coming of Christ, foretold by the mouth of all the holy Prophets since the world began. Try whether you can shew any such thing in the Prophets, according to your manner of exposition.

S. John tells us of a \* *Mystery of God* to be yet finished which he had declared to his servants the Prophets. Try how well this will be found, according as some interpret them.

But I never meant to have gone thus deep, when I put pen to paper. Now therefore I end with my best respect, and prayers to Almighty God to make us capable of that Felicity he hath prepared for such as look for the Coming of the Lord Jesus, when he shall come to be glorified in his Saints, and to be admired in all them that believe. So I rest

Christ's Coll. April 18. 1635.

Yours to command,  
J. Mede.

In that passage of *Lactantius* you mention, you may please to observe how wrongfully the ancient *Chiliasists*, and *Lactantius* by name, are charged to hold. That the Saints which rise from the dead shall marry and get children; whereas he expressly affirms it of those only *qui erunt in corporibus vivi* when Christ cometh. Nor did any of



of the rest, I mean of the Fathers, *Justin, Irenæus, Melito, &c.* think otherwise. You may observe also that *Hierom* in so many passages (wherein he names the Fathers that were *Chiliasists*) doth never mention *Justin Martyr*, being afraid, it seems, of the Antiquity and Authority of the man.

N. B.

I conceive the measuring of the Temple in *Ezekiel* to have reference to the time of the *New Jerusalem*; but how to expound it I know not: And no marvel; for I have read some-body of our Writers affirming it was never yet understood by any man what it meant, nor could easily be divined.

## EPISTLE LII.

*This that follows is under the Author's own hand, and was enclosed (its likely) in some short Letter to Dr. Twisse. What the Letter contain'd appears not, it being not to be found among the MSS. But the Discourse contains some Testimonies concerning the Kingdom of Christ: The first taken out of the Form of Ecclesiastical Doctrine set forth by the First Council of Nice; The other taken out of a Catechism set forth in K. Edward the Sixth his Reign.*

## I.

THAT great Council of Nice called by *Constantine*, besides their Definition of Faith and Canons Ecclesiastical, set forth certain Διατυπώσεις Εκκλησιαστικάς, that is, *Forms of Ecclesiastical Doctrine*, according to which all Teachers in the Church were to frame their Discourse and direct their opinions. Some of these Διατυπώσεις or *Formula doctrine Ecclesiasticæ* are recorded by *Gelasius Cyzicenus* in his *Historia Actorum Concilii Niceni*. Amongst these there is this *Formula* for the Doctrine of the State of the Resurrection.

Μικρότερον δὲ κόσμον ἐγένετο διὰ τὴν πρὸ γένωσιν· πρὸ γένω γὰρ ὁ Θεὸς ὅτι ἀμαρτήσῃ ὁ ἄνθρωπος· διὰ τὸ καὶ νέος ἕρως καὶ καὶ νὴν γῆν προσδοκῶμεν, κατὰ τὰ ἱερὰ γεγραμματα, φαινομένης ἡμῖν τῆς ἐμφανείας καὶ βασιλείας τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καὶ παραλήφοιτα τότε, κατὰ φησι Δανιὴλ, τὴν βασιλείαν, &c. i. e. *Minutior* (i. *vilior* seu *imperfectior*) factus est *Mundus* propter præcognitionem: præviderat enim *Deus* peccaturum esse hominem. Idcirco novos cælos & novam terram expectamus, juxta Sacras literas, quando illuxerit Apparitio & Regnum magni Dei & Salvatoris nostri Jesu Christi: Et tunc (ut ait <sup>a</sup> Daniel) accipient Regnum Sancti Altissimi. Et erit terra pura, sancta, terra viventium & non mortuorum, (quam oculis fidei prævidens David, clamat, <sup>b</sup> Credo videre bona Domini in terra viventium) & terra mansuetorum & humilium. Beati enim (c inquit) mites, quoniam ipsi possidebunt terram: Et <sup>d</sup> Propheta, & calcabunt ipsam (ait pedes mansuetorum & humilium.

Simile quid habet *Irenæus* lib. 5. c. 36. lin. 6.

<sup>a</sup> cap. 7. 18.

<sup>b</sup> Psal. 27. 13.

<sup>c</sup> Matt. 5. 5. <sup>d</sup> Esai. 26. 6.

1. Judge by this (notwithstanding 50 years opposition) how powerful the *Chiliastical* party yet was at the time of that Council. By some of whom if this *Formula* were not framed and composed, yet was it thus moderated as you see, that both parties might accept it, *salvâ cuique interpretatione suâ*, as being delivered in the Terms and Language of Scripture.

2. Judge secondly, whether in my Explication of the *Millennium* I have not kept within the compass of this Διατύπωσις, and not swerved one jot therefrom.

## II.

What do you think the Author of the *Catechism* set forth in *K. Edward's* time (and by him authorized 20. May in the last year of his reign) meant, when he explicates the two first Petitions of the Lord's Prayer in this manner? The Dialogue is between *Magister* and *Auditor*.

Sanctificetur Nomen tuum.

M. *Quomodo hoc fit?*

A. *Dicam: Tum demum hoc fit, cum omiſſis illis omnibus qui nomen Deorum sortiuntur,*

untur, sive in cælo, sive in terra, sive in templis variis figuris & imaginibus adorentur, solum hunc nostrum Patrem agnoscamus, & precemur verum Deum & filium ejus Jesum Christum quem ipse misit, & eum solum cum vita integritate & innocentia, puris & infucatis precibus sollicitemus.

M. *Rectè quidem dixisti. Perge quæso.*

A. *Secundo loco petimus, ut Adveniat Regnum ejus: Adhuc enim non videmus res omnes Christo esse subjectas: non videmus ut lapis de monte abscissus sit sine opere humano, qui contrivit & in nihilum redegit Statuam descriptam à Daniele: ut petra sola, qui est Christus, occupet & obtineat totius mundi imperium à Patre concessum. Adhuc non est occisus Antichristus: quò fit ut nos desideremus & precemur, ut id tandem aliquando contingat & impleatur; utque solus Christus regnet cum suis Sanctis, secundum divinas promissiones; \* utque vivat & dominetur in mundo, juxta Sancti Evangelii decreta, non autem juxta traditiones & leges hominum & voluntatem Tyrannorum mundi.*

\* Mark this last, I beseech you whether he could mean it otherwise than on earth.

M. *Faxit Deus, ut Regnum ejus adveniat quàm citissimè.*

I have the Book by me, and have had long. But I suppose it is known but to a few. In Foxe's Martyrologie you shall find in the examination of Master Philpot, that the Bishops, when they came, brought the Catechism with them; but what special relation it had to him, I know not, nor is ought there mentioned about it.

The Kings Letters before it begin thus.

*Cum brevis & explicata Catechismi ratio, à pio quodam & erudito viro conscripta, nobis ad cognoscendum offerretur; ejus pertractationem & diligentem inquisitionem quibusdam Episcopis & aliis eruditis commisimus, &c.*

J. M.

### EPISTLE LIII.

Dr. Twisse's Sixth Letter to Mr. Mede, desiring him to perfect his Comment upon the *Apocalyps*, and to communicate what Notions he had concerning the Temple in *Ezekiel*, as also upon some obscure passages in *Dan. 11.*

S I R,

The Sixth (as also the seventh) Letter of Dr. Twisse's are not entirely to be found among the Mss. but only some pieces of them: there was in the first Edition some confusion in the printing of them.

\* Dan. 11. 45.

\* Verf. 44.

— **Y**our love and your worth makes me zealous of your name, and so shall I ever be. And I willingly profess I never expected so rational Discourses in the explanation of passages so mysterious. We are commonly taken with pretty fictions and imaginations, the ground whereof when we come to examine, we find no solidity to fasten on. O that my desires were worthy to be considered by you, that you would be pleased in your private studies to go on to perfect that you have begun upon the Revelation! To my thinking, by considering your Specimina thereon, the three next Chapters, viz. 15, 16, 17. would be soon perfected. The touch you give me about repairing of the Temple in Ezekiel doth exceedingly content me, though I am perswaded you have some Notions, general at least, concerning many passages therein-----In the eleventh of Daniel, that which you apply unto the Turk, I had thought belonged to Antichrist: and the \* last verse, of planting his Tabernacles between the seas, seems to me fairly to set forth Rome and the Throne of the Beast therein. And as touching the \* tidings from the East and North, that troublesome body, if it be the Turk that is troubled, have you not some propension to apply it to the Jews, after their conversion to Christ? Thus I make that saying good, *Garrat amor & benevolentia*, and one thing more, a desire to sound you-----

W. T.

EPISTLE



EPISTLE LIV.

*Mr. Mede's Answer to Dr. Twisse's Sixth Letter, containing some Testimonies touching Regnum Christi and the New Jerusalem, out of Tertullian and K. Edward's Catechism; with some general hints concerning Ezekiel's Vision of the measuring of the Temple, and an Explication of Dan. 11. 44, 45.*

SIR,

I Am not unwilling to communicate unto you the most of my tiew, because, I perceive, you make some account of them. For in the Un. where I live, I know not a second man that understands any thing concerning such Mysteries, nor desires to be made acquainted with them. I speak not of the Mystery of the *Millennium* only, but of the Mystery of Iniquity. Concerning which I cannot but exceedingly admire how uncapable men (otherwise extraordinarily qualified with gifts, and well-affected too) are found to be-----Condemn me not therefore too much, if my edge be not so sharp in this way as you desire it should be. But let this pass. You shall receive herewith the \* *Prophecie of Tobie* in a paper by it self. And I will add in this two other. The one, the authority of *Tertullian* for the applying of *Ezekiel's Temple* to the *New Jerusalem*; the other, another passage yet out of *K. Edward's Catechism*, which I had not time to transcribe in my last.

\* which I desire you to send back, when you return my other papers.

*Tertullian. lib. 3. adversus Marcionem c. 24.*

*Nam & confitemur in Terra nobis Regnum repromissum, sed ante Cælum, sed alio statu; utpote post resurrectionem in Mille annos, in Civitate divini operis Hierusalem cælo delata? quam & Apostolus Matrem nostram sursum designat, & πολιτεία nostrum, id est, municipatum, in cælis esse pronuntians, alicui utique cælesti Civitati eam deputat. Hanc & Ezekiel novit, & Apostolus Joannes vidit-----Hanc dicimus excipiendis resurrectione Sanctis, & resovendis omnium bonorum, utique spiritualium, copiâ, in compensationem eorum quæ in seculo vel despeximus vel amisimus, à Deo prospectam. Siquidem & justum & Deo dignum, illic quoque exultare famulos ejus, ubi sunt afflicti in nomine ipsius. Hæc ratio Regni \* cælestis. Post cujus Mille annos, intra quam ætatem concluditur Sanctorum resurrectio, pro meritis maturius vel tardius resurgentium, tunc & mundi destructione & Judicii conflagratione commissâ, demutati in atomo in Angelicam substantiam (scilicet per illud incorruptelæ superindumentum) transferemur in cæleste Regnum-----*

N. B.

\* Sic vocat quod in terris futurum esset, utpote de cælo sive cælestis, vel in quo cælesti & Angeli à vivetur vitâ.

In this latter, for the time of the World's Conflagration and its destruction, *Tertullian* differs from the rest, I am sure from *Irenæus*; unless by *Judicii conflagratio* he means that of *Gog and Magog*, *Apoc. 20. 9.* But I think he doth \* not.

Ex Catechismo Edwardico,  
De Extremo Judicio.

\* Vide, n. de Spectaculis, c. 30.

*M. Finem mundi Scriptura sacra consummationem & perfectionem Regni ac Mysteriorum Christi, & Renovationem rerum omnium appellat. Sic loquitur Apostolus Petrus 2 Ep. cap. 3. Nos cælos novos & terram novam expectamus, juxta promissionem Dei, in quibus justitia inhabitat. Videtur autem rationi consentaneum, ut corruptio, mutabilitas & peccatum (quibus subicitur totus mundus) aliquando cessarent. Quâ verò tandem viâ aut quibus circumstantiarum rationibus ista fient, cupio abs te audire.*

*Aud. Dicam, ut possum, eodem apostolo teste: Cæli procellæ in morem transibunt, elementa æstuantia solventur, terræque & quæ in ea sunt opera exurentur. Quasi diceret, Mundus (uti in auro fieri videmus) totus igne repurgabitur, atque ad ultimam suam perfectionem reducetur, quem minor ille mundus, nimirum homo, imitatus, à corruptione itidem & mutatione liberabitur. Itaque hominis causâ (in cujus gratiam major hic mundus creabatur primum) renovatus tandem, faciem induet multò eum jucundior, tum pulchriorem.*

*M. Deinde autem quid superest?*

*Aud. Ultimum & generale Judicium. Veniet namque Christus, ad cujus vocem mortui omnes resurgent, & animâ & corpore integri, atque in throno Majestatis suæ resistentem*

*dentem videbit totus mundus : post excussione[m] autem conscientie cujusque, extrema sententia pronuntiabitur. Tunc temporis filii Dei perfecte possidebunt Regnum illud immortalitatis & eterne vite, quod illis preparatum fuit ante facta fundamenta mundi, & regnabunt cum Christo in aeternum. Impii vero qui non crediderunt abjicientur in ignem aeternum, destinatum diabolo & angelis ejus.*

I send you this passage, as I did the former, that you might admire with me what this Author meant; whether such expressions could fall from him by mere chance, or whether they argue not some further notion in this Mystery than was common and ordinary, though those to whom the review and approbation of the Book was committed were not capable to observe it.

CONCERNING Ezekiel's Vision of the measuring of the Temple I have no no Notions, either general or special, worth relation. Only I suspect some Mystery to be in the Numbers, as in the New Jerusalem in the Apocalyps I observe all the Numbers to be 12, or multiplied thereof, with reference, I suppose, to the 12 Apostles. But whether the Number of Ezekiel's measures should have reference, I cannot yet so well comprehend. I have been sometimes tampering that way, and methought they seemed to suit very well with the Name of God יהוה and אלה, the letters whereof are 3 in each, and the Numbers they signifie 1. 5. 6. 10. 30. For these are the Numbers or the Radices of the Numbers of nigh all Ezekiel's measures. Notwithstanding I give my self but little satisfaction in so Cabbalistical a conceit. Yet seeing the measures of the City in Ezekiel (*cap. ult. in fine*) are diverse from those of S. John in the Apocalyps; if the Cities be the same, the Numbers also must have some identity in a Mystery which they have not in the Letter; one fitted to the time of the Law, the other to the time of the Gospel. But he that can tell me how to unfold this Mystery, shall be my Master.

CONCERNING my application of the \* King of the South and the King of the North to the Saracen and Turk, who should plunder the Roman Empire in his latter end; 'tis not my conceit alone, but Mr. Brightman's upon that part of Daniel. And 'tis true, which you guess, that I incline to apply the King of the North's going forth (upon the tidings from the East and the North) in a fury to destroy, and to that purpose to plant the Tabernacles of his palace in the glorious mountain of Holiness, to the Jews return, and the expedition of Gog and Magog into the Holy land. For צבא and צבא, and therefore צבא קדש in this place, is constantly in this Book a description of the Holy land. See chap. 8. 9. and this chap. vers. 16, and 41. The tidings from the East and North may be that of the return of Judah and Israel from those quarters. For Judah was carried captive at the first into the East, and Israel by the Assyrian into the North, (namely in respect of the Holy land) and in those parts the greatest number of each are dispersed at this day. Of the reduction of Israel from the North, see the Prophecies Jer. 16. 14, 15. and chap. 23. 8. also chap. 31. 8.

Or if this tidings from the North may be some other thing, yet that from the East I may have some warrant to apply to the Jews return, from that of the Sixth Vial in the \* Apocalyps, where the waters of the great River Euphrates are dried up, to prepare the way of the Kings of the East.

If you can digest this application of the Kings of the South and North to the Saracen and Turk; I will then desire you to consider the notation of the Time when, which (saith the Holy Ghost, v. 40.) should come to pass בעת קץ at the time of the End, that is, of the וְעַתָּה אֵלֶיךָ of the Roman Kingdom; which what they are you will find in my Discourse upon 1 Tim. 4. And to this you may refer that Question of Daniel in the next chap. vers. 6. עַד מָתַי קֵץ הַפְּרָאוֹת How long shall this latter end of wonderful things be? which the Angel answers, For a time, times and a half; referring to his former Vision thereof chap. 7. 25. Of the same Latter times he asketh yet again, vers. 8. *incertus & mirabundus*, מַה אַחֲרֵית אֵלֶּה Lord! what are these וְעַתָּה אֵלֶיךָ; which our Translation turns but untowardly. And further than this I cannot go in Daniel. The next is all dark. But it may seem the Angel tells the Prophet in those last \* Numbers when and how long it should be before this Mystery of the וְעַתָּה אֵלֶיךָ should be understood. For so he intimates both vers. 4. Shut up the words, and seal the Book until the time of the End; and again vers. 9. The words are closed up and sealed till the time of the End-----and then, None of the wicked shall understand, but the wise shall understand, vers. 10. Now you know the Mystery of Antichrist, whereon the knowledge of these וְעַתָּה אֵלֶיךָ wholly depends, was not discovered till a good part of them were run out. What if those Numbers (vers. 11, 12.) point out that time, counting from the Prophanation of Epiphanes? But I

confess

ל י ה ו ה  
1. 5. 6. 10. 30.

\* Dan. 11. 44.  
45. explained.  
See the foregoing  
verses explained  
in Book  
III. p. 674.

\* ch. 16. 12.

\* Dan. 12. 11,  
12.



confess I know not here which way to take. This I intimate was an old Notion, which I can neither satisfy me in, nor yet meet with another better grounded.

Jo. Mede.

[At what time the Author wrote these lines, it seems he had not perfected his thoughts concerning the meaning of these Numbers and the Epocha thereof: but afterwards he wrote an elaborate Discourse expressing his last and more concocted thoughts concerning this Argument: which the Reader may find in Book III. page 717.

## EPISTLE LV.

Dr. Twisse's Seventh Letter to Mr. Mede, desiring to know his thoughts touching *Genuflexio versus Altare*.

Worthy Sir, and my dear Friend,

These are only to give you to understand that your Packet is arrived safely in my hands; your Letters, your Manuscripts, two larger upon 1 Tim. 4. and the other of ὁμοῦ καὶ ἑνός, and a third less. Time will not serve me to express the content I take in them; the satisfaction you give me in your Letters. I am taken with the meditation of the slavery of the Creature, ever since the Fall of Adam in bondage to them that are slaves to sin; and what that bespeaks of better times both for the Creature and for us: the passages of the Form of Doctrine prescribed by the Council of Nice; the Catechism in K. Edward's days; and the rest. And like enough the land of Canaan shall have preeminence above all the rest, when it comes to be the Throne of Christ's Kingdome, like as it was the glory of all Lands when the children of Israel were brought to inherit it.

Your Doctrine of Demons (whereof I have tasted, even to the Answer of the second Objection, Why invocation of Saints should be made choice of to set out Antichrist thereby, as a principal Character of him,) doth so affect me, that withal considering these degenerate times, I could heartily wish you would give way to the printing of it. You know what Spalatensis mentioneth of one of his Prebends, that should profess, if he were sure Angels heard him, he would use that Collect, Angele Dei, qui custos es mei, &c. And who it is that taketh it upon him to have been the man meant, and justifies it. When I read your Discourse of that, Thou shalt have no other Gods before my face, it makes me willing to know what you think of *Genuflexio versus Altare*, which now grows ripe, and begins to challenge subscription thereto as licita; like as genuflexio at the name of Jesus, as pia ceremonia; and where we shall end I know not. I cannot but take notice, as you wish me, of the vile depravation of the opinion of the Ancients concerning Millennium. For all these I cannot sufficiently give you thanks, and must study how to express my thankfulness. Mr. S. is a man of very good parts, but withal I doubt he hath his vanities as well as other men; for I cannot believe but that Dr. L. related unto me the truth of what he heard-----

The beginning of the week hath been a very busie time with me, and I must make haste, desiring you may understand with the first the safe landing of your precious commodities----- I nothing doubt but the Lord will perfect the good work he hath begun in you and by you; to whose gracious direction I commend all your ways, and shall ever rest

Tours in all due respects  
infinitely obliged,

Newbury, May 5.

1635.

Will. Twisse:

## EPISTLE LVI.

*Mr. Mede's Answer to Dr. Twisse's Question about Genuflexio versus Altare. His freedom from self-ends in this and all other his opinions.*

SIR,

\* Upon that Text, *Sanctuarium meum reueremini*, Levit. 19.30. See Book II. p. 358.

FOR your question about *Genuflexio* or *Adoratio versus Altare*, I was in some pause whether to answer to it, or to pass it by in silence. I confess I have not been unacquainted with speculations in things of this nature: they were my eldest thoughts and studies, full twenty years ago, and the argument of my \* *Concio ad Clerum* when I commenced Batchelor of Divinity, and before I was any proficient in the Apocalyps. And it may be I have had so many Notions that way as would have made another man a Dean or a Prebend or something else ere this. But the point of the *Pope's being Antichrist*, as a dead fly, marred the savour of that ointment. And besides I am no Practitioner nor active, but a Speculator only: But I am afraid there are others as much in fault, which practise before they know. I suppose you have heard something this way, and thence took occasion to move this Question to me; which is the reason I have told you this long tale by way of Preface, lest you might think I had (as some men use to do) made the bent of the Times the rule of my opinions. But if I did so, I should quickly renounce my Tenet of the Apocalyptical Beast, which I know few men here so hardy with us as to profess they believe, yea or would fain do. But alas that I am so ill advised I cannot do with all! And I thank God I never made any thing hitherto the caster of my resolutions but Reason and Evidence, on what side soever the advantage or disadvantage fell. Besides it fell out happily that the Times, when my thoughts were exercised in those Speculations I spake of, were times of better awe than now they are; which preserved me from that immoderation which I see divers now run into, whether out of ignorance or some other distemper I cannot tell. *Hæc omnia dixi in antecessum*: now I will answer your Question briefly.

1. We must distinguish between *Imago*, and *Locus* or *signum presentie*. To pray or worship toward the First, with respect thereto, is Idolatry; but not toward the Second.

2. The *Israelites* in the Wilderness bowed and worshipped the Lord toward the Cloud wherein he manifested his presence; in the Temple toward the Ark and the most Holy place as *Solium Dei*. When they were absent from it (though in a strange Country) yet they turned themselves and spread out their hands toward it when they prayed, as *Daniel* in *Babel*. Ergo, to worship toward *Locum presentie* is no Idolatry: or, if it were, we should commit it as often as we lift up our hands and eyes to Heaven in our prayers, as to the place of God's special Presence: Yet our Saviour taught us to say, *Pater noster, qui es in cælis*, and to look that way when we prayed.

3. The reason of this difference between *Imago*, and *signum* or *Locus presentie*, in the point of Divine worship is this; 'Tis one thing *adhibere creaturam in cultu Dei per modum Objecti*, another *per modum circumstantie Loci aut Sitûs*, or as *Instrumentum*. The First is Idolatry, for God is a jealous God, and cannot endure that the worship we give to him should look towards any thing as an *Object* but Himself. But unless the Second be lawful, we must not look toward any created thing when we pray, not to Heaven, nor turn our selves towards the Table where God's blessings are when we say Grace, or the like; not lawful to invoke God in his Temple, not lawful to pray unto him with a Book, not use the Communion-Table as a place to give praise and thanks unto his Name. In all which *Res creata adhibetur tantum* either as *Circumstantia cultûs*, ubi & quo-versus, or as *Instrumentum quo utimur ad invocandum*, (as a Prayer-Book) but not as *Objectum cultûs*. But an *Image*, in the nature of the thing, if it be used in Divine worship as an *Image*, cannot but be used as an *Object*, that is as a Representation of the thing worshipped. For to look to a thing as it is the Representation of the *Object* whereto we address our Prayers and Services, what is it else but to make it *Objectum mediatum & relativum*? I must desire you to supply my meaning where my expression is defective. I should do better *coram*; by pen 'tis tedious to me.

4. Now



4. Now the ἱερὰ Τεῖπεζα or *Altar* (for they are but Synonyma's, as I take it) was ever in our Christian Oratories accounted as *solium Christi*, as being the place where the Mysteries of his Body and Bloud (the Rites of the New Covenant) are exhibited unto us.

5. All the Prayers and Devotions of the Church were there offered unto God, and no where else, for many hundred years, and still are in all the Churches of the Orient, and in the Latin Church their Mattins and Even-song, if of later ages not at it, yet always near and toward it. *Desks* for reading Prayers is a new device since the Reformation, never in the Church before. Whatsoever was spoken to God, was spoken at the *Altar* or towards it; whatsoever to the people, out of the *Amboor* Pulpit and towards them, as Readings, Sermons. *Tertul. Exhort. Castit. c. 10. Si spiritus apud se reus sit & conscientia erubescit, quomodo audebit orationem dicere ad Altare?* An *Altar* is nothing else but a Table to call upon God at; whence the Scripture relates so often of *Abram* and *Isaac*, that they built *Altars* where they came, and there called upon the name of the Lord.

So yet among  
the Lutherans.

6. If it be lawful to invoke and call upon God at and toward the *Altar* as *solium presentie*; 'tis as lawful to worship him toward it. The specification of Christian worship is to adore and invoke the Father through *Jesus* Christ crucified: why should it not then be comely, when we address our selves unto him, to look toward the place where his Passion is commemorated and the Rites thereof exhibited? 'Tis but to represent that by our posture which otherwise we express by our tongue, when we say, *Through Jesus Christ our Lord.*

7. 'Tis the fashion of all Nations and Religions (and ever was) to use some Reverential gesture when they enter into God's House. Our Saviour, when he sends forth his disciples to preach the Gospel, *Matt. 10. faith, εἰσερχόμενοι εἰς τὴν οἰκίαν ἀσπάζεσθε αὐτήν, when ye enter into an House salute the same, i. e. (as S. Luke relates it, and the Vulgar and some other Copies have in this of *Matth.*) say, εἰρήνη τῷ οἴκῳ τούτῳ. Agreeable whereto is that Custome now almost only retained amongst a few of the Vulgar to say, when they come into an House, *God be here.* Why should not some such Rite be comely, when we come into the House of God?*

I am sorry now that I entered at all into this discourse, for I see so many things requisite yet for the understanding thereof, (as of the Nature of Temples and their Holiness, of the Christian Sacrifice so much decantated in the ancient Church, of the Lawfulness of Rites ordained by men, and the like) that it would require a Volume to give satisfaction herein. But you desired but to know what I thought of *Genusflexio versùs Altare*, and I think I have told you; and you see hereby what a mungrel I am. I know not how you will like it, I know how full of prejudice in these Things most of our Divines are. But I am verily perswaded that the Notions of Antiquity hereabout are so far from being followed, that they are quite forgotten and unknown.

I will neither trouble you nor my self any longer, but commend you to the Divine protection, and so I rest

Your loving Friend,

*Joseph Mede.*

*Christ's Coll. May 13.*

1 6 3 5.

## EPISTLE LVII.

Dr. Twisse's Eighth Letter to Mr. Mede, containing his thankful acknowledgments of Mr. Mede's singular goodness in communicating his Papers, and his high esteem of them, particularly of his Notions upon διδασκαλίας δαιμονίων, &c. as also his Observations upon Mr. Mede's foregoing Letter, what he approved therein, and what he excepted against.

Good Mr. Mede, and my thrice worthy and dear Friend,

\* See this in page 579.

I Have at length return'd your Manuscripts; both the first and latter concerning διδασκαλίας δαιμονίων, and the smaller one containing two Discourses and the \* Prophetia Tobiae expounded in the belly thereof. I am heartily sorry to hear your Labours upon the Revelation, published for the common good, and opening such Mysteries unto the world: have put your self to so much expence, and found so little reward in the world: I protest I cannot think of it without disdain-----I have not spared to profess my indignation thereupon before some good friends of quality, and shall be ready to do as much upon every occasion. But your Reward shall be the greater in Heaven.

My motion was not to put you to any expence or care about the business I wrote of: I nothing doubt but order shall be taken to have it done otherwise, if you would but give way. But I would not in the least respect abuse your kindness, which I account precious as a jewel by doing ought that might occasion any distaste in your self upon any proceedings of mine, or others whereunto I should give any occasion.

Sir, I cannot sufficiently express my obligation unto your self for your singleness in communicating such precious commodities. For διδασκαλίας δαιμονίων, and the construction of it which you make, I am clearly of your mind; and that Genitivus materiae is nothing strange, were there no other incongruity of construction in the Text thereby avoided, which yet there is, and that a foul one. The truth is, the phrase is unquestionably usual, expressed of Things; but being expressed of Persons, we being apt to understand it of Genitivus Efficientis, that use makes the other way seem strange, as I found in Dr. S. Ent so much the more it became the Holy Ghost to express the Mystery of Iniquity in a covert manner; not easily and at first sight to be discovered but in good time, by serious intention and consideration of all circumstances, when the Lord thought it most seasonable to bring it to light. And blessed be God that he hath brought it to light, and that my self have lived to see such Mysteries of iniquity brought to light, and made good by evidence of Scripture, and that πρῶτος testifying so much; and that with such evidence, that I know not where to parallel it with the like, all things considered.

Herein you have satisfied me already, as anon I observe.

Long agoe I have entertained an opinion that you are as exact in the right understanding of Daniel Mysteries as of those in the Revelation. I saw a touch you gave, in a Letter to Dr. Meddus, of the years mentioned in Daniel 12. by way of passing your judgment on some parts of Alstedius his Chronologie: I would you would be pleased to impart unto me what you think of the beginning of those times mentioned in Daniel 12. 11, 12. and what remarkable things fell out at the end of each; the rather because I am promised some notions of Mr. G. your friend thereabouts. I doubt not but you conceive two seasons of the Abomination of desolation, one before our Saviour's coming in the flesh, by Antiochus Epiphanes; another which our Saviour himself points unto, as to be made by the Romans, which yet Baronius saith cannot be meant of that by Titus when he took Jerusalem, because at that time it was too late to be warned of flying thereupon and shifting for themselves.

\* See Book I. Discourse 9.  
\* See Book I. Discourse 14.

Your Chappel-Exercises, 1. that of Psal. 8. \* of quelling the enemy and the avenger, 2. the other of \* Zipporah's speech, (which I would not for any good you had divided, and kept from me) not only my self but divers others, as Mr. W. of Dorchester and Mr. T. of Salisbury, and others, all of us have been exceedingly taken with them. And it raiseth in me suspicions that you have many conceptions of the like nature, for the clearing of divers



divers passages of Holy Scripture, and vindicating them from vulgar and erroneous interpretations; and inflames me with a desire to be partaker of them. I read to them somewhat also of your Mahuzzims, which not only ravished them, but wrung from them a protestation that none but your self could have found that out. But modestie pacifies my importunity, and forbids me to urge you too far, having so extraordinary experience of your freeness this way. All which I have returned with my best care; so I trust they shall arrive safely in your hands.

And now taking your last Letter into my hands, I find how by occasion of tidings from the East and from the North you fall upon this very place of Dan. 12. 11, 12. which you acknowledge to be obscure and dark; yet such light as you meet with you are pleased to communicate, wherein I rest satisfied for the present, and would not have you trouble your self any more for me thereabouts. I have found some working upon Julian's days, when all hope of re-edifying the Temple was taken away; but I find no colour of any Abomination of Desolation committed there, but rather Abomination of Restoration: yet from thence they think may be reckoned a determining of the daily sacrifice. But all along you carry me with you, and where you make a stand, there I make a stand. I pitie (I profess) your neighbours in Cambridge, that make so little use of your labours in searching those precious Mysteries, especially when our selves are fallen upon the latter end of the accomplishment of them.

In answer to my Question, I am glad your resolution was not to pass it over in silence, and that you open your self in such manner. Whereas you conceive I may perhaps have heard something that way you touch upon; truly I never did, but somewhat I have heard another way, which hath made me recount my own fortunes in resemblance unto yours: For sometimes I have been censured for a Puritan, sometimes for a good fellow: My preaching as in opposition to Popery was opportune to undergo the one censure before persons Popishly affected; and my free conversation in the enjoying of my friends (yet I thank God without all scandal) hath exposed me to the other, and that from the same mouths, not judging indifferently, but upon particular, and those unjust, distasts practising to disgrace me. I see your fortunes have not been much unlike; I trust we shall love mutually so much the more.

1. I willingly subscribe to the difference you put between Imago, and Locus or Signum praesentiae.

2. Both your Rule and Instances of worshipping towards Locum praesentiae I approve.

3. The reason of the difference mentioned between the use of a Creature per modum Objecti in Divine worship, and the use of a Creature per modum Circumstantiae, of Place, Posture or Instrument, I find likewise no cause to dislike; the Lord having prescribed the one, not the other, but expressly forbidden it.

4. That *ἱεὺς Τεραπεζα* or Altar was ever in Christian Oratories accounted as Solium Christi, I profess ingeniously it is a new thing unto me, and most willingly do I communicate unto you my thoughts that have had their course hereupon. That the Sanctuary at first, and Temple afterwards, might well be accounted Solium Dei, I see this ground; because the Sanctuary at first was made by God's appointment, that he might dwell among them; and so the Temple afterwards, and chiefly the Ark there, the Lord being said to dwell between the Cherubins. Now I find not the like ground for the Table of the Lord to be so called. 2. If so, then the Table, where and when these Rites of the New Covenant were first instituted, was to be so accounted as much as any; and that as well in reference to the participation of the Paschal Lamb that went before, as of the Bread and Wine which followed after. 3. And so it seems the Table whereon the Jews did eat the Paschal Lamb was to be so accounted. 4. And why not the Altar for the Burnt-offering also? 5. And are not the Mysteries of Christ's Death, yea and Resurrection too, represented in Baptism, as Prudentius calls it Fontis ara, as Mr. S. observes?

Yet I doubt not of Christ's presence there to the faithful receiver; so he is to every faithful hearer of the Word, and faithful petitioner; God being a Sanctuary unto us in all places wheresoever we come, and accordingly Solium praesentiae ejus & Christi in every place to be found. But as Sacraments are not Sacraments any longer than in the use of them; of the same condition to my thinking for the present should the Lord's Table be conceived. Like as we heard not long since D. B. should preach that Temples were holy only in respect of the holy use of them; and it was thought he should be called in question for it, but he was not. I confess I am no more versed in things of this nature than as some occasional opportunity doth set my thoughts on work. But fearing degenerate times coming on upon us and Superstition to encrease, we may well be the more wary. And we find by experience that albeit when any is urged thereunto, sometimes it is carried only in the

style of Genuflexio versus altare; yet in common speech most call it Bowing to the Altar. And a Jesuite sometimes meeting with a Friend of mine (an intelligent Gentleman) at Antwerp, and offering him the kindness of having him to the great Church. after he had shewed him other things, bringing him up to the high Altar, he pulled out the Pyx from behind the Arras, and shewed it him, saying, This is the reason why we bow to the Altar, otherwise (saith he) it were Idolatry.

Artic. 3. Sect.  
26. *Hosin. de*  
*Origine Alta-*  
*rium.*

5. As for the Prayers and Devotions of the Church there offered unto God, I find nothing amiss therein, if the place be so ordered that it be convenient for the Congregation assembled to hear, as it is fit they should. And I find it alledged out of Jewel against Harding, *Altaria apud veteres non semper & ubique in extrema Templorum parte, quam vulgò Chorum vocamus, sed in medio posita fuisse, and divers Testimonies of Antiquity alledged for proof thereof.* And therefore that all things may be done to edification, I find it nothing strange that in the Reformation our Fathers in the Church of England, as well as in other Churches, have altered that course, when they found how miserably the Service of God was deformed, Superstition from ancient times first creeping in, and afterwards increasing more and more; and no great matter where Latin Service was performed, when the people understood it not.

6. I make no question but it is lawful to invoke and call upon God at or towards the Altar. But why the Lord's Table, where the Sacrament of the Lord's Supper is administred, should be called *Solium præsentia* more than the Font where Baptism is administred, or the Pulpit where God speaks unto us, I do not yet find sufficient reason to satisfy me. Yet I have heard that one who much furthereth these courses should give us a reason thereof, that *Hoc est Corpus meum* is more with him than *Hoc est Verbum meum*. And to my thinking the Table of the Paschal Lamb might as well be called *Solium præsentia* as the Lord's Table with us.

7. As for the fashion of all Nations and Religions to use some Reverential gestures when they enter into God's House; this openeth a way to a new consideration and inquisition, as Whether Bodily Gesture alone be fit to be urged or practised in entring into God's House; the outward adoration without the inward; the one without the other, being no better than Hypocrisy. Yet these days are full of Formality.

Lastly, Things lawful in themselves become unlawful by accident; as when they are superstitiously practised, though not by our selves, yet by concurring in the same act, we may scandalize by countenancing the Superstition of others.

Thus have I taken liberty to communicate my thoughts unto you, to be censured by you as you think good; my self but upon the present observation of times taking into consideration. And I willingly profess I fear Superstition hereby will creep on in a conceit as if God were better served by worshipping him towards the Altar than otherwise: the contrary whereunto were it publicly professed, I should be the less solicited with such fears. Yet am I nothing sorry, but very glad, that you have entered thus far into this discourse, and for the Notions here mentioned, whereupon I shall willingly confer with other Divines.

For your judgment concerning Ezekiel's Vision so freely communicated, I heartily thank you: That I have your acknowledgment of the obscurity thereof, gives me much content; yet withal your adventures thereupon, which you are pleased to impart, they are as sparks of light unto me shining in a dark place. Your candour throughout works me to think the better of any opinion which you embrace. I profess unto you, you make me more and more happy in all your Speculations. I shall heartily beg at the Throne of grace for God's blessing upon your studies, and that he will be pleased to enlighten you more and more for the opening of these heavenly Mysteries, to the comfort of God's Church in these uncomfortable days. Hereupon comes to my remembrance what I had almost forgotten, though I purposed to mention it with the first. I was not long since resolved to write unto you, to inquire whether the K. of S. proceedings in Germany might not be the accomplishment of the Fourth Vial, and that in these times we are in a preparation to the Fifth, by the slaughtering of the Witnesses, according to that Exposition which you give thereof — sr. N. R. told me moreover that your opinion was, that it should be very Universal — The Lord keep you and bless you. I shall ever remain

Newbury, June 1.

1635.

Your faithful and respectful  
true friend much obliged,

Will. Twisse.

EPISTLE



## EPISTLE LVIII.

*Mr. Mede's Answer to Dr. Twisse's Eighth Letter, further explaining himself concerning Holiness of Churches, Altars or Sacred Tables, God's Throne or Place of presence therein, &c. With a Caveat to the Reformed Churches.*

SIR,

Concerning the accomplishment of the Fourth Vial, I shall be then better able to judge, when I see what will be the conclusion of these great Commotions now on foot. If they settle so, as thereby some prop shall be taken away which now upholdeth the Beast, or any further way opened to his downfall than yet hath been, then I shall think it is accomplished; otherwise not. For every Vial must be a degree of the Beast's ruine. *Ergo id quo non labefactatur status Bestiæ, Phialæ complementum non erit.* Let us expect what this new shock to be given to the H. of A. will come to. If they be once heaved out of the Imperial Throne, or their succession interrupted, I shall believe it is done. Their fall, whensoever it happens, will in all likelihood so shake the Beast, as will drive him into a \* *Καύμα* or burning-Fever; the raging Symptomes whereof such as stand in his way are like to feel.

\* So Hippocrates sometimes calls a burning-Fever, as also πυρ, otherwise called Καίσιον. Vid. Apoca. 16. 8. 9.

For the other points, of the Holiness of Churches, of Altars or Sacred Tables, of the reverent accommodation in the one at or toward the other; the paths unto them by reason of infrequency and unaccustomedness are so full of checks and impediments, as makes all collation by pen over-tedious and troublesome. For nothing almost can be presupposed by way of *Postulatum*, but will be questioned. In a discourse ore *tenuis* I could rid my way a great deal better, with much more speed and ease. But in so much *Pen-work* as this Argument would require, I am not willing to engage my self; and perhaps 'twould not be *opera-pretium*. Nevertheless that you might know there is something to be said by way of Answer to your Exceptions, and to give you occasion of further meditation in these things, I thought not good to wave it altogether, till I had let you see a little further into my thoughts and speculations this way before I shut the window. Thus therefore I express them, not following the order of your Letter, but as my mind prompts me.

## 1. Concerning Holiness of Churches.

THERE is a Threefold Holiness to be found in Scripture, or, if you will, the word Holiness is there used in a Threefold Notion, which I would distinguish thus.

1. Essential Holiness; 2. Holiness of Integrity; and 3. Relative Holiness.

1. Essential Holiness is that whereof God is called Holy; as *Sanctus Israelis*, i. e. *Israelis Deus*, juxta illud 1 Sam. 2. 2. *Non est sanctus sicut Dominus, neque enim est alius præter te, & non est Deus [צור] sicut Deus noster*: For this Holiness is God himself, his Essence, his Divine Majesty, whence all other Holiness is derived, not any inherent Attribute differing from him, as in created subjects.

This was printed at the end of the Remains upon the Apocalypsis, but wanted both the beginning and the latter part of this Letter.

2. Holiness of Integrity is that which the Greeks call *ὁσιότης*, the Latines *sanctimonia*, and may be described, *A State of Righteousness or of pureness and cleanness from sin*. This is that Holiness whereof the Apostle speaks Heb. 12. *Without Holiness no man shall see God*; and whereof we call such as fear God and eschew evil, *Holy men*. Of this kind of Holiness nothing is capable but reasonable Creatures, *Angels* and *Men*.

3. But there is a third kind of Holiness, *Relative Holiness*, being nothing but a state of Relation of peculiarity to God-ward, either in respect of *Presence*, or *Propriety* and *Dominion*. 1. Of *Presence*, when God is peculiarly and in a special manner present; as when he appeared to *Moses* in the flaming bush, *Exod. 3. 5. Exue calceamenta tua de pedibus tuis; locus enim in quo stas terra sancta est*. 2. Of *Propriety*, when a thing being dedicated or consecrated to the Divine Majesty, the propriety thereof becomes so his, as it is no longer ours: For thus to be God's, is to be his in a peculiar manner, and not as other things are: For otherwise it is true, *The whole Earth is the Lord's and the fulness thereof, the world and those that dwell therein*. Of this Holiness any thing is capable that is capable of peculiar Relation unto God; *Persons, Places, Times* and

Whence Luke 2. 23. for that in the Law, Whatsoever openeth the Womb is mint, is quoted, Every Male that openeth the Womb shall be called Holy unto the Lord.

Things;

Things; and is that which the Greek properly calls ἱερόν, the Latine *Sacrum*: whence we say, *Loca sacra, Tempora sacra, Persona sacra, Res sacra*. *Loca sacra*, as the place above-said, where God communicated himself to *Moses*, as *Temples* and *Churches*; in which (N. B.) both these relations concur, both of *Divine Presence* and *Divine Propriety*: (for it is both God's House, as being dedicated to his Name; and the place also where God is wont to be present with the Sons of men in his Word and Sacraments.) *Tempora sacra*, as the *Lord's Day* and other holy and Festival times. *Persona sacra*, as our Priests and Clergy. *Res sacra*, any thing besides these which we offer and dedicate unto God. If any shall except that in the *Old Testament* indeed this Holiness had place, but in the *New* there is no such thing; I would encounter him thus: If any place under the Gospel may be more peculiarly the place of Divine Presence than every place; if any thing under the Gospel may be more peculiarly God's than every thing; Then hath this kind of Holiness place in the *New Testament* as well as in the *Old*: *sed verum prius, Ergo*.

By this you may judge what I think of D. B. his assertion, *That Temples were holy only in the holy use of them*. If his meaning be, they are holy no longer than during such use; would he say that *Ministers* are sacred Persons only whilst they are officiating in preaching, praying and celebrating the Sacraments, and at other times nothing differing from *Lay-men*? would he say that the *Lord's Day* is Holy only for the time that Divine Service continues, and no longer? *Par enim est ratio*. I confess I heard one not long since preach so in our *S. Mary's Pulpit*, you may guess to what end. But he was not aware that by this assertion he blew up the foundation of his own Tenet, concerning the reverence due to Churches and Altars. *Eadem enim est ratio Loci & Temporis sacri; quia utrumque sanctum est, neutrum prophanandum, sed omnino sanctè habendum est, i. e. prout convenit sanctitati*. But it is ordinary with men who make passion and *studium partium* the rule of their Judgments, thus to cut the throats of their own principles.

Here therefore I would desire you to consider and weigh this Proposition, That a Place may be said to be Holy in respect of relation to Divine Presence, not only where God is in such peculiar manner actually present, but where he is wont to be, yea or had wont to be, (therefore *Daniel* prayed toward *Jerusalem*, *etiam cum jam dirutum & concrematum jaceret Templum, neque Arca fœderis amplius ibi exstaret*) yea even there where he hath once been in some illustrious and extraordinary manner. Witness *Mount Tabor*, which only for the glorious Transfiguration of Christ thereon (having never had any other Divine relation) is by *S. Peter*, 2 Epist. 1. 18. termed the *Holy Mount*: *This voice* (saith he) *which came from Heaven, we heard when we were with him ἐν τῷ ὄρει τῷ ἁγίῳ*. Be it so, that Sacraments are no longer Sacraments than in the use of them; yet are they Holy as long as they are for that use.

2. Whether ἡ ἁγία τραπέζα may be rightly called *Solium Christi*.

I expected no scruple at that speech: For if the Holy Table be *sedes corporis & sanguinis Christi*, why not *solium Christi*? what is *solium* but *Sedes*, nempe *Regia*? And is not the Body of Christ βασιλικὸν σῶμα; Hence Antiquity called the Holy Table Ἅγιον ἁγίων, and the place where it stood Ἀνάκτορον. The first, in that place you mention for Altars standing in the middle of the Quire. It is in a Panegyrick Oration made at the dedication of a sumptuous and magnificent Church built at *Tyre* in the days of *Constantine*, (recorded by *Euseb. Hist. Eccl. lib. 10. cap. 4. Editione Græco-lat. p. 282, 283.*) the structure and garnishing whereof the Panegyrist there at large describing, and amongst the rest the Seats erected in the Quire for the honour of the Clergy, he adds, καὶ τὸ ἅγιον ἁγίων θυσιαστήριον ἐν μέσῳ θεῖς, [and having placed the most Holy Altar in the midst] ὥς ἂν εἴη τοῖς πολλοῖς ἀβάτα, [that it might not be accessible to the multitude] τοῖς ἀπὸ ξύλου περιέφερατ' ἐ δὲ δίκλῳ, εἰς ἅκρον ἐν τέχνῃ λεπτοργίας ἐξ οὐκνημῶν, ὥς θαυμάσιον τοῖς ὀφθαλμοῖς παρέχειν ἢ θεῶν, [he compassed it about reticulati operis cancellis ex ligno fabricatis, aded ad summum solertis artificii elaboratis, ut mirabile intuentibus præbeat spectaculum.] That of Ἀνάκτορον, for the place where the Holy Table stood, is to be found in *Theod. Histor. Eccles. lib. 5. cap. 17.* in that famous story of *Theodosius* and *S. Ambrose*, where *Theodosius* after his absolution coming up into the Ἀνάκτορον, and there staying (after he had offered) to receive the holy Eucharist, (as he used to do at *Constantinople*, for this was at *Milane*) *S. Ambrose* admonisheth him to go out, ὅτι τὰ ἐνδον, ὡ βασιλεῦ, μόνον ἐστὶν ἱερεῦσι βατὰ τοῖς ἄλλοις ἀπασιν ἀδυνάτε ἔσται· ἰ. Quoniam interiora ista, ὁ Imperator, solis sunt sacerdotibus pervia; reliquis



*quis verò omnibus inaccessa, neque tangenda..* These two places I thought not unfit to cite, that it might appear how far the conceit of the Ancients and ours differ in this point.

3. *How in the New Testament God or Christ our Lord can be said to have his Throne or place of Presence in our Churches and Oratories, when they are not by Divine (as were the Tabernacle and the Temple in the Old Testament) but Humane appointment, and without any such Symbolum as the Ark there was.*

I answer : To erect or set apart a Place for Divine Worship and the exercise of the Rites of Religion is *juris nature*, and approved by God from the beginning. It began not with that Tabernacle or Temple made by God's special appointment to Moses. Abraham, Isaac and Jacob erected places of Divine Worship (wheresoever they came and pitched their Tents) without any special appointment from God, *tantum nimirum ex recepta consuetudine generis humani*. Noah built an Altar so soon as he came out of the Ark. Jacob vowed a Place for Divine Worship, by the name of God's House, where he would pay the Tithes of all that God should give him. Moses, *Exod.* 33. 7. (before the Ark and that glorious Tabernacle were yet made) pitched a Tabernacle for the same purpose without the Camp, whither every one that sought the Lord was to go, and called it *אהל מועד* the Tabernacle of meeting, viz. of meeting with God, not of Mens meeting together, as we mean when we turn it, *Tabernacle of the Congregation* : Of which perhaps more \* hereafter.

\* I must pass it by; but see *Exod.* 29. 42. & ch. 30. 36. *Num.* 17. 4. in which God himself gives *ratio nominis*, The Tabernacle of meeting where I will meet with thee. *¶ Vers.* 23. \* *Vers.* 24.

Now for the nature of these Places, we can no where learn it better than from that of the Lord to Moses, *Exod.* 20. immediately after he had pronounced the Decalogue from Mount Sinai, where premising that || *they should not make with him* (whom they had seen talking with them from Heaven) *Gods of silver and Gods of gold*, and that \* *they should make his Altar* (namely, whilst they were there in the Wilderness) *of earth, and sacrifice their sacrifices thereon*; he adds, *In all places where I record my Name, I will come unto thee, and will bless thee*. Here is contained the definition of the Place set apart for Divine Worship. 'Tis the Place where God records his Name, and communicates himself to men, to bless them, *Exod.* 20. 24. *בכל המקום אשר אוכיר את-שמי, בכל המקום אשר אכתוב את-שמי, יבא אלך וישבתי, וברכתי*. In every place where the Memorial I appoint of my Name shall be; or, In every place set apart for the Memorial of my name. The Memorial of

\* Note that the LXX perpetually render *אהל מועד* (the Tabernacle of meeting) *ἡ ἀσπίς*, the Tabernacle of the Testimony, as it is called in the N.T. and sometimes in the Old, viz. *אהל העדות*, as the Ark *ארון העדות*, wherein were the Tables which contained the Articles of the Covenant, and *Manna* which was the Bread of the Covenant.

God's Name is any token or symbol whereby he \* testifies his Covenant, and, as it were, commerceth with Men. And though the Ark were afterward made for this purpose, as the standing Memorial of his Name, (and therefore called *The Testimony* and *the Ark of the Covenant*) yet could not that here be specially pointed at, as which yet was not in being, nor any commandment concerning the making thereof yet heard of. And so the words to be taken generally for any; such as were the *Sacrifices* immediately before mentioned, and the Seat of them the *Altar*, and therefore may seem to be more particularly referred unto: for that these were *Federal Rites* whereby the Name of God was remembred and his Covenant testified, may be easily proved; whence that which was burned upon the Altar is so often called *The Memorial*: See *Levit.* chap. 24. 7. & c. 2. c. 5. c. 6. And the Son of *Sirach* tells us, *Ecclus.* 45. 16. that Aaron was chosen out of all men living to offer sacrifices to the Lord, incense and a sweet savour for a Memorial, to make reconciliation for his People. Add, *Ezay* 66. 3. *Qui recordatur thure, quasi qui benedicat idolo*. But I must not stay too long in this. Now I ask, Did not Christ ordain the Holy Eucharist to be the Memorial of his Name in the New Testament? *Hoc* (saith he) *est corpus meum*, *καὶ τὸ ποιεῖτε εἰς ἡμῶν ἁνάμνησιν*. (And there be those that will not stick to say, That Christ is as much present here as the Lord was upon the Mercy-seat between the Cherubims.) Why should not then the Places appointed for the Station of this Memorial under the Gospel have some semblable Sanctity to that where the Name of God was recorded in the Law? And though we be not now tied to one only Place as under the Law, and that God \* hears the faithful prayers of his Servants wheresoever they are made unto him (as also he did then;) yet should not the Place of his Memorial be promiscuous and common, but set apart to that sacred purpose.

\* So he hears them whensoever they are made; yet is there one day in the week set apart for his solemn worship. *Eadem est ratio Temporis & Locis.*

You will say, This Christian Memorial is not always there present, as at least some one or other of those in the Law were. I answer: It is enough it is wont to be; as the Chair of Estate loseth not its relation and due respect though the King be not always there.

The Jews report the Ark was set upon a stone placed at the West-end of the most Holy place. See *Maimon. apud Ainsworth*, in v. 10. chap. 17. Num.

S. Hierome implies as much in that speech of his, *Usque ad Apostolicas sumptus ex Veteri Testamento*; quod Aaron & filij eius & Leuitæ in Templo fuerant, hoc sibi Episcopi, Presbyteri & Diaconi vendicant in Ecclesia.

there. And remember that the *Ark of the Covenant* or *Testimony* was not in *Jerusalem* when *Daniel* opened his windows and prayed thitherward; and that it was wanting in the Holy place all the time of the Second Temple, the Seat thereof being only there. You will say, In the Old Testament these things were appointed by Divine law and commanded; but in the New we find no such thing. I answer: In things for which we find no new Rule given in the New Testament, there we are referred to the analogy of the Old: witness the Apostles proofs taken thence for the maintenance of the Ministry, 1 Cor. 9. and the like; and the practice of the Church *ab initio* in Baptizing Infants, from the analogy of Circumcision; in hallowing every First day of the Week as one in Seven, from the analogy of the Jewish Sabbath. For it is to be seriously considered, That the end of Christ's coming into the world was not to give new Laws, but to fulfil the Law already given, and to preach the Gospel of reconciliation through his Name to those who had transgressed it: Whence we see the Style of the *New Testament* not any where to carry the form of enacting Laws; but such as are there mentioned, to be mentioned only occasionally by way of allegation, of interpretation, of proof, of exhortation, and not by way of re-enacting.

There comes now very fitly into my mind a passage of *Clemens* (a Man of the Apostolical Age, whose name (S. Paul says) was written in the Book of Life) in his genuine Epistle ad Corinthios, lately set forth, page 52. Πάντα τάξει ποιῶν ὁφείλομεν ὅσα ὁ θεὸς ἐπιτελεῖν ἐκέλευσεν, *Omnia ritè & ordine facere debemus, quæcunque Dominus peragere nos iussit*. What doth he command? κατὰ καιρὸν τεταγμένους τὰς τε περισφορὰς καὶ λειτουργίας ἐπιτελεῖν, καὶ ἐκ εἰκῆ ἢ ἀτάκτως ἐκέλευσε γίνεσθαι, ἀλλ' ὡς ἰσχυροῖς καὶ ἐν ὧραις: πῶ τε καὶ διατίκων ἐπιτελεῖν δεῖται, αὐτὸς ὥρῃσε τῇ ὑπερτάτῃ αὐτῷ βουλῇ, i. e. *præstitutis temporibus oblationes & liturgias obire; neque enim temere vel inordinate voluit ista fieri, sed statutis temporibus & horis: UBI etiam & A QUIBUS peragi velit, ipse excellissimè suà voluntate definiuit*. But where hath the Lord defined these things, unless he hath left us to the analogy of the Old Testament?

4. Concerning the Objection of our Saviour's eating the Passover, and first Institution of the Holy Supper in a Common place, in an Inne.

Against the supposed Sanctity or Dignity to be ascribed to the Holy Table or Altar, as the place where the Memorial of the Body and Blood of Christ is represented, you object the Table and place of the first Institution, which was an ordinary Table and a common Inne; whereby it should seem that the Table whereon it was afterwards to be celebrated should no otherwise be accounted of. First, I answer, It follows not, and that from the parallel of the Institution of the *Passover*; which though at first it were killed in a private house, and the blood stricken upon the door-posts, yet afterwards it might not be so, but was to be offered in the place which the Lord should chuse (*Deut. 16. 5, 6.*) to place his Name there; according to the Law given for all Offerings and Sacrifices in general, *Deut. 12. à versu 4. ad 14. inclusivè*, with a triple inculcation in one continued Series of speech.

This Answer seems to me sufficient for the Objection of the first Institution. But there is one thing more yet to be considered; That there is not the same reason of the Place where the Sacrifice is sanctified or offered and the Place where it is eaten. Every Sacrifice was to be offered and sanctified at the Altar, where the Blood was sprinkled and the Memorial burned; but that done, it was eaten in another place: those which were eaten only by the Priests, in the Chambers of the Temple; those which the people were partakers of, (as the *Peace-Offerings*,) out of the Temple. Of this nature was the *Passover*, the Lamb being first to be offered and slain in the Temple, and the Blood sprinkled on the Altar (according unto the Law, *Deut. 16.* and the practice, 2 *Chron. 35. 1, 2, 6, 10, 11.*) that done, to be eaten where they would; provided it were *in loco mundo*, in a clean place.

And thus was the *Paschal Lamb*, whereof our Saviour ate, prepared and sanctified; yea, by proportion of all other Sacrifices, the Bread and the Wine, whereof the Holy Supper was instituted; for they were the \* *Minchah* or *Meat and Drink-offering* of the *Passover*, such as all other Sacrifices had annexed unto them. And to what end else was the Law so strict that they should bring all their Sacrifices and Offerings unto the Place which the Lord should chuse to put his Name there, but that they might be sanctified and hallowed at the Lord's Altar, before they feasted with them? whence perhaps that custom of the ancient Church was derived, to offer the *Bread and Wine* unto God upon the Holy Table before it was consecrated to be the Body and Blood of Christ,

\* That which we usually in our Translation call *Meat-offering*, might more fully be termed *Bread-offering*, for such it was; and consider that the Sacrifices being flesh were not eaten without bread and drink, which therefore were concomitants of them.



Christ, because they supposed that at the first institution they had been so offered at the Altar in the Temple. But as the Jews used not to eat their Sacrifices where they offered them; no more did the ancient Christians think themselves bound to eat the Eucharist where it was consecrated; insomuch that they carried it sometimes to their houses, and ordinarily \* sent it to those which were absent. And if it be well observed, in the practice of our own Church there is a difference commonly between the place of *consecration* and the place of *eating*, though both be in the Church.

\* Justin in  
Apolog. 2.

True it is, that at the first Institution, though perhaps not the first hallowing of the Bread and Wine for the Passover, yet the consecration thereof to be the Symbols of the Body and Blood of Christ was in a common room, and that out of the necessity of the connexion which the materials thereof had with the viands of the *Passover*. Yet I suppose not the House to have been of the condition of our Inns, but only for such Sacred entertainments as this was; of which sort *Jerusalem* must needs have had very many, for the accommodation of such as came to feast before the Lord, as the whole Nation was to do three times in a year.

If all that hath been yet said will not satisfy this Objection, yet I hope what I shall now say will do it fully : What needed there any Altar or Place of relative preference, where the Son of God, the Heavenly Altar and Holy of Holies, was himself present in person ? Is not the Temple of God there where he is ? and what Altar was so holy as his Sacred hands ?

Αποκ. 21. 22.  
Και ναὸν ἔκ  
ταύτης ἐστὶν αὐτῆς,  
ναὸς αὐτῆς ὅστις  
ἐστὶν ὁ ναὸς.  
Ματθ. 12. 6.  
Τῆς ἐκκλησίας  
ὅστις ὁ ναὸς.

5. *Why in the posture of our adoration of the Divine Majesty more respect should be had to the Altar or Holy Table, than either to the Font or Pulpit, seeing they are also Places of God's presence as well as the other.*

Suppose they be so; yet when there are many, why should not that which hath the *principality* draw this respect unto it? A man is present where any part of him is: yet when we salute him, or speak unto him, we are wont to direct our selves unto his *Face*, as that wherein his presence is most principal and erected; not to his *Backer parts*, or to his *Shoulders*, though the organ of hearing be that way. Perhaps it was this *principality* which that Doctor (or whatsoever he be whom you mention) intended, when he said that *Hoc est Corpus meum* was more with him than *Hoc est Verbum meum*.

But I think for my part, first, that the comparison of the *Pulpit* with the Sacraments and their places is heterogeneal. Secondly, that neither the *Pulpit* nor the Place of the Sacrament of *Baptism* are in this point, or for this purpose ( we speak of, ) of the same nature with the *Altar*.

For it ought to be considered ( though it be a thing now-a-days in a manner quite forgotten ) that the *Eucharist* ( according to the meaning of the Institution ) is the Rite of our address unto God the Father in the New Testament, wherewith we come before him, to offer unto his Divine Majesty our thanksgivings, supplications and praises in the Name of his Son *Jesus* Christ crucified for us : that is, It is not only a Sacrament, but, as the ancient Church used to speak, a Sacrifice also. For that *sacrifices* were Rites whereby they invoked and called upon God, is a Truth, though perhaps not so vulgarly taken notice of, yet undeniable: as on the *Gentiles* behalf may be seen in *Homer* in divers places where he describes the manner of offering Sacrifices ; on the *Jews* behalf by that speech of *saul*, 1 *Sam.* 13. 12. when *Samuel* expostulating with him for having offered a Burnt-offering, *I said*, saith he, *the Philistins will come down upon me to Gilgal, and I have not made supplication to the Lord. I forced my self therefore and offered a Burnt-offering.* See also 1 *Sam.* 7. 8, 9. *Ezra* 6. 10. *Baruch* 1. 10, 11. 1 *Mac.* 12. 11. 2 *Chron.* 7. 12, & *sequentia*. Hence of *Abraham* and *Isaac* it is said when they built Altars, that *there they called upon the name of the Lord* ; but Altars were the place for Sacrifice.

In stead therefore of the slaughtering of Beasts, and the Sacrifices offered by fire and incense, whereby they called upon the name of God in the Old Testament, the Fathers and primitive Christians believed that our Saviour ordained this Sacrament of Bread and Wine, as a Rite whereby to give thanks and make supplication to his Father, in his Name, in the New. The mystery of which Rite they took to be this ; That as Christ by presenting his Death and Satisfaction to his Father continually intercedes for us in Heaven ; so the Church on earth semblably approaches the Throne of Grace by representing his Death and Passion to his Father in these holy Mysteries of his Body and Bloud.

### Veterans

*Veteres enim (saith Cassander) in hoc mystico Sacrificio non tam peracta semel in Cruce oblationis, (cujus hinc memoria celebratur) quam perpetui Sacerdotii & jugis Sacrificii quod in cælis sempiternus Sacerdos offert, rationem habuerunt; cujus hinc Imago per solennes Ministrorum preces exprimitur.*

This that reverend and learned Divine Mr. Perkins (once Fellow of our Society) saw more clearly, or expressed more plainly, than any other Reformed Writer that I have yet seen, in his *Demonstrat. Problem. titulo de Sacrificio Missæ. Veteres (inquit) Cenam Domini, seu totam cenam actionem & formulam, vocarunt Sacrificium, tum aliis de causis, tum quia est commemoratio, adeoque representatio Deo Patri, Sacrificii Christi in Cruce immolati.* He goes on, *Hoc modo (saith he) fideles etiam inter orandum Christum offerunt Deo Patri victimam, dum scilicet mente affectuque ad Sacrificium ejus unicum feruntur, ut Deum sibi habeant faciuntque propitium:* that is, What every Christian doth mentally and vocally when he commends his prayer to God the Father, through Jesus Christ, making mention of his Death and Satisfaction, that in the publick and solemn service of the Church was done by that Rite which our Saviour ordained to be used in commemoration of him; in whose death and Passion is founded the New Covenant of God with Men.

For here take notice that all those bloody Sacrifices of the Law were *Federal Rites*, or *Epula federales*, as the *Eucharist* also is; namely, that they were Oblations wherein the Offerer (either by himself or his proxy the Priest) banquetted, or ate and drank, with his God, in token of covenant and reconciliation with him. So that to approach God with this Rite, was to do it by way of commemoration or renewing of a Covenant with him, and as much as to say, *Remember thy Covenant*; which is the foundation of all Invocation: For what hath Man to do with God, to beg any favour at his hands, unless he be in Covenant with him? Whereby appears the reason why Mankind from the beginning of the world used to make their address unto their God by this Rite of Sacrificing, viz. *Ritu federali*. And this is that which the Ancient Church did, and supposed our Lord intended they should do, in the holy Eucharist of his Death and Passion; which therefore they called *the New or Christian Sacrifice*. A definition whereof (as it consists of the *Rite* and *Action* both together) may be framed out of those words of Mr. Perkins, *An Oblation of Thanksgiving and Prayer to God the Father, through Jesus Christ and his Sacrifice upon the Cross, commemorated and represented in Bread and Wine.*

This is a point of great moment and consequent, worthy to be looked farther into by all the Learned of the Reformed Religion; lest whilst we have deservedly abolished that *prodigious and blasphemous Sacrifice of the Papists*, wherein Christ is again hypostatically offered to his Father, we have not (or but very implicitly and obscurely) reduced that ancient *Commemorative Sacrifice of Christians*, wherein that one Sacrifice of Christ upon the Cross was continually by that sacred Rite represented and inculcated to his Father, his Father put in mind thereof by those monuments set before him, wherein we also testified our own mindfulness thereof unto his sacred Majesty, that so he would for his sake, according to the tenour of the New Covenant in his Blood, be favourable and propitious unto us miserable Sinners. But to clear this point, and to remove all scruples, objections and prejudices against it, is not for a Letter, but a Volume. This is enough for the end I intended, which was, to shew how the *Eucharist* is the Sacrament of our address unto God, and therein of a different nature from *Baptism*, which is not so, but the Rite only of our New Birth, whereby we become the Sons of God, and are admitted to be members of his Church; not the Sacrament whereby we exercise the functions of this new life, in worshipping, invoking and glorifying God our Father through Jesus Christ. These premises considered, the Answer to your demand, *Why in the posture of our adoration of the Divine Majesty more respect should be had to the Altar or Holy Table, than either to the Font or Pulpit*, is plain and easie; namely, because Adoration is an act of address and of tender of honour unto God, and therefore most fitly to be performed at or toward the place of our address, which is the Altar, whereat anciently as the Sacrament of the Eucharist, so the whole Devotions of the Church were performed and presented to the Divine Majesty. The *Pulpit* is the place where God speaks to us, not we to him. The *Font* the place where he reaches his favour unto us, in accepting us to be his Servants; not where, being initiated, we offer our spiritual sacrifice and service to him. You must understand me here to speak according to the ancient manner of the Church.

Whereas you seem to question, *Whether the Jews had any such respect unto the Altar of Burnt-offering*: I answer, they had; for it was so placed, that when they turned and



and worshipped toward the Mercy-seat, they worshipped toward it also; but the denomination of their posture is from the *Ark*, as the principal memorial of the Divine presence; yet sometimes from the *Altar* also, as 1 *Kings* 8. 22, 31. 2 *Chron.* 6. 12. Vide & 2 *Kings* 18. 22. *cum locis parallelis*, 2 *Chron.* 32. 12. *Isai.* 36. 7. Also *Ecclus.* 47. 9. we have *Δαβὶδ ἔστησεν ψαλμωδῶς κατάναντι τῇ θυσιάζουσῃ*, instead of that which is 1 *Chron.* 16. 4. *ἔταξε κατὰ πρῶτον ἡ κιθάρῃ διαβήκῃ*: *Κυρίῳ*. But the *Altar of Incense* better befits our Holy Table than the *Altar of Burnt-offering*, though it may not untruly be affirmed, if rightly taken, that the Sacrament of the Body and Blood of Christ is to us Christians both *Arca fœderis*, *Incensum* & *Holocaustum*, being the commemoration of him who is all these unto us.

AND thus far I have adventured to discover my thoughts in this nice and doubtful argument, presuming upon the experience I have formerly had of your judgment, freedom and ability of discerning, especially of your affection and good opinion of my self. You may guess my thoughts have not been a stranger to things of this nature. You will admire perhaps they were no hinderance to my *Apocalyptical Speculations*, and how I could so easily, being possessed with such Tenets, believe the *Popedom* to be the *Beast*, and *Rome* the *Whore of Babylon*; seeing in the apprehension of the most these things accord not well together.

But this seeming incompetibility will soon vanish, if you consider that in all my meditations I make the *Apostasy of the Visible Church* to consist, not in *Judaism*, but in *Gentilism*; the constant character of the Apocalyptical Allegories warranting and first suggesting this conceit, where namely I observed *Judaism* to bear the Type of the true Church, and *Gentilism* of the false.

Secondly, *Altius hoc animo meo insedit*, That the Reformed Churches, out of extreme abomination of Idolatry, have, according to the nature of men, incurred some guilt before God *ἀμετρία ἡ ἀβολκῆ*, by taking away the distinction almost generally between things *Sacred* and *Profane*, and that they shall one day smart for it. But the prejudices hereabout are so great, that I have little hope to persuade others to my opinion: Yet I could say much for it, and if it be well observed, the present Judgments of God upon the Reformation do insinuate some such thing. Let the godly wise consider it. Divine Judgments have usually some brand or stamp upon them, which points at the Sin for which they are inflicted: you may call it a *Sin-mark*. If the passages and ground of the continuance of this *German War* be well considered, would not a man think they spake that of the Apostle, *Thou that hatest Idols, dost thou commit Sacrilege?* But I dare go no further; it may be I have said too much already: For I well know, the way that I go pleaseth neither party; the one loves not the *Pope* should be *Antichrist*, nor the other to hear that these things should not be *Popery*.

Thus you see I have at length brought both ends together, and end where I began. Pardon me this one Letter, and I will trouble you no more with this Theme; your Reply to my short Answer to your Quere occasioned it —

I forget not my best respect unto your self, nor my prayers to the Almighty for blessing to you and yours. Thus I rest

*Christ's Coll. July 15.*

1635.

Your assured Friend,

*Joseph Mede.*

I sent by Mr. B. 4. or 5. Exercises upon passages of Scripture; such as I had in separate papers and fit to be communicated. For those that were in Books joyned with other things, I could not; and some that were apart, for some Reasons, I would not expose to danger of censure. I hope those which I sent are safely arrived with you.

## EPISTLE LIX.

Dr. Twisse's Ninth Letter to Mr. Mede, thanking him for his pains in the foregoing Letter, and desiring his resolution of a Doubt concerning the 7 Lamps signifying the 7 Angels in Zach. 4.

Right dear and Right worthy Sir,

\* Viz. his Letter of July 21. at what time he was very sick. The Letter contains his thanks for the foregoing large Letter, and also for some other Papers Mr. Mede sent, particularly that about the Sabbath and the Lord's Day, (printed now in Book I. pag. 55.) on which argument he expatiates in that Letter, which need not be printed, there appearing no Answer to it among Mr. Mede's MSS.

\* He means Mr. Mede's Discourse on Zach. 4. 10. (printed now in Book I. pag. 40.) and his Objection was this, Do not the Olive trees by the oil which they drop maintain the Lamps? Is surely they maintain not those Seven Angels, they rather maintain us.

I AM somewhat of a more chearful spirit than when I wrote my \* last — I have gotten more liberty of spirit to consider your large Discourse, savouring of great Learning, no less Judgment, and a distinctive Apprehension of things of good importance; and that not in my judgment only, but in the judgment of others; though all require serious and further consideration. And for mine own particular, I cannot but reflect upon my self how deeply I am beholden unto you for intrusting me in so liberal a manner with these your Speculations. We can never offend in putting difference between the Holy and Prophane; neither can we offend in presenting our selves too reverently at the Lord's Table. Never was the Mercy-seat so well known in the days of the Old Testament as in these days of the New: We now behold the glory of the Lord with open face; and accordingly our Saviour tells us, the Lord requires the true worshippers should worship him in spirit and in truth, in distinction from worshipping him either at Jerusalem or in the Mount the woman spake of: And in this kind of worship we cannot exceed. But as for outward Gestures, I doubt I shall prove but a Novice as long as I breath; and we affect not to make ostentation of our Devotion in the face of the world, the rather because thereby we draw upon our selves the censure of Hypocrisie; and sometimes if a man lifts up his Eyes, he is censured for a P. and I confess there is no outward Gesture of Devotion which may not be as handsomely performed by as carnal an heart as breaths. I am confident you are far from studia partium; so should we be all, and be ambitious of nothing but of the love and favour of God, and of our conformity unto him in truth and holiness. I heartily thank you for all, and particularly for these Pieces which now I return. I hope they will arrive safely in your hands.

What I wrote the last time I have almost utterly forgotten, saving the clearing of one Objection concerning \* the Seven Angels standing before the Throne, represented by the Seven Lamps, which I much desired; it arising from the Text it self, the Lamps being maintained by the Oile which drops from the Two Olive-trees, which are interpreted to be Zorobabel and Jeshua. But I have troubled you so much, that I fear the aspersions of immodesty in troubling you any further: I cannot sufficiently express my thankfulness for that I have already received. I desire ever to be found

Newbury, July 27.

1635.

Yours in the best respect,

Will. Twisse.



## EPISTLE LX.

Dr. Twisse's Tenth Letter to Mr. Mede, desiring him to reveal unto him those *Pluscula* in *Zach.* chapters 9, 10, 11. which fit not so well *Zachary's* time as *Jeremy's*; as also to resolve a Doubt about the 7. *Lamps* in *Zach.* 4. with some reflexions upon Mr. Mede's large Letter about Temples and Altars and the Christian Sacrifice.

Worthy Sir,

**D**O you not miss your \* Letter ad Ludovicum de Dieu? And do you not find it strange it is not returned with the rest? I assure you, I took no notice of it till Wednesday last, two days after the last week's Letter I wrote unto you. In every particular it was welcome unto me, as all yours always are. But your || *Variae lectiones concerning the Old Testament, and the pregnant evidences thereof which you alledge, do astonish me; and above all, || your adventure to vindicate unto Jeremy his own Prophecy, which so long hath gone under the name of Zachary. I never was acquainted with any better way of reconciliation than that which Beza mentions, of the likeness of abbreviations of each name, which might cause a mistake by the Transcribers. O that you would reveal unto me those Pluscula, which in those three Chapters of Zachary 9, 10, 11. do more agree (as you observe) to the time of Jeremy than to the time of Zachary! Why may you not have a peculiar way also to reconcile the Genealogie in the LXX with that in the Hebrew, where Kainan is found in the one, which is not in the other? Thus I make bold to put you to new trouble; but I presume it is no more trouble to you than the writing; like as that other whereabout I moved you, How the Seven Lamps are maintained by the oil derived from the two Olive-Trees, if by the Seven Lamps are meant the Seven Angels that stand before the Throne of God.*

\* See this printed in Book III. pag. 569.

|| See Book III. pag. 571. and Book IV. pag. 786.

Yet have I not done with your large Letter concerning Temples and Altars. Since the writing of my last, while I was reading that large Letter of yours to some Divines, who were much taken with admiration at the Learning contained therein in an Argument wherein we had been so little versed, I say in the reading of it, I observed one thing which in all my former readings I took no notice of, and that is in these words; This is a point of great moment and consequent, worthy to be looked into by all the Learned of the Reformed Religion, lest while we have deservedly abolished the prodigious and blasphemous Sacrifice of the Papists, wherein Christ is again hypostatically offered to his Father, we have not (but very implicately and obscurely) reduced that ancient Commemorative Sacrifice of Christians, wherein that one Sacrifice of Christ upon the Cross was continually by that sacred Rite represented and inculcated to his Father; his Father put in mind thereof by those monuments set before him, wherein we testified our own mindfulness thereof to his sacred Majesty, that so he would for his sake, according to the Tenour of the New Covenant in his Blood, be favourable and propitious to us miserable sinners. In which words, upon better and more serious consideration, I observe you acknowledge, 1. A Commemorative Sacrifice of Christians continually performed in ancient times. 2. This hath been miserably corrupted by the Papists, and transformed by the Papists into that Service which is called their Mass in distinction from their Mattins. 3. That Protestants have justly abolished this prodigious and blasphemous Sacrifice of theirs. 4. But they have not done well, in that they have not reduced that ancient Commemorative Sacrifice of Christians, save implicitly and obscurely.

Now in two things I am to seek for the understanding of your meaning. 1. How we have reduced it in that implicate and obscure manner you speak of. 2. How you would have it reduced in conformity to the Ancients; and wherein this Conformity doth consist. I remember what you alledged out of Clemens, of *προσφορὰ καὶ λειτουργία*, which were to be performed in times prescribed by Analogie to the courses of Devotion commanded in the Old Testament. Now this I guess you deliver not so much in respect unto the Sabbath-Service, as unto the daily Sacrifice of a Lamb every morning. I imagine you would have the celebration of that Service which we call the Sacrament of the Lord's Supper to be daily; but I presume not in a private manner, but in the way of a Communion: but unless it be twice a-day, it is not congruous to the daily Sacrifice which was of a Lamb every evening, as of a Lamb every morning.

morning. And then again I find amongst the Ancients no small difference: For a time it was celebrated in the evening only, at least in some places, and that with some difference: for some celebrated it after they had eaten; some fasted all the day before, that they might come jejuni thereunto. Now I would hear your judgement both of the practice of the Ancients in this particular, wherewith I am not so well acquainted. Our Saviour saith, Do this in remembrance of me: this prescribes nothing concerning the frequency of it. s. Paul adds, This do, as oft as ye drink it, in remembrance of me: Where also we find no certain time prescribed. Act. 2. 42. We read that they continued in the Apostles doctrine and fellowship, and breaking of bread, and prayers: here likewise is no signification that this breaking of bread (which I understand of the celebration of that Sacrament) was performed daily. And whereas vers. 46. it is said, that they continued daily with one accord in the Temple, and breaking bread at home did eat their meat with gladness and singleness of heart; I have conceived it to be spoken of refreshing natural, not sacramental and spiritual. And Act. 20. 7. their meetings for breaking of bread seem to have been restrained to the First day of the week, that being the day of their assembling themselves, as it seems by 1 Cor. 16. 2. And Justin Martyr makes relation of their Christian meetings when the Sunday comes. 2. I would gladly know how far you think fit that custom of the Ancients you speak of (whatsoever it be) should be reduced, and that clearly, not implicitly and obscurely. For I assure you, I am much to seek in the meaning of this; yet I have read in some sort Mornay upon the Mals, and Bishop Morton too, and somewhat in Baronius concerning this. And I am in doubt whether the Papists themselves, were it not for their Doctrine of Transubstantiation, would not be as much to seek herein as we are.

That which you touch concerning the German War, and the Causes of it, and the Signmark, I willingly profess doth make me melancholick; for I cannot but sympathize with them — Yet although, as I understood when I was in the Palatinate, none was more free from such Sacrilegious courses than the Palatine, not only Bishopricks but even Monasteries continuing there of his Ancestors foundation; yet have they suffered as much as any, both first and last, if not much more.

In the close of that large Letter of yours you signifie that you reserve one thing, lest it might undergoe censure; which otherwise you would communicate. Good Sir, you have no cause to distrust my censure. I hear by Mr. B. it is concerning Cornelius, whom you take to have been no Profelyte in any degree; the contrary whereunto supposed in our Divinity-Schools was one of the first things I was acquainted with upon my coming to Oxford; and since I find confessed by Schindler on the root נר in the interpretation of נר. Yet I pray let me see your Discourse thereon, and let me know how you salve it; for I am confident you are no Arminian. The Text acknowledgeth him to be not only ἀγαπῶμεν, but ἐκείνους and one of good report amongst all the Jews; and Act. 11. they that opposed Peter's going to him and his are said to be ἐκ τῶν ἑσπερίων. I heartily desire to know the most and worst that can be said against any Tenet of mine. I shall be no loser by Truth; & Veritas magna est, & prævalebit against all opposition: For that is from God; Error and Falshood is from the Creature. You may see by this I make you a great, if not the greatest, part of my study; especially considering my infirmity at this time, which requires I should rather be lying upon my Bed than either going or sitting up. Your Answer to these particulars, Zachary in two places, the Prophecy of the \* fourth Chapter, and that other of the 9, 10, 11. The sight of Cornelius, and your explicating the Practice of the ancient Churches in their continual celebrating of that Commemorative Sacrifice, in distinction from that which we do implicitly and obscurely, will be a great refreshing to my spirit, and consequently may prove some ease to my bodily infirmity also. And I hope I shall trouble you no more, unless it be to excite you to go on upon the Revelation. The Lord give a blessing to all your studies, and in good time perfect them to the consolation of his Church in these sorrowful days of Christendom.

\* Concerning the 7 Lamps.

Newbury, 3. Aug.  
1635.

Your loving friend in the  
surest bond,

W. Twisse.

#### Post-script.

It is time to return that of yours ad Ludov. de Dieu, which herewith I do. Mr. B. knows him well, and he desires to be heartily remembered unto you, with many thanks for your kind and free entertainment of him.

EPISTLE



## EPISTLE LXI.

*Mr. Mede's Answer about the seven Lamps in the Temple, signifying the seven Archangels; as also about the Plufcula in Zach. 9. 10, 11. with an intimation of his purpose to perfect his Discourse on Dan. 12. 11, 12.*

THE seven-lamped Candlestick in the Temple before the Veil signified the \* seven Archangels which stand before the presence of God. \* See the Discourse about the seven Archangels in Book I. pag. 41.

That in Zachary was but a Vision of that, and chosen there to represent (*synecdochicè*) the Throne of God's Majesty, the Temple and his Service therein. The two Olive-branches on each side ministring after an unseen and unusual manner Oyl unto those Lamps, figured Zorobabel and Jeshua, the Prince and High Priest, by whom this Throne of presence had and should be first and last re-erected, and together with the service thereat continued and fully established: But this not by armed *might and power*, but by the secret way of God's Spirit and Providence working with them, and giving success more than credible to their endeavours; even as these Lamps in the Vision were supplied with Oyl from the two Olive-branches, not according to the wonted, but an extraordinary and imperceptible way.

The supplying therefore of Oyl to the Lamps from the two Olive-branches hath no respect or reference to the seven Angels which the Lamps signified, but to the Place pitched for God's presence and service, which the Candlestick in this Vision stood to represent, and so was accordingly accommodated, as the scope of the Vision required; or more briefly thus, The Olive-branches had reference to what the Candlestick stood for in this Vision, not to what it immediately signified in the Temple.

'Tis one thing to set up, maintain, and continue the Type and Symbol which represents; another, the thing thereby represented. Zerubbabel and Jeshua did the one, but not the other; namely, no more than the Priests in their courses in the Temple were wont to do, who were to renew the Lamps every day morning and evening.

Besides, in Types and Parables *non oportet quilibet in significationem trahi*, because some circumstances may be of *decorum*, and some of necessity. But

Lastly, If none of these ways be sufficient to discharge this rub by declining it; then say that Zerubbabel and Jeshua in this Vision, in that work of building the Temple of the Lord and of bringing the people out of captivity, were intended for Types of Christ, according to his twofold Office of Kingdom and Priesthood; from whom, when he should be exalted to the Throne of Divine Majesty and sit at the right hand of God, the seven Archangels were to receive their instructions and commissions (*i. e.* the Oyl wherewith they burn) as from the Head of the Church; and therefore in the Apocalyps are made to be the Eyes and Horns of the \* Lamb, that is, Ministers and Instruments of his jurisdiction, both to see and execute; and that this was mystically implied in this Vision of Zachary. For that these two were Types of Christ, it appears; of Jeshua in chap. 3. of this Prophecy, ver. 8, 9. and chap. 6. ver. 11, 12, &c. Of Zerubbabel, (if not by this Vision, yet) by the last of Haggai in the very end; besides that our Saviour descended from his loyns.

\* And what if he be the same with the seven eyes in Zach. 3. 9. Dedi coram Jofua lapidem, i. e. dedi ei in successorem Pontificatus,

Rogem Pontificem? For מלך signifies in Scripture a King, *Samuelis filius tuus*, as appears by Gen. 49. 24. (where *Ephraim* is firstly meant, and *Ephraim* challenged much from the Prophecy, as appears by their ambition) and by Esa. 28. 16. where the Chaldees for מלך hath מלך, but in Genesis they translate to another sense, out of envy to Ephraim.

Concerning the ninth, tenth and eleventh Chapters of Zachary, and what therein befits not so well his time as Jeremie's.

You press me here to discover my fancy. For the allegations will not be convictive, though of force to incline him who out of that citation in the \* Gospel can be pliable to think those Prophecies Jeremie's. For Zachary's no Scripture saith they are, though they are inserted into his volumes. But this proves them no more to be his, than

\* Mat. 27. 9. 10

than the like doth *Agur's* Proverbs to be *Solomon's*, or all the *Psalms* in the *Psalms-Book* to be *David's*. For as for the *Titles* in the tops of every page, it matters not: it is a later device. The *Jews* wrote in *Rolls* or *Volumes*, and the *Title* was but once. If ought were added to the *Roll*, *ob similitudinem argumenti* or for some other reason, it had a new *Title*, as that of *Agur*; or perhaps sometimes none, but was ἀνω-  
 ρυμον.

Well then, that which I fanſie or conceive is.

1. That thoſe Prophecies againſt *Damaſcus* and the *Philiftins*, chap. 9. would better beſit *Jeremie's* time, of their deſtruction by *Nebuchadnezzar*, than (if of *Zachary's* time) by *Alexander*. See the Prophecy againſt *Damaſcus*, *Jer.* 49. 23. againſt the *Philiftins*, chap. 47. 2. and *Ezek.* 25. 15. For where do we find *Damaſcus* deſtroyed from *Zacharie's* to our Saviour's time? For to come under the hands of new Maſters, or ſuffer ſome direption or pillaging, doth not ſeem to ſatiſfie the intent of the Prophecy. And for the *Philiftins*, though it be true that *Alexander* deſtroyed *Gaza*, (be-  
 cauſe it held out long againſt him, and he was wounded there) yet it appears not that any ſuch deſolation befell *Aſkelon* whereby it ſhould not be inhabited, or *Aſhdod*; nor ſhould they ſeem in *Zacharie's* time to have ſo well recovered that *Clades* by *Nebuchadnezzar*, as to be a ſubject ripe for a new Prophecy to that purpoſe.

2. That of *Tyre* in the third verſe of that chapter, That ſhe had built her ſelf a ſtrong hold, and heaped up ſilver as the duſt, and fine gold as the mire of the ſtreets, I doubt whether it ſo well beſits her that had ſo lately been deſtroyed by *Nebuchadnezzar*. Sure not ſo well as it would the time of *Jeremy*. See *Ezekiel's* Prophecies thereabout, chap. 26, 27, 28. *Sed tranſeat*.

3. That which moves me more than the reſt is in chap. 11. (whence that in the Goſpel is quoted) which contains a Prophecy of the deſtruction of *Jeruſalem*, and a deſcription of the wickedneſs of the Inhabitants, for which God would give them to the ſword, and have no more pity upon them. It is expounded of the deſtruction by *Titus*; but methinks ſuch a Prophecy was nothing ſeaſonable for *Zacharie's* time, (when the City yet, for a great part, lay in her ruines, and the Temple had not yet recovered hers) nor agreeable to the ſcope of *Zacharie's* Commiſſion, who together with his colleague *Haggai* was ſent to encourage the people lately returned from Captivity, to build their Temple and inſtaurate their Commonwealth. Was this a fit time to foretel the deſtruction of both, while they were but yet a building? and by *Zachary* too, who waſt to encourage them? would not this better beſit the deſolation by *Nebuchadnezzar*?

I confeſs I am not ſo well ſkilled as to interpret the particulars thereof, ſuppoſing they be of that time. But you ſee now what thoſe *Pluſcula* are I fanſie not ſo well to fit *Zacharie's* time as *Jeremy's*. *Valeant quantum valere poſſint*.

'Tis certain that *Jeremie's* Prophecies are digeſted in no order, but only as it ſeems they came to light in the ſcribe's hands. Hence ſometimes all is ended with *Zedekiah*; then we are brought back to *Jehojakim*, then to *Zedekiah* again, &c. Whereby it ſeems they came not to light to be enrolled *ſecundum ordinem temporis*, nor all together, but as it happened in ſo diſtracted a time. And why might not ſome not be found till the return from Captivity, and be approved by *Zachary*, and ſo put to his Volume according to the time of their finding and approbation by him, and after that ſome other Prophecies yet added of his?

IF you had not put me out by your laſt Letter, (which I received on Friday Aug. 7.) I was looking into an old Notion concerning our old buſineſs of *Antichriſt*; a Notion which I had long laid aſide, but upon a late occaſion began to take ſome new liking thereunto, ſeeing ſome good uſe thereof: namely, That the Prophecy of *Antichriſt*, and the ὡς ἐγγίξει wherein he was to reign, ſhould not be underſtood till many hundreds of years after Chriſt, but remain ſealed till the time appointed, viz. *ad ſeculum uſque duodecimum*. All this by expreſs prophecy; and that therefore the Authority of the Fathers and their opinion concerning this point is of no validity, howſoever it be now come of late among our ſelves to be a main Objection, That the *Pope* is not He.

But now I muſt defer it to more leiſure, ſome other buſineſs coming upon me, and I being unfit for above one thing at once.

There was ſomething I wrote to you once about the \* proof of the *Reſurreſtion* out of *Mosés*, and that Demonſtration of our Saviour in the Goſpel; which I never perceived you found leiſure hitherto ſeriouſly to examine and conſider of: yet may it have ſomething conſiderable.

Thus

The Diſcourſe upon this Notion was ſoon after finiſht by him, as appears by the following Epistle. See the Diſcourſe it ſelf in Book III. pag. 717.

\* See Epistle XLIII.



Thus desiring Almighty God to fill you with all benediction, with my best respect I take my leave, and am

Yours,

Christ's Coll. August 12.

1635.

Joseph Mede.

Postscript.

My Sizer being not yet come with a candle, I will transcribe a passage of *Eusebius*, concerning the *Christian Sacrifice*, in his *De laudibus Constantini*. He is magnifying the unparallel'd power of our Saviour testified by the wonderful change he had then wrought in the world; to which purpose with other passages he hath this:

*Quis alius, solo nostro servatore excepto, \* coepulonibus suis incruenta & rationalia \* sacrificia, precibus & arcanâ theologia peragenda, tradidit? quorum causâ tum \* Altaria in toto terrarum orbe constituta, tum Ecclesiarum \* dedicationes factæ. \* Summaque solique omnium moderatori Deo divina sacrificiorum solâ mente & ratione obsequantur. eundorum ministeria ab omnibus gentibus exhibita: sacrificia verò sanguine, cruore & fumo peragi solita, vi quadam occultâ & invisibili deleta & extincta sunt.*

## EPISTLE LXII.

Dr. Twisse's Eleventh Letter to Mr. Mede, signifying his high esteem of Mr. Mede's Discourse *De Numeris Danielis*, Chap. 12. 11, 12.

Right dear and my right worthy Friend,

**T**His day a little before dinner came your \* Letter unto me. I have been of late extremely melancholick; your Letters inspire chearfulness into me-----How am I beholden unto you for communicating unto me your Treasures, which I esteem beyond the Treasures of the Queen of Sheba! You have heretofore blessed me with the Mysteries of Dan. 11. now with the Mysteries of Dan. 12. vers. 11, 12. The bare discovery of others Errors I should esteem a Jewel, and a preservative from engaging our selves in erroneous ways, which is worst of all. Better a great deal to content a man's self with Ignorance, so to keep himself entire for the embracing of Truth, when the time of its nativity is come. But you go farther, and from the Text it self discover whereto those <sup>b</sup> Numbers tend, namely, for the discovery of Antichrist; which gives me wondrous content: and all this you crown with admirable accommodation to the Event-----What a gracious God do we serve, that hath so well provided for us in these times and for our consolation so many hundred years ago; and as he hath reserved us for these times of light, so raiseth up some to open these Oracles unto us? What should man be the better for that sweet Dew, Honey I mean, if the Lord had not provided such a Creature as the Bee by natural instinct to seek after it, and gather it for the use of others as well as for themselves? ----- I protest unto you, if I should lie in prison all days of my life, next unto the consolations of God's spirit your Writings would most refresh me: They do always dispel melancholy. I desire no better Preferment than you can perform, and that is to be preferred to acquaintance with your Rarities. I make bold to keep your Discourse till the next week, for I cannot let it pass from me without copying it out. I commend me to your Love, as one of them I hold most dear, and shall ever from my heart desire that God will prosper your courses and studies, and recompense you with himself, to be your Buckler and exceeding great Reward-----I rest

\* In this Letter of Mr. Mede was enclosed his Latina Discourse De Numeris Danielis or Revelatio Antichristi, which he promised to finish, in the foregoing Letter. See Epistle 41. and Apology of the latter times, ch. 16, 17 viz. 1290 and 1335 in Dan. 12.

Newbury, Octob. 12.

1635.

Yours ever in the surest bond,

Will. Twisse:

EPISTLE

## EPISTLE LXIII.

Mr. Estwick's Letter to Mr. Mede, touching the Millennium.

S I R,  
 Touching the Opinion of the Millenaries, it was not yet my hap to light of a Book to inform me: You shall find me to be a teachable Scholar: only this Mora Resurrectionis seems to be confuted in divers places of the Scripture, where it is said, The dead shall be raised at the sound of the last Trump; All they that are Christ's, at his coming, (1 Cor. 15. 23.) in a moment, vers. 52. and the coming of the Son of man. See Matt. 24. 39. and, excepting one place, I think the Resurrection is said to be of good and bad together. How these and the like Scriptures are to be expounded agreeably to the doctrine of the Millenaries I would willingly know.

Warkton,  
 Nov. 4.

Yours ever,

N. Estwick.

## EPISTLE LXIV.

Mr. Mede's Letter to Mr. Estwick, vindicating Lactantius about the Millennium, and proving Cyprian to be for the same Opinion; with some reflections upon Jerom's want of Candour and Faithfulness in relating the opinion of his adversaries.

This Letter of Mr. Mede's is in answer to some other Letter of Mr. E. not to the foregoing Letter, the Answer to which is not yet come to our hands. It is to the like Doubts propounded by others, what Mr. Mede answered may be seen in his Epistola ad Amicum, Book III. page 571. and in Book IV. Epistle 22. and Epistle 66. Sect. 6.

Mr. Estwick,

YOU would bring me to express my self *de modo*, before you were persuaded *de re*. But soft you there, I like not that Method.

S. Jerom is a man of no faith with me, when he describes the opinion of his Adversary: which whatsoever it were, he would set it forth as odiously as possible could be. He was a man that cared not what he said, so it might disparage his Adversary: This appears sufficiently in the cases of *Vigilantius* and *Jovinian*. Yea but he lived at the same time. *Ans.* So do we with those we differ from, and yet we see the experience daily, that scarce any one will relate the opinion of his Adversary candidly.

Yea but I cannot deny that *Lactantius* was for *ciborum abundantia, gulaque ac ventris ingluviis, & ea qua sub ventre sunt*. But what if I can? The words of *Lactantius* are only these, *Lib. 7. cap. 24. Tunc, inquit, qui crunt in corporibus vivi* (he speaks of those who shall be living at Christ's Second coming) *non morientur, sed per eosdem mille annos infinitam multitudinem generabunt, & erit soboles eorum sancta & Deo chara. Qui autem ad inferis suscitabuntur,* (that is, those who shall rise from the dead *Resurrectione prima*) *ii præerunt viventibus tanquam Judices*. You see he puts a difference between those who shall be then living and those who shall rise from the dead. The last shall live *vitam cælestem & Angelicam*, even on earth, without marrying or giving in marriage; but not the first. He saies indeed the one shall generate; but of the other only, that *præerunt viventibus tanquam Judices*; and presently in the words following describes that *Regnum* to be the *Mille anni cælestis Imperii in quo Justitia in orbe regnabit*. But of gormundizing, *ingluviis & gula*, I find no word, unless you think it must needs follow upon the taking away the curse of the creature, and the restitution thereof to the perfection it lost through mans sin. For *Lactantius* means no more, but that such as then lived should live the life that Adam should have done in Paradise, had he not sinned: but those that should then rise from the dead should live in a far more Heavenly and Angelical condition, even the life of the Blessed Spirits in Heaven. But S. Jerom is wont to relate the opinion, as if those who rose again should generate, and give themselves to feasting and gormundizing.

Besides,



Besides, you say S. Austin intimates that some held some such carnal Beatitude. I answer; So he intimates that some did not, and that himself was once of that opinion, and that to hold so was tolerable; *Quæ opinio esset utcumque tolerabilis, si aliquæ deliciae spirituales in illo sabbato affutura sanctis per Domini (i. Christi) præsentiam crederentur. Nam nos etiam hoc opinati fuimus aliquando. De Civit. Dei, Lib. 20. c. 7.*

But where can I shew Cyprian to be a Chiliaist? You see it is tedious to answer a Question in writing, which may be asked in a few words. Yet I will say something: I say therefore, he shews himself plainly a Chiliaist (to such as know the mystery of that Opinion) *Lib. de Exhortatione Martyrii.* In the Preface whereof he speaks thus; *Desiderasti, Fortunate charissime, ut quoniam persecutionum & pressurarum pondus incumbit, & in fine atque consummatione mundi Antichristi tempus infestum appropinquare nunc cæpit, ad præparandas & corroborandas Fratrum mentes de divinis Scripturis hortamenta componerem, quibus milites Christi ad cæleste & spiritale certamen animarem* — paulò post — *Sex millia annorum jam penè complentur — Si imperatum invenerit Diabolus militem Christi, &c.*

But he that, as you see, expected the coming of Antichrist should be at the end of the sixth thousand year, which he supposed then near at hand, yet thought the world should last 7000. viz. a thousand years after the destruction of Antichrist, *ut patet ex iis quæ differit cap. 11.* in these words, *Quid verò in Maccabæis septem fratres & natalium pariter & virtutum sorte consimiles, septenarium numerum perfectæ consummationis implentes? Sic Septem fratres in Martyrio coherentes, ut primi in dispositione divina Septem dies, annorum Septem millia continentes — ut consummatio legitima compleatur, &c.* This to him that knows Chiliaism is plain Chiliaism. Look and compare your Austin, cap. 7. lib. 20. de Civit. Dei, from those words, *Qui propter hæc hujus Libri verba primam Resurrectionem, &c.* Compare also what Cyprian hath in the end of that Book out of the Gospel, *Mark 10. 29, 30. and Apocalyps 20.* and you will acknowledge him to be (as he was wont to profess himself) *Tertulliani Discipulum.*

But I must not follow you too far in this kind of answering: 'tis tedious. I send you some more Papers, and so with my love, I rest

Yours,

Christ's College,  
Novemb. 16.

Jos. Mede.

## EPISTLE LXV.

Dr. Twisse's Twelfth Letter to Mr. Mede, containing Seven Quære's, relating partly to Jewish and Christian Antiquities, and partly to some difficult places of Scripture.

Worthy Sir,

I Have been a stranger from you too long; I come now to renew my acquaintance. I presume you are acquainted with Dr. Heylin's Book of the History of the Sabbath. Do you know the Author whom he opposeth about the Precepts of Noah, for making the Commandment of the Sabbath one of them, though he name him not? Yet the question is not whether it be one of them, but whether not comprehended under one of them. But he allegeth Rambam to the contrary out of Ainsworth. I have read enough in Cocceius to discredit Rambam, and I pray let me know whether Aben Ezra upon Exod. 20. on those words [the stranger within thy gates] doth not maintain that it was one of them, coupling it with that of \* Nakedness and Shedding of Blood. And though you doubted whether Solomon Jarchi on Gen. 26. 5. did deliver that which he doth of שניית two of them as out of his own opinion: yet Dr. Heylin confesseth that Abulenſis and Mercerus testifie that the Rabbins upon that place are of opinion that Abram kept the sabbath.

\* 2 of the 7  
Precepts of  
Noah. See Book  
I. page 19.

I pray, what think you both of his and Dr. White's opinion concerning Synagogues, that the Jews had none before the Captivity, and their Inference thereupon, That  
the

the Sabbath was nowhere observed (save in the Temple) by any publick congregation but only in private? Dr. Andrews was of another opinion, as hath been shewed me in some Notes of his; and his ground in my judgment is fair, Levit. 23. 3. The Seventh day is a Sabbath of rest, an holy Convocation—it is the Sabbath of the Lord in all your dwellings. The holy Convocation here mentioned seems to be in reference to all their dwellings: whereas the other Feasts and holy Convocations belonging thereto were to be celebrated at Jerusalem. But I have not yet consulted any Rabbines about this.

Then, I pray, What think you of Dr. Heylin saying, That Evening-prayer on the Lord's-day is but a late invention? Yet I find it in the Jewish Synagogue and Nocturnæ after Vespertinæ; like as I find the like in one of Austin's Epistles de Tempore: and in Cassian it appears that the Sabbath-Solemnity was not ended until the time of their Evening-repast corporal-----

Doth your plough stand still in the Revelation and such like passages of a mysterious nature? I hope it doth not.

Is not that Matth. 25. spoken of the last period of the Day of Judgment? It seems it is; for the Resurrection is general both of Sheep and Goats; yet to the Sheep it is said, Receive the Kingdom, Shall they receive a Kingdom when Christ resigns his unto his Father? and in Heaven it seems there are none for them to reign over. Or is it a Figure of speech, representing the glory of that State when God becomes all in all, by the greatest glory that we are acquainted with, which is the glory of a Kingdom?

I pray, what think you of that in Esa. 66. 23. From Sabbath to Sabbath shall all flesh come to worship before me? Shall not the Observation of our Christian Sabbath continue, after Christ's coming with his Saints, amongst the Nations that are saved from that Deluge of fire (though it be Irenæus his phrase, yet I learnt it from you) wherewith the Earth and all the works thereof shall be burnt up? And if it be urged that by the same reason the Festivities of the New-moons shall have their place in Christ's Kingdom as well as Sabbaths, and by consequence the Ceremonies of the Jews be restored: I answer, it followeth not; the words may be rendred, From month to month, as the Geneva doth. If we read it, From New-moon, &c. with our last English, yet it is not necessary to understand it of any peculiar Festivity denoted thereby, least of all Jewish. And we Christians in Cathedrals, Colleges and great Towns have our Monthly Communions all the year over.

And seeing I am upon it, what think you of Matth. 24. 20. Pray that your flight be not in the Winter nor on the Sabbath-day? We know Dr. Andrews B. of Winchester as well as Mr. Dod apply it to our Christian Sabbath: And to my judgment it is a strange fiction to apply it to unconverted Jews, that our Saviour should stir them up to pray, who scorned the Gospel whereby alone we come acquainted with such an Admonition, and certainly scorned Christ's Instructions: and how can we think that God would hear the prayers of such? and was it fit that our Saviour should lay such a ground for the countenancing of their prayers, yea and their Jewish Sabbath too?

And now truly, Sir, there is no Book that I desire to study more than your self. I have found great freeness and acceptance with you hitherto, I hope I shall do so still. I heartily desire God's blessing upon your person and studies, as upon my self and mine. I shall ever rest

Newbury, April 5.

1636.

Tours in my best respects  
exceedingly obliged,

Will. Twisse.



## EPISTLE LXVI.

Mr. Mede's Answer to Dr. Twisse's 7 Quære's, viz. about the antiquity of Synagogues among Jews the and of Even-song in the Christian Church, as also about the meaning of some difficult places of Scripture, viz. Matth. 24. 20. Matth. 25. 31, &c. Isa. 66. 23, &c.

SIR,

I Turned over the leaves both of the Bishop's and D. Heylin's Book, when they came newly out, that I might see their Principles and the way they went: further I am not acquainted with them; because I took no pleasure neither in their Conclusions nor their Grounds, which, if they be urged, would overthrow a great deal more than they are aware of.

1. If there be any such Author the Dr. opposeth for affirming the Sabbath to have been comprehended under one of the 7 Commandments of the Sons of Noah, I suppose it is Godwyn in his *Moses and Aaron*, Lib. 1. cap. 3.

2. That of *Aben Ezra* upon *Exod. 20. 10.* seems to me to be very evident for that Opinion. For though it be as much as I can do to understand a piece of *Rabbinism*, yet methinks this passage, if it be translated, will sound thus; *Ecce non dubium est quin dictio [אָהָה Tu] comprehendit unumquemque qui est filius precepti. Idcirco בְּנֵי יִצְחָק Filius tuus & Filia tua sunt parvuli quorum requies est super te, tibi que incumbit officium custodiendi eos, ne quicquam faciant quod tibi vetitum sit. Similiter de עֲבָדֶיךָ וַאֲמָתֶיךָ Servo tuo & Ancillâ tuâ: quoniam in potestate tua est, tui est officii custodire eum, neque sinere eum ut serviat alteri. Sin minus, tu transgredieris preceptum לֹא תַעֲשֶׂה Non facies; quod eo spectat ut quiescat Servus tuus & Ancilla tua perinde ut tu ipse; sicut exposuit Moyses Dominus noster viâ quam commemoravi. Et secundum hunc Doctorem וּבְשַׁעֲרֶיךָ נִרְאֶה Peregrinus qui est intra portas tuas, quod non facturum sit opus in Die Sabbati neque in Die Expiationum. Propterea scriptum est secundo Peregrinus. Similiter atque de precepto Nuditatis, cum secundum hunc Doctorem vovebit quod custoditurum sit preceptum Nuditatis; eodemque modo de Comestione sanguinis. This Dominus Moses he here cites, I take to be Rabbi Moses Haddarschan, who lived an hundred years before him, and was Master to R. Solomon Jarchi. Maimonides, whom Ainsworth cites for the contrary opinion, and Aben Ezra, were both of an age and contemporaries.*

It may be confirmed out of the *Acts*, where the *Sadducees*, who were of the order of those *Proselytes of the Gate*, are found to frequent the Synagogues diligently every Sabbath day, as the Jews did *Acts* 13. vers. 14, 42, 43. & ch. 17. vers. 1, 4, 17. & ch. 16. 13, 14. & ch. 18. 4.

3. For *Synagogues*, I am inclined to believe they were before the Captivity, and not first taken up there, as the more common opinion is. But how to evict it against him that shall obstinately maintain the contrary, I confess I know not. That in *Act. 15. 21.* [*Moses ἐν γερουσιᾷ ἀρχαίων hath in every City them that preach him, being read in the Synagogues every Sabbath-day*] will not reach so far; yet *γερεῖων ἀρχαίων* is more than *ἡγεμῶν ἀρχαίων*. If I should allege that of *Psal. 74. 8.* *They have burnt up all the Synagogues of God in the land*; they would say as *Junius* doth, that this Psalm was composed under the persecution of *Antiochus Epiphanes*: and indeed that which follows [*We see not our signs, there is no more any Prophet, neither any among us that knoweth how long*] may seem to argue it cannot be meant of that vastation by *Nebuchadnezzar*; for then there were both *Prophets*, and those that *knew how long*. But if this be granted, there will arise another difficulty, viz. That either this Psalm is no Canonical Scripture, or That some part of the Canonical Scripture was written long after *Malachy*, when there was no Prophet and the *רוח הקודש* had ceased. And if this, why not the first Book of *Maccabees*? There remains but yours *Lev. 23. 3.* which to me hath appearance of probability; but he that were refractory would pick some hole or other, either in the word translated [*Convocation*] or in [*dwellings*], especially in the first. See *Vulgat.* and *LXX.*

But did not the *Levites* (shall we think) teach the people out of *Jerusalem* in the places abroad where they dwelt? And did not the people use to resort to such as could teach them, on Sabbath-days and New-moons? What doth that of the *Shunamite* argue else, *2 Kings 4. 23*? where her husband saith unto her, *Wherefore wilt*

*wilt thou go to him (the man of God) to day? It is neither New-moon, nor Sabbath. If this; had they not some place where to resort and assemble?*

\* 2 Kings, c.4.

In this Rhapsody, *Lib. 8. cap. 35.* is not only mention, but the Form of *Evening Prayer*, with the solemn dismissing (at the beginning thereof) of the *Catechumeni*, &c. as at the Eucharist, ascribed to *James* the Brother of our Lord in particular. Whence it may seem, according to my former supposition, not to have been common at first to all Churches, but peculiar to that \* of *Jerusalem*, whereof this *James* was the first Bishop; whence also the Liturgy of that Church (though the greatest part thereof (as now it is) were afterward at several times added) bears the name of *S. James his Liturgy*.

καὶ τῶν χρημάτων, δ

\* Out of conformation to the *times* of Worship and Prayer in the Jewish Church, whose custome and practice herein gave opportunity and freedom at the beginning to exercise the like in the Christian there residing; yea even sometimes in the chambers of the Temple it self, which were wont to be taken up by Fraternities and Companies coming thither to worship. But this could not be so regularly observed among the Gentiles without much difficulty and danger. Consider *Acts* 2. 46. with *Acts* 3. 1. & Ch. 4. 3. For the *ninth* hour answers our *Evening-prayer*, and then began the *εσπερα* with the Jews.

The next Testimony for antiquity is that of the Council of *Laodicea*, (which, if *Baronius* his arguments be good, was before the first Council of *Nice*,) the 17. and 18. Canons whereof are, *Quod non oportet in ταῖς συναξέσι Psalmos contexere, sed interjecto inter unumquemque Psalmum spatium Lectionem fieri*: The next, *Idem ministerium Precum semper & in nonis & vespers fieri debere*; Gr. τὴν αὐτὴν λειτουργίαν τῆς οὐρανῶν πάντοτε καὶ ἐν ταῖς ἑορταῖς καὶ ἐν ταῖς ἐσπέραις ὀφείλειν γίνεσθαι. Though I cite both Canons, yet I suppose not the latter to have reference to the former, (for what had the *Evening* to do with the *Synaxis*?) but the meaning to be, that one and the same Form of Prayer should be used both at the *ninth* hour and at the *Vespers*.



5. Concerning that in *Matth. 24. Pray that your flight be not in the Winter, nor on the Sabbath-day*, I conceive thus; That the believing and Christian Jews, even the Apostles themselves, were to observe the Rites and Ordinances of *Moses* (and consequently that of the *Sabbath* together with the *Lord's-day*) until their Temple and Politie founded and constituted by God himself should be actually and fully dissolved. And do we not find they did so? yea even *S. Paul* himself, who was so great a *Vindex* of the liberty of the believing Gentiles, that they should be tied no farther than the *Σεβόμενοι* or *Proselytes of the Gate* were. Therefore *Acts 21.* it is accounted a slander or calumnie which was reported of *S. Paul*, that he should teach the *Jews which were among the Gentiles to forsake Moses*, and that they ought not to circumcise their children nor walk after the customs. For neither he nor any other of the Apostles taught that the *Jews* should do so, either abroad among the Gentiles, or at home in *Judaea*. For the *Gentiles* indeed they did, and *S. Paul* (whose charge they were) more zealously than the rest, that they should have no such imposed upon them, according to the decree of the Synod, *Acts 15.* Consider it with that Story *Acts 21. à vers. 20. & deinceps.* This therefore being to be the condition of the believing Jews when their City should be compassed with an Army by *Cestius Gallus*, (at which time they were admonished to flee (to save themselves) with all speed into the mountains of *Petræa*, as soon as *Cestius* by withdrawing a little his Army should give them that liberty) our Saviour saith here, *Pray that your flight be not on the Sabbath-day.* For he speaks not of any flight to be when the City should be taken, or when it should be once besieged by *Titus*; for both would be too late; but of a warning be-leaguering to precede it.

6. Concerning that in *Matth. 25.* when our Blessed Saviour shall sit upon his Throne of Royalty to judge the world; I conceive a Figure to be in that expression of placing the *sheep* on his *right hand* and the *Goats* on the *left*, borrowed from the custome of the Jews in their Tribunals, to place such as were to be absolved on the *right hand*, where stood the Scribe who took the Votes for *Absolution*; and those who were to receive the Sentence of *Condemnation*, on the *left hand*, where stood the Scribe which took the Votes for *Condemnation*. Such a custom of theirs *Drusus* in his Notes upon that place observes out of *Moses de Kotzi*. That therefore nothing else is meant thereby, but that our Saviour should distinguish the world of men into two Orders; one of such as should receive the Sentence of *bliss and Absolution*, the other of such as should receive the Sentence of *Condemnation*. That he should first pronounce the Sentence of *Absolution* upon such as are to be absolved; and that once finished, then to pronounce the Sentence of *Condemnation* upon such as are to be condemned.

This Sixth Section, containing the description of the great Judgement accorded with *Apocal. 20.* was in the former edition of Mr. Mede's Epistles printed at the end of his First Letter to Dr. Medley.

Now I suppose the Sentence of *Absolution* shall continue all the time of the *First Resurrection*, that is, all the *Thousand years* long; that, that once ended and finished, (and not before) he shall then proceed to pronounce the Sentence of *Condemnation* upon such as are to be condemned. For so the Text saith, that he shall in the first place pronounce the Sentence of *bliss and Absolution* upon those who are to be absolved; and that done, then come to the Sentence of *Condemnation* upon those who shall be *in statu & ordine damnandorum*: that is, successively and not at one and the same time; \* though the Scripture here mentions not the *Intervallum* which shall be between the beginning of the one and the other. Thus you see, although my plough stand still, unless sometimes it jogs me, yet then I am not unwilling to listen unto it.

\* *Quia enim quædam quædam tempora devota sunt. Nec enim agnus Librum futurorum in manu sedentis super Thronum resignandum accepit; quo tempore hæc omnia particulas & distinctas parafacienda erant.*

7. To that in the end of *Esay 66. of Festivities in the Kingdom of Christ*, I answer, I see no reason why the *Lord's-day* should not be a celebrated Day when the Lord reigneth. Yet I think the expression there is accommodated to the condition and Diurnial of the Church under the Old Testament *ad captum Auditorum*; and no more thereby to be understood, but that in that *New world* not the Jews alone, as then did, but all the Nations should come before the Lord to worship him in the frequent Festivities then to be, whatsoever they should be.

Thus I have, as well as I could, answered your Sabbatical number of *Quæres*; if not so largely and fully as you desired, it is because there were too many of them for the narrowness of my mind to intend at one time — Thus therefore with my Prayers to the Almighty for the continuance of his blessing and favour to you and yours, I rest

Your respectful and true Friend,

Christ's College,  
April 18. 1636.

D d d d

Jos. Mede.  
EPISTLE

## EPISTLE LXVII.

Mr. Mede's Second Letter to Mr. Estwick, touching the Gothick Liturgy, and the time when the Goths became Christians.

SIR,

The former part of this, (as also of the following Letter) contains matter either of News or of private concern.

— THE Gothick Missal is that which the Goths in Spain used till they received the Roman; which though, as all other Liturgies, it be to be supposed to have received many alterations and additions in time, yet no doubt may retain some ancient passages, whereof these Prayers *pro defunctis* may be some, either received from the Spanish or African Christians, or from the beginning of their Christianity, which was before Chiliasm was condemned by Damasus, or they plundered the Roman Empire. For Theophilus Gothorum Episcopus was at the Council of Nice. Anno 360. Ulphilus their Bishop at a Council at Constantinople assented to the Formula Ariminensis, from whence the Goths became first infected with Arrianism. S. Augustine de Civitate Dei useth this argument of the Goths Christianity, against the Gentiles calumny. That the Ruine of the Empire was for their rejecting their ancient Gods and receiving the Christian Religion. For they were Christians that took and sacked Rome, saith he, and not Gentiles. Vide—

Thus with my wonted affection and prayers I rest

Your assured Friend,

Christ's Coll. Nov. 9.  
I 6 3 6.

Joseph Mede.

## EPISTLE LXVIII.

Mr. Mede's Third Letter to Mr. Estwick, more fully treating of the Gothick Liturgy and a Clause therein of Praying for the Dead to have part in the First Resurrection; with a Passage in Methodius touching the Millennium.

Mr. Estwick,

— THE body of the Gothish Nation, or of one part thereof, had received the Christian Faith before they plundered the Roman Empire; as appeared by Alaricus himself, who with his Army solemnly observed the Christian Rites. Yet seems this to have been between the days of Constantine and Julian, and not elder. Howsoever, there is no question but there were many Churches among them before, as was in other Nations long before the Faith was publicly received by them. If so, then without doubt when the Nation publicly received the Faith, they received likewise that Form of Liturgy which had formerly been used in their Countrey by those of the Christian Rite amongst them. And thence might remain those passages of Praying for the Dead to have part in Resurrectione Prima. Irenaeus Lib. 1. cap. 3. edit. Fevardent. Καὶ ἡ αἰ κατὰ τὸν κόσμον διὰ λεκτοὶ ἀνόμοιοι, ἀλλ' ἡ δύναμις τῆς παραδόσεως μία καὶ ἡ αὐτὴ καὶ ἔτε αἱ ἐν Γερμανίαις ἰδρυμέναι ἐκκλησίαι ἄλλως πεπιτεύκασιν ἢ ἄλλως παραδεδόσιν, &c. Tertullian Lib. adv. Judaeos, where he tells us that Britannorum inaccessa Romanis loca were Christo subdita, says moreover, that In Sarmatarum & Dacorum & Germanorum & Scytharum & abditarum multarum Gentium & Insularum nobis ignotarum locis, Christi Nomen, qui jam venit, regnat, &c. Why may not the Goths be comprehended under some of these? As for the Vandals and the rest of those Northern Nations, I find not that they brought any Signs of Christianity with them when they first invaded and seated in the Empire, but were altogether Pagans.

As for that Form of Prayer for the Dead, Ut partem haberent in Resurrectione Prima, I believe it was usual in those Formulae for the Dead till Chiliasm was cried



cried down, and then expunged: namely, that it followed those words (which appear yet in most of those Forms) *Ut collocet eorum animas Deus in sinu abrahe, unde abest dolor & suspirium*, as it does in this Gothic Missal. Whence it is that now in those Forms there appears no Prayer at all for their Resurrection or Consummation then; notwithstanding that in the *Protasis* they compellate God with *Qui hominem mundi civem mortalem in constitutione sua fecisti, & promisti ei Resurrectionem*. Who can believe that in such Prayers they should not at all pray for the Resurrection? But that passage being it seems anciently specificated to *Resurrectio Prima*, they thought it sufficient in after-times to omit it, without substitution of any other for it: And hence comes that silence of the Resurrection.

But that you may yet see my thoughts still now and then reflect upon that Speculation, (which you thought I had forgotten) I will give you a passage of *Methodius Olympi Lyciæ, deinde Tyri Episcopus*, and a Martyr *sub Decio, (alii sub Valeriano)*; which passage, with a good part of his Dialogue *de Resurrectione contra Originem*, is preserved by *Epiphanius Hæres. 74.* There *Proclus (cui tribuit longuendi partes)* speaks in this manner.

*Et verò \* conturbatam iri Creaturam, velut in conflagratione ista morituram, ut restitueretur; non tamen extinctum iri expectandum: Ut in instaurato Mundo ipsimet instaurati ac doloris expertes habitemus; juxta illud Psal. 103. Emitte spiritum tuum & creabuntur, & renovabis faciem terræ. Quod nimirum ambientem Aerem temperatissimum deinceps facturum sit Deus. Cum enim μετὰ τῶν τὸν αἰῶνα Terra adhuc perseveratura sit; habitatores in ea futuros omnino necesse est, qui nec morituri sunt amplius, neq; copulandi nuptiis, aut procreandæ soboli operam daturi; sed Angelorum more ἀμετασβεστος in immortalitatis statu \* optima facturi. Proindeque stultum est, Quanam vitæ ratione usura sunt corpora (in Resurrectione) querere, si nec Aer, neque Terra, neque quicquam ceterorum sit amplius futurum.* \* τὰ ἐκ τῆς  
σῆμα τῶν  
κτιστῶν.

Whether do you not think this man to have been a *Chilias*t? But no man desires to be acquainted with Notions that way; wherefore then should I go about to cram them? I think scarce any of you of my acquaintance knows the tenth part of my adventures that way. I can be content to satisfy my self without troubling others, unless I see them seriously desirous to be informed. But no man I find loves any Speculations but such as he thinks will advance his profitable ends, or advantage his Side or Faction. *Mundus amat decipi.* But there will be a time one day, when God thinks fit.

Christ's Coll. Nov. 15.

J. M.

## EPISTLE LXIX.

Mr. Mede's Fourth Letter to Mr. Estwick, (with part of another Letter, the beginning whereof is wanting) in answer to several Enquiries.

1. **F**OR my Paradox of the *American World*, I could say that to make it probable, and so much, as would be too tedious to write. For the present I will add this more concerning it, That I believe it was not inhabited in Christ's and his Apostles times, nor some Ages after it; nor are there any *vestigia* found therein of any elder habitation thereof. I believe it to have been first inhabited since the days of *Constantine*, when the Devil saw he could no longer reign here without control and the continual affront of the Gospel and Cross of Christ. Then he sought out another World to plant him a Kingdom in, *ubi nec Pelopidarum facta neque nomen audiret.* Upon this ground may be answered many scruples concerning that World: as, of *Noah's Deluge*; of the Creatures there, not found here, where *Noah's Ark* rested; of the Apostles preaching the Gospel, why it was contained within our World, and yet said, \* *The sound thereof went into the ends of the Earth, &c.*

\* Rom. 10.

Some of them, you say, are converted. But the *New-Englanders* have not yet converted one; the *Spaniards* have, but unto Antichrist, not to Christ; and the

D d d 2

Story

\* See Book III.  
page 574.

Story of their Conversion is such, as may make a man justly suspect there hath scarce yet been ever a true Christian of that race. Yet I speak, in my \* *Conjectura de Gogo & Magogo*, of a General Conversion only, not of a Conversion of some few or of some small and scarce considerable part in regard of the Vastness of the whole.

2. To your Case of Conscience I answer thus. Though the *teaching of a School* be in some sort reducible to a Sacred Function, as it may be managed and intended; yet for *Titius* to leave a *Pastoral charge* for it, when he hath been once dedicated to that Sacred Office, I hold an inexcusable Sacrilege, unless perhaps in a case of Necessity. I would rather therefore advise the continuance of both, than to forsake the one for the other.

2 Chron. 34.

3. For that of the *Ark of the Covenant*, what do you mean? There is nothing more indubitate in Scripture, than that the *Ark* was under the wings of the Cherubins in the *sanctum sanctorum* or most Holy place; as *Exod.* 26. 33, 34, *1 Kings* 8. 6, &c. and *Heb.* 9. Or do you mean (for I have not the Bishop's Book) that it was not there when *Hilkiah* found the Book of the Law? That place of the *Chronicles* indeed (if it be rightly translated) should argue it had been taken thence during *Manasseh's* prophanation of the Temple, and that, it may be, by the true worshippers, (for what fellowship had the Ark of God with Idols?) and so not restored again to his place till *Josiah* purged the Temple. Or what if *Manasseh* himself had caused it to be taken thence when he dedicated the Temple to his Idols, lest it might serve them as it once did *Dagon*? But *Tremellius* or *Junius* turns the place otherwise; and yet methinks somewhat forcedly. *Videsis.*

\* 1 Cor. 15. 52.

\* Ver. 51, 52.

\* See this cleared in Epistle  
IXVI. Sect. 6.

\* This is that  
*Epistola ad A-*  
*nimum*, &c.  
beginning with  
*C. Confiteor.*  
See it printed  
in Book III.  
page 571.

4. How often is the Resurrection of the *Unjust* mentioned in the Epistles, either together with that of the *Just*, or by it self? And where both are mentioned elsewhere, it is not said, they should be together, though they be mentioned together; for there is difference between *mentioning* and *being*. As for the \* *Last Trump*, it proves nothing until you define what is the *First Trump*, yea what *Trump* is. It is no where said, *The Resurrection of the dead shall be in a moment*; but that \* *those who are alive shall be changed in a moment*. And what though the Resurrection in respect of each *Individuum* be in a moment? Yet would it not follow that all that rise shall rise in one and the same moment. To that of the \* 25 of *Matthew* you shall have a sufficient answer when you have made progress enough to understand it. (For out of chap. 24. (which you cite) I see not any thing toward your purpose. For those in ver. 39. are not the *dead*, but the *living*; nor is the *Resurrection* at all mentioned in that Chap. but at the most implied only.) In the mean time I send you the Copie of an \* Epistle written once to Mr. *Chappel*, to satisfy a friend of his who had desired him to know my Answer to certain *Quæres* and *Objections* somewhat like those of yours: His Letter being directed to Mr. *Chappel*, and not to me, I made my Answer accordingly as you see. Keep it clean, and send me it again when you have done with it; and as I see occasion, I may perhaps send you some more of the like Argument.

5. For reading the Service at the Altar, &c. was it not enough to give you the Premises, but I must put the Conclusion into your mouth? I add now, That the Priest or Deacon came down from the Altar to read the Gospel, unto the *Ambo* or other eminent place where he might be seen and heard of the people. And in such place were all *Lessons of Scripture* read whosoever read them and not at the Altar. The Altar was the place to speak to God at; the *Ambo* or Pulpit (or such like place) to speak to the People. Besides those Prayers at the Altar, whereto the People were to say *Amen*, were read in a high distinct and singing tone, which might be heard and understood at great distance of all the people. That *submiss reading* in Churches *sine cantu*, which we use now, was not then in use. If it had, it could never have been heard of half the Congregation in so large Churches, and where some stood so far off, as the *Catechumeni*, *Auditores*, *Penitentes*, who were to be partakers of the Readings and Sermons, and nothing else, and yet stood at the remotest distance from the place both of it and Prayer. I love not to answer to things in *Hypothesis*, but in *Thesi*. The world is right on no side. Let them look to the *hypothesis* whom it concerns. *Quo jure ego qui Thesin tantum defendo, ad hypothesin præstandam adigerer?*

\* viz. The Holy  
Table, Name  
and Thing.

6. Concerning the \* Book written mediately or immediately by the B. of *Lincoln*; It is written very ably and with much variety of Learning; and where that *Coal* lay open to the lash, (as it did in some things very foully) he pays him soundly and very magisterially. Yet I may tell you that in the Discourse concerning the Antiquity of the Name *Altar*, there is *parum aut nihil sinceri aut sani*: And though his Adversary quoted



quoted what he never seems to have read and examined, and is accordingly (and deservedly) met withal; yet are there such strange mistakes, confusions, concealments and wrested interpretations of the Answerer, that he lies open to the lash for that part extremely; insomuch that I believe that part to have been elaborated by another hand, and one that gave more trust to the opinions of some of our Writers than to his own search and judgement—

But whereas the *Coal* maintained that Altars had generally and anciently stood up against the East-wall, and not *in medio tē ayiu βήματι*, (which was a monstrous and foul error, as I had often told some of ours here) you shall find him most fully and largely confuted; but the place of *Socrates* as strangely expounded, as the *Coal's* illation therefrom was most illogically and weakly deduced.—

Thus with my wonted affection and prayers I rest

Yours,

Christ's College,  
March 22. 1637.

Jos. Mede.

### EPISTLE LXX.

Dr. Twisse's Thirteenth Letter to Mr. Mede, wherein (after his desire to know his judgment of Mr. Potter's Book touching the Number of the Beast 666) he expostulates with him about certain Ceremonies, &c.

Reverend Sir and my worthy Friend,

**H**AD I stay'd longer in Cambridge, you had enjoy'd my company longer, or (to speak more properly) I should have desired to enjoy your company longer; and it would be very long ere I should be weary of your discourse. I long to hear your judgment of Mr. Potter's Discourse touching the Number of the Beast 666. I presume also you know Bishop Usher's opinion of Christ's Kingdom here on earth; I would gladly know it, and whether he doth retract his former opinion touching the Binding of Satan, which in his Book *De successione Ecclesiæ* he conceives to have been in the days of Constantine.

I have returned your Paper, and sent you a Copie of your own concerning \* The Four Monarchies, which you call *The A B C of Prophecies*. I have sent you also Tilenus his Synod of Dort and Arles reduced to practice, with an answer therunto. In Oxford it's counted unanswerable, translated out of French by D. or A. from whom it was spread (as I hear) in O. and at first fathered upon one of them. But it appears by the Dutch copy and Voetius his answer in Dutch, that Tilenus was the Author. At my coming from Cambridge I found 8 Copies of them sent unto me, and 6 of them I have sent amongst you; for truly I never found better content in any friends than there with you, and with your self amongst the rest. O Mr. Mede! I could willingly spend my days in hanging upon your ears, while you discourse of Antichrist and the accommodation of his Legend to the Pope of Rome, and the Whore of Babylon to Rome it self; though my studies have lain far more in their Writings than in our own Divines, and I was never found to dislike any Opinion of a Papist for the Papist's sake who maintains it, as having profited in Divinity more by their Writings than by our own, always excepting Interpretation of Scripture: How much more to hear you discourse of the glorious Kingdom of Christ here on Earth to begin with the ruin of Antichrist? It may be you do not find many Disciples more docile this way than my self.

But I would intreat you to spare me in the point of Ceremonies; in some particulars whereof you told me once in a \* Letter you were no Practitioner; but now I fear by that which I find you are a Promoter of them. In Easter-term last I heard-----your good Friend, while he lived, complain not a little of a Sermon of yours which you had then lately preached, and he delivered it with much grief. After Mr. B. wrote unto you of the battel of Armageddon, inquiring whether the time thereof were not already extant, the next Letter I received from him had this passage; "I am verily of Mr. M's Opinion in this, that the times wherein we live are the times for the slaughtering of the Witnesses. Whereupon I compared your Letters, and I found that well it might be by your opinion.

D d d d 3

And

\* See Epistle  
VIII. page 743

\* See Epist.  
LVI.

And if it be so, how sorry should I be to observe that you should have an hand in the slaughtering of them? as namely by promoting of such courses and countenancing them, for not conforming whereunto many are like to be slaughtered, that is, according to your interpretation, turned out of their Places — And as for outward complements, nothing more pleaseth a natural man in Religious worship, and he finds himself apt enough for it, yea far more apt than he who, knowing and considering that God is a Spirit, and they that worship him must worship him in Spirit, are most careful for the performance thereof; whereupon while their minds are intent, they find themselves not so free for outward complements, the care whereof is apt to cause avocation and disturbance in that Unum necessarium.

You bade me stand up at Gloria Patri, and it was in such a note too, that you had the mastery of me I know not how. I profess I little look'd for such Entertainment at your hands. My Wife's father, Dr. M. was Bishop Billson's Chaplain, and most respected by him of any Chaplain that ever he had, and he a Cathedral-man too; but they could never get him to stand up at Gloria Patri. I living in a Countrey-Auditory am a mere stranger to such Ceremonies; neither do I know any order of our Church urging thereunto; neither do I know when it began and upon what grounds: it may be it was upon their prevailing against the Arrians; and as the Creed is pronounced standing, so and in the same respect this also; all which is duly to be considered before we come to the practice of it. It is true, we were private, and I was loth to offend you. — In like sort, concerning Bowing towards the Altar, for which it was (as I heard) that you preached, I profess unto you I have hitherto received no satisfaction, and I long to hear of my Lord of Armagh's judgment of the passages between us. And therein I perceive the main thing you reached after was a certain Mystery concerning a Sacrifice, which the Papists have miserably transformed, but in your sense is now-a-days become a Mystery to all the Christian world. And hereupon you touched upon the Judgments of God at this time in Christendom, as if it were for the neglect of that Sacrifice; which while I attended, in the issue came only to the Sacrilege of these Times. But whether your meaning were not, That for God to be robbed of such a Sacrifice was a great Sacrilege, I know not. And by Mr. B. I heard, as from your self, the practice of Bishop Andrew's Chappel was that which first cast you upon such a way, so as from thence to observe the course and practice of Antiquity. But in my poor judgment it is very strange that a matter of such importance as you seem to make it should have so little evidence in God's Word and Antiquity, and depend merely upon certain Conjectures. That which you style your Conjectura de Gogo & Magogo, in my poor judgment, is more rational by far; and yet the matter thereof you know to be very strange, but it prevails very much with me — That Declaration of the Palsgrave's Churches, since I came home, I have seen: I remembered your Censure of it as a laxer thing: Others passe other judgments upon it on my knowledge, and those Divines were accounted in those days as grave and learned Divines as most in Christendom. Indeed the matter of Bowing at hearing the name of Jesus is nothing pleasing to some in these times: But how doth B. A. reading in Antiquity serve his turn for that? Cornelius à Lapide is a Papist and a Jesuit: he saith ad nomen Jesu in S. Paul is no more than ad Jesum. I know it is the Father's pleasure, that as we honour the Father, so we should honour the Son, and all the world shall never bring me to shew more reverence at the hearing of the name of Jesus then at the hearing of the name Jehovah; and when we are, as we should be, intent upon our religious comportment before God according to the inward adoration in spirit, that we should watch when a word comes, to perform outward obaisance, in my judgment is very strange. And I remember how faintly Mr. H. carries himself in this; and others, in pleading for it, most of all urge this, that no body is troubled about it: but now more than enough must yield or suffer — I never had experience of the practice till now, and that makes me the bolder to write as I do: Yet what soever we shall be put unto, I am glad that I have such liberty to confer with you thereabouts. I am lately grown acquainted with my Lord of Armagh, being encouraged to write unto his Grace about the matter of the Sabbath; which I willingly apprehended, and acquainted him with all my Grounds whereupon I proceeded: and he justifies them all. I intreated also help in Antiquity about the Notion of a Sabbath given to the Lord's-Day; and he profess unto me, that he never inclined his mind to observe that in all his reading, and added this reason, For he never thought to see such times as these to call into question Whether the Moral Law contains Ten or but Nine Commandments. And Dr. Reynolds being ask'd what he thought of Beza's judgment concerning the Sabbath, made no other answer but this, You know the Commandment. Thus have I made bold to write freely as to my dear friend. I doubt not but whensoever I am put unto it, I shall find you the readier to afford me your best satisfaction; for certainly

I will



*I will neglect no means to keep me out of the paw of the Lion as well as I can. I commend you to the grace of God, and with many thanks for your love and free communication of precious things I take my leave, ever resting*

Newbury, March 20.  
1636.

*Tours to love and honour you,*

Will. Twisse.

## EPISTLE LXXI.

*Mr. Mede's Answer to Dr. Twisse's several Expostulations; together with his judgment of Mr. Potter's Discourse touching the Number of the Beast, 666.*

Worthy Sir,

I Have received yours, and heartily thank you for the Book you sent me, which I find to be no *laxe*, but a nervous, close and well-composed Discourse, as written by an abler hand than *Voetius* or any *Dutch-man* of them all; yea I believe the ablest in that argument now living.

Concerning Mr. Potter's Discourse, before I tell you my opinion, I find I have some things else to answer, and such as press me so hard as I cannot deny them the first place; especially one of them, which complains much of being mistaken: As that I bad you (hearing Prayers in our Master's Closet) to stand up at *Gloria Patri*. I'll assure you, you were mistaken. My words were, *We stand up*, or *They stand up*, (I know not certainly which,) intending only to have you take notice of our manners and fashions; as I did also the night before, when they bowed at the name *Jesus* in the Creed. I confess indeed when I saw you so suddenly to alter your posture, I had some suspicion lest you misunderstood me, and repented me I had spoken, and thought of it sometimes afterward. Yet mine was but doubting: I would yours had been so too. For why would you suppose me to be so uncivil as to speak unto a stranger and my better in degree in such a rude manner, or *note* as you call it? Surely in this you were to blame. Nay I do not remember that ever I bad any one, little or great, either to stand up at *Gloria Patri*, or bow at the name *Jesus*, or to conform to other the like posture, all days of my life; however my opinion hath been concerning them. The plain truth is, I had a desire to have talked with you about these things, and to have acquainted you with something I had that way; which, now I find your mind so averse, I shall never do. For this end it was that I ever anone put you in mind to observe our postures, and now and then at other times in our discourse touch'd upon something of that kind, to have given occasion of conference about those matters. And the rather I desired it, because I had declared my self so far in my Letters unto you formerly, as I thought might require more to be added to prevent such scruples as might arise from thence. You may remember what hint I gave you in our Gate-house the first night, concerning that place in \* *Daniel*, *And he shall think to change* \* Dan. 7. 25. *Times and Laws, and they shall be given into his hand for a time, times and half a time.* I would fain have entred with you upon that Scripture, and told you I had some Notion thereabout which some friends of mine had termed *Dog and Cummin-seed*, &c.

As for my Sermon at S. Marie's, if I could have enjoyed you privately & *sine arbitrio*, (which I much, but in vain, desired) in all probability you had been (together with some other things) better acquainted with some of the Contents thereof. And as for preaching for *Bowing to Altars*; if my memory fail me not, the word *Altar* (unless in citing a place of Scripture) was never mentioned in my whole Discourse. Sure I am, there was no *Bowing* spoken of, either with respect to it or to the Communion-Table; but only of *Bowing* in general without any determination. Besides, that which was spoken was done as it were *obiter* and in few words, without insisting thereupon, and that too with premised caution; and nothing so much by a great deal, nor so punctual, as I had discoursed in the same place \* Sixteen years ago in a *Concio ad Clerum* for my Degree upon another Text.

\* See this printed in Book II. pag. 328.

\* See this  
printed in Book  
II. pag. 340.

The Text now was that of Solomon, Eccles. 5. \* *Look to thy feet when thou comest to the House of God; and be more ready to obey* (for so I rendred לִשְׁמָע) *than to offer the Sacrifice of Fools, &c.* The Parts, 1. A Precept of reverent and awful demeanour and accommodation when we come to God's House, in the first words. 2. A Caution, not to prefer the secondary Service of God before the first and principal, in the latter words, *Be more ready to obey, &c.*

\* Exod. 3. 5.  
1 Jos. 5. 15.

I discoursed of the Condition of Places dedicated to Divine worship or God's House. 2. What the *Ratio* was, or wherein consisted the specification of the Divine Presence, when he is said to be in one place more than another. The Precept [*Look to thy feet*] I understood and interpreted as an Allusion to that Rite of *Discalceation* used by the Jews and other Nations of the Orient when they came into Sacred Places, and still to this day continued amongst them. Concerning which I produced divers Testimonies; the ancientest that of God to \* *Moses* in the bush, and to || *Joshua*, together with that Symbole of *Pythagoras*, Ἀντιόδοτος. δὲ καὶ προσκύνει, *Discalceato pede sacrificato, adoratoque, &c.* Hence I made the sense of these words of Solomon to be as if we inflecting them to our manners should say, *Look unto or Be observant of thy Head when thou comest into the House of God;* meaning that he should put off his Hat, and use any other Reverence wont to accompany it as a *leading* Gesture. For so was this Rite of *Discalceation* among the Jews, a *leading* Ceremony to other Reverential guises then used; as the *putting off of the Hat* (in civil use) is wont to be with us.

Hence I inferred, It was not only lawful, but fit and a Duty commended to us in Scripture, to use some kind of Reverence, yea some Reverential guise and gesture, when we come into God's House. Where after a very few words of the thing in general, in the close I had these words.

[ *For, should we come into God's House as we do into a Barn or Stable? It was not good manners once so to come into a man's house. Therefore our Blessed Saviour, when he sent forth his Disciples to preach the Gospel, Matth. 10. would not have them to enter into a man's house without salutation; Εἰσερχόμενοι εἰς τὴν οἰκίαν, (saith he) ἀσπάζεσθε αὐτοὺς. When ye enter into a house, salute it. Why should we not think it to be a part of Religious manners to do as much when we come into the house of God? But if any shall ask me here, what other Gesture besides the Uncovering of the Head I would require in this case, because I intimated that (even now) to be a leading Gesture; I answer, This belongs to the discretion of our Superiors and the authority of the Church to appoint, not to me to determine. For here, as in all other Ceremonies, the Church is not tied, but hath liberty to ordain that which she shall think most suitable and agreeable to the time, place and manners of the people where she lives. Yet if I may without offence or presumption utter what I think, then I say, That Adoration or the Bowing of the Body, together with some short Ejaculation, (which the Church of Israel used in her Temple together with Discalceation, and which the Christians of the Orient at this day use in their Churches, and time out of mind have done so) is of all others the most seemly, ready and fitting to our manners; were it once by uniform order and practice established: namely, according to that of Psal. 132. 7. Introibimus in Tabernacula ejus, incurvabimus nos Scabello pedum ejus; or to that of Psal. 5. 7. I will enter into thine House in the multitude of thy mercies; in thy fear will I worship toward thy holy Temple: Which is the Form the Jews use at this day at their ingress into their Synagogues, and so for ought I know might we too. ]*

This was the whole passage verbatim as I spake it. Whence I passed immediately to the Second part of my Text, *Be more ready to obey, &c.* where my chief Observation, wherewith I concluded, was, *The Condition of all External Service of God in general, in the eyes of God; which was such as he accepted no otherwise than secundario, namely as issuing from a Heart respectively affected with that Devotion it importeth. That as the Body without the Soul is but a Carcass; so is all Bodily worship wherein the pulse of the Heart's devotion beats not.*

Now, Mr. Doctor, what was there in all this that an honest, discreet and moderate man, being so perswaded as I am, might not speak? But you will say, *What need had I to say any thing at all?* I'll tell you. My opinion in these things was well known to many in the University. Our Pulpit had a long time been inflamed with such Discourses. My obstinate silence, having had more than once opportunity to declare my self, and being studied in these matters, was imputed to me by some to proceed either *ex malitioso affectu* toward such as furthered these things, or out of too much addition and tenderness to the Puritan faction; which is a crime here, if it be once fastened upon a man, *nullo Oceano eluendum*. I thought good therefore to declare my self; which yet I did with that caution and tenderness, which might not give any just cause



cause of offence to those who were contrary-minded; who yet now I perceive deserved it not, by their over-lavish report of what was spoken.

Besides I observed, both out of Books daily printed and out of such Discourses as I had heard, upon what dangerous Grounds some defended these things; namely such as would in time infer the lawfulness of *Image-worship*: I thought good therefore in more private Discourses to set them upon safer Principles, and such as might, if it were possible, prevent such an Evil. And in all this why may I not say, *What have I done?* was there not a cause?

*Yeabnt I am a great Practiser and Prosecuter of such ways.* Yet for all this I bowed not to the Altar when I came out of *S. Marie's* Pulpit, as others commonly use to do. I have urged no man at any time to use any of these Ceremonies, nor conformed myself to any of them, till I saw them prevail so generally as I should have been accounted singular. Our own Chappel is very regular, yet was not any thing introduced by me, but others. I confess I had no scruple to follow them; besides I took occasion by my Chappel-exercises to inform them of the nature and grounds of what they practised, lest for want thereof they might cherish some unsafe conceit. And notwithstanding I preached for *Bowing* (as you say) *to Altars*, yet I have not hitherto used it myself in our own Chappel, though I see some others do it. If I come into other Chappels where it is generally practised, I love not to be singular where I have no scruple.

*But you would not have me have any hand in killing the Witnesses.* God forbid I should; I rather endeavour they might not be guilty of their own deaths. And I verily believe the way that many of them go is much more unlikely to save their lives, than mine. I could tell you a great deal here, if I had you privately in my chamber, which I mean not for any mans sake to commit to paper. *Siracuse vestra capientur, & in pulvere pingitis?*

As for *Bowing* at the name *Jesus*, 'tis commanded by our Church. And for my self, I hold it not unlawful to adore my Saviour upon any Cue or hint given. Yet could I never believe it to be the meaning of that place of the \* *Philippians*; nor that it can be inferred thence, otherwise than by way of a general and indefinite consequence. I derive it rather from the Custom of the World in several Religions thus to express some kind of Reverence, when that which they acknowledge for their God is named; as we find the *Turks* do at this day. Besides I conceive, to do this reverence at the name *Jesus* only, is proper to the *Latine* Church, and it may be of later standing. For, if some *Greeks* have not deceived me, the custom of the Orient is to bow the head not only at the name *Jesus*, but at the name *Christ*, and sometimes (though not so frequently) at the name *God*. And if that were the fashion of the elder Christianity, that out of *S. Hierom* would sound more to the purpose, *Moris est Ecclesiastici Christo genu-flectere*. This is all I can say to this point, having had fewer Notions thereabout than about any of the rest.

That the worship of the Inward man is that which God principally requires and looks at, I think no Christian man denies. But what then? Doth not our Saviour's rule hold notwithstanding in such a comparison, \* *Ταῦτα ἔδει ποιῆσαι, καὶ κεῖνα μὴ ποιῆσαι*; And consider that the Question is not here (as most men seem to make it) between *Inward* worship and *Outward* worship *seorsim*, (for in such case it is plain the *Outward* is nothing worth) but whether the *Inward* worship together with the *Outward* may not be more acceptable to God than the *Inward* alone. As for that so commonly objected Scripture in this question, *Of worshipping the Father in spirit and truth*, John 4. as the Characteristical difference of the *Evangelical* worship from the *Legal*; I believe it hath a far different sense from that it is commonly taken to have, and that the Jews in our Saviour's sense worshipped the Father *in spirit and truth*. But my work grows so fast, that I must let it pass, and be content with that vulgar answer, *viz.* That under the Old Testament God was worshipped *in types and figures of things to come*: but in the New, men should worship the Father *in spirit and truth*, that is, according to the verity of the things presignified, not that they should worship him without all gestures or postures of Body, to which purpose it is wont to be alledged.

But all this while my mind is upon another matter, which at length I am gotten unto, *viz.* your strange construction and censure of the pains I took in opening my thoughts so freely unto you concerning these matters of reverential posture and gesture, in respect of that interlaced piece wherein I intimated the Eucharist to have in it *ratio sacrificii*. For

\* I meant, Between Sacred Things, Persons, Times and Places, and Profane. The neglect or violation of the respect due to all which may in a large sense be termed Sacrilege. And then consider whether that of S. Paul [Thou that hast Idols, dost thou commit Sacrilege?] God may not in time upbraid the Reformation with. This was that I reached at.

1. Because in the close of my Letter I expressed my fear of some Judgment to befall the Reformed Churches, because out of the immoderation of their zeal they had in a manner taken away all Difference between \* *Sacred* and *Profane*; you will needs suspect I aimed to make the present Judgments of God upon Christendom to be for neglect of that Sacrifice which I had spoken of: a thing I never thought of, nor thought so plain an expression of my meaning could ever have been so mistaken. I pray let me intreat you to read over those papers once again, and then tell me with whom the fault is. For why? Is not to esteem the Eucharist a *Sacrament*, to account it a *Sacred thing*, unless it be accounted a *Sacrifice*?

2. It seems strange to you that a matter of so great importance, as I seem to make this *Sacrifice* to be, should have so little evidence in God's Word and Antiquity, and depend merely upon certain conjectures. As for *Scripture*, if you mean the name of *Sacrifice*, neither is the name *Sacrament* nor *Eucharist* (according to our Expositions) there to be found; no more than *Ομολογιον*. Yet may not the thing be? But when you speak of so little Evidence to be found in *Antiquity*, I cannot but think such an Affirmation far more strange than you can possibly my Opinion. For what is there in Christianity for which more Antiquity may be brought than for this? I speak not now of the Fathers meaning, (whether I guessed rightly at it or not) but in general of their Notion of a *Sacrifice* in the Eucharist. If there be little Antiquity for this, there is no Antiquity for any thing. *Eusebius Alerkircherus*, a Calvinist, printed *Neustadii Palatinorum* 1584. & 1591. *De mystico & incruento Ecclesie Sacrificio*, pag. 6. *Fuit hæc perpetua semper omnium Ecclesiasticorum Patrum concursus & unanimis sententia, Quod instituta per Christum passionis & mortis suæ in Sacra Cæna memoria etiam Sacrificii in se contineret commendationem.* Bishop Morton in Epist. Dedicat. prefixed to his Book of the Eucharist, *Apud veteres Patres (ut quod res est liberè fateamur) de sacrificio Corporis Christi in Eucharistia incruento frequens est mentio, quæ dici vix potest quantopere quorundam alioqui doctorem hominum ingenia exercuerit, torserit, vexaverit; aut è contrâ quàm jactanter Pontificii de ea re se ostendent.* And that in the Age immediately following the Apostles the Eucharist was generally conceived of under the name and notion of a *Sacrifice*, (to omit the Testimonies of *Ignatius* and *Justin Martyr*) take only this of *Irenæus* Lib. 4. cap. 32. *Dominus discipulis suis dans consilium primitias Deo offerre ex suis creaturis — cum qui ex creatura Panis est accepit, & gratias egit dicens, Hoc est Corpus meum; & Calicem similiter, qui est ex ea creatura quæ est secundum nos, suum Sanguinem confessus est: & Novi Testamenti novam docuit Oblationem, quam Ecclesia ab Apostolis accipiens in universo mundo offert Deo, &c.* And chap. 34. *Igitur Ecclesie Oblatio, quam Dominus docuit offerri in universo mundo, purum Sacrificium reputatum est apud Deum & acceptum est ei, &c.* The evidence of this was such as forced *Hospinian* (*Hist. Sacrament. lib. 1. c. 6.*) to say, *Jam tum primo illo seculo, viventibus adhuc Apostolis, magis huic Sacramento quàm Baptismo insidiari ausus sit (Demon,) & homines à prima illa forma sensim adduxit: and Sebastianus Francus, Statim post Apostolos omnia inversa sunt — Cæna Domini in Sacrificium transformata est.*

Now, Sir, if I was loth to pass so harsh a censure (as some do) upon the First Fathers and Church Christian, and could not be perswaded but that which the Catholick Church from her infancy conceived of the Eucharist should have some truth in it, and accordingly endeavoured to find out that *ratio Sacrificii* therein, such as might be consonant both to the Principles of the Reformed Religion and unto the Scripture of the New Testament, yea perhaps found therein not *quoad rem* only, but *quoad nomen* also; did I merit to be irrided for having found out I know not what *Mystery of a Sacrifice, now-a-days a Mystery* in my sense to all the Christian world? When all men are at a seek, and one cries I think I have found it, shall he be chidden therefore? Sir, I can remember when you understood me more rightly, and interpreted my freedom with much more candour. To tell you true therefore, I am somewhat suspicious lest the air of *Cambridge* did you some hurt. But let that pass —

That which I wrote to you concerning this *Mystery*, especially in my Second Reply, was for the most part little other than Testimony of matter of Fact. If it were false, *testare de mendacio*; if true, *cur cedor*? Yet one thing more; It is no time now to slight the Catholick consent of the Church in her First ages, when *Socinianism* grows so fast upon the rejection thereof; nor to abhor so much the notion of a *Commemorative Sacrifice* in the Eucharist, when we shall meet with those who will deny the Death of Christ upon the Cross to have been a Sacrifice for sin. *Verbum intelligenti.* There may be here some matter of importance.

Lastly,



Lastly, You may remember how much I desired to be spared from any farther writing or answering upon this argument, because I knew it was a nice and displeasing theme, and such as I should have no thanks for. Now I see I am become a Prophet, and that when I looked not for it. And thus I have done with this business, which hath made me so much work.

The Censure I gave of the *Declaration of the Palsgrave's Churches* was not in respect of the matter, but the manner of handling, as the term of *laxe* shewed. And before I had seen it, I heard that Censure given of it by one that wishes the *Palsgrave's Churches* and their Doctrine as well as I know any. If I erred in my judgment, there is an end. I use not to be often faulty in rashness that way: And this shall teach me to be more wary hereafter. If I had had any suspicion of misconstruction, I could in this kind have held my tongue with as much ease as any man.

What my Lord of *Armagh's* opinion is of the *Millennium*, I know not, save only that I have not observed him, neither when I gave him my *Synchronisms*, nor in discourse thereabout after he had considered them, to discover any opposition or aver-sation to the Notion I represented thereabout. The like Mr. *Wood* told me of him, after he had read his papers; nay that he used this complement to him at their parting, I hope we shall meet together in *Resurrectione prima*. But my Lord is a great man, and thinks it not fit (whatsoever his opinion be) to declare himself for a Paradox; yet the speeches I observed to fall from him were no wise discouraging. He told me once he had a Brother (*si bene memini*) who would say, He could never believe but the 1000 years were still to come.

Now for Mr. *Potter's* Discourse, I confess I came to the reading thereof with as much prejudice as might be, having been cloyed with so many vain and fanciful Speculations about that mystical Number, that I had no stomach to any more of them. Which was the reason (to tell you true) that I shewed no more desire or eagerness to have a sight of your Excerpt, notwithstanding your commendations and offer of the same. For I was loth to be put to give my Censure, which I doubted, according to former experience, must be *in sequiorem partem*. But when I was a little entered thereinto, and began to perceive the Grounds whereon he meant to build, I found my self presently to altar, and to anticipate in my mind with much content what he aimed at, before I could come to read it; and longed not a little to find it well proved and to fall out accordingly. That which wone me was the way to reduce *Ezekiel's* and *S. John's* so differing measures of the *New Jerusalem* unto the same, and so as both should allude to the Measures of the *Jerusalem* that was in being. As soon as I found this, I was not a little glad to see that made secible which I before took for desperate; and as it is ill halting with Criples, I began presently to wish, O that the Number of the Beast might have the like success for the designing of his See of *Rome*! Concerning which and the compleat ἀντιστοιχία of both Numbers when I found such Testimonies produced, you may guess how I was affected; namely, That if it be not a Truth, (which I was very willing to believe) it is the most considerable Probability that ever I read in that kind.

And thus with many thanks for your kind communication thereof unto me, even when you had found me not to long for a sight of it, I commend you and your learned meditations to the Divine blessing, and so I rest

*Christ's Coll.*  
*Aprill 1637.*

Yours,

*Joseph Mede.*

*Diversum sentire bonos de rebus iisdem  
Incolumi licuit semper amicitia.*

*Eusebius De laudibus Constantini, p. 492. Edit. 1612.*

*Quis (præter Christum Servatorem) cunctis totius Orbis terrarum incolis, seu terrâ seu mari illisint, præscripserit, ut singulis septimanis in unum convenientes Diem Dominicum festum celebrarent?* But the Sanctification of Holy Time cannot possibly be maintained, unless we admit the like for Holy Places, Things, Persons.

I know not whether the Tractators of this argument have observed this passage or not. *Græca sic habent;*

Τίς τοῖς τὸ μέγα στοιχεῖον τῆς γῆς οἰκῶσι, τοῖς τε κατὰ γῆν καὶ τοῖς κατὰ θάλατταν, ἐφ' ἑκάστης ἑβδομάδος, ἢ Κυριακὴν χρηματίζουσιν ἡμέραν, ἵερὴν ἀγεῖν ὅπαντα συνιόντας παραδεί-  
δωκε;

See principles.

See the Vanity of man's life. When I began this Letter, Dr. *Whaley*, your good and religious Friend, was in health : Before I had finished ( intermitting some few days ) I heard he was fallen suddenly sick, and soon after that he was recovering : Now, when I was about to seal my Letter, ( upon the opportunity of a Friend's going to *London* ) I hear he is departed this life, and the Bells are yet ringing out for him. I expected not to have been the messenger of this ill news. *May 2. Vale.*

## EPISTLE LXXII.

*Dr. Twisse's Fourteenth Letter to Mr. Mede, touching Mr. Potter's Discourse of the Number of the Beast, viz. 666.*

*Worthy Sir, and my dear Friend,*

**Y**OU have communicated unto me many precious things, which makes me to acknowledge my self more indebted to you than to all the men in the world. And the more glad I am when I light upon any thing that is worth your knowledge. This last week I received a Letter from Mr. Potter, enclosing two other Letters, one of his own to Dr. Turner in answer to another of his ; both which I have sent you. Therein you shall see how Mr. Potter's discovery works already like wax before it sees the light of the Press. I had formerly wrote unto him what your judgment was upon the Abstract I sent you, as your self wrote unto me, and as I heard also from Mr. Hall. But lately Mr. Hartlib sent me a Copy of your judgment morefull since you received the compleat Copy, wishing me to send it over unto Mr. Potter ; which I did, and he is glad, as he professeth to me, to hear that you esteem so well of his Interpretation : and over and above adds, that if any man think so well of it as to translate it into Latine, he will not be sorry for it. Nay, he is willing to add something to it concerning the First Beast and the Second Beast and the Image of it. He is exceedingly desirous to know---his judgment of it, in such sort that he hath a minde either to write or to go over unto him. I pray let him have a sight of it, and entreat him to set down his judgment concerning it — Now, Sir, concerning the occasion of these Letters, I will shew you what he writes to me.

Mr. Potter had understood from Oxford that Dr. T. ( who is one of the Mathematick Professors there ) had alledged against his Book, That the Root of 666 was not 25. but this was by those who told him of it accounted so slight and untrue an Objection, that Mr. Potter did not regard it. But after this being with — he told him that Dr. T. told the Vice-chancellor that Mr. Potter was out in the Mathematical part of it. Hereupon Mr. Potter wrote unto Dr. T. and receiving no Answer wrote a second time ; thereupon Dr. T. answered : which Answer of his I here send you with Mr. Potter's large Answer unto him ; wherein you shall find not only the vanity of Dr. T's Exception, but a strange Mystery discovered even to admiration. I have sent you Mr. Potter's own Letter, for fear lest in transcribing I should miss in the calculation of the Numbers. He desires to have the Letters again when we have perused them and transcribed them. I pray return them by Mr. Hartlib — I commend me heartily to the continuance of your love, and rest

Newbury, Aprill 30.

1638.

*Yours ever in true affection  
and great obligation,*

Will. Twisse.

*I pray remember my due respect to Dr. Bain-  
brigge the Master of your House.*



EPISTLE LXXIII.

*Mr. Mede's Answer to Dr. Twisse's Fourteenth Letter, touching Mr. Potter's Notions of the Number of the Beast, with some Observations of his own concerning his Book.*

Worthy Sir,

I Thank you heartily for Mr. *Potter's* Letter. I confess I have an especial esteem of his Discourse; but little looked that what I wrote carelessly to Mr. *Hartlib* demanding my opinion thereof should have come to his hands.

Concerning this Letter; I am perswaded the Doctor's Exception is fully and sufficiently answered, namely, That the Root of a Number ought to consist of Unities of the same denomination with the Unities of the principal whole Root it is; and that if the Unities be of another denomination, it is not the Root of that Number, but of another.

I see also a fair possibility of a discovery of new Mysteries even in the *Fractions*: but perhaps it will not be so safe to discover them (until they be well armed) unto those who are not well affected to the main. For it is sufficient with a great many to discredit a Tenet, if they can but find any thing not defensible brought toward the maintenance thereof. *Verbum sapienti.*

I care not if I acquaint you with what came into mind upon my first cursory reading of the Letter; the one an Observation, the other (as I found afterward) a mistake of Mr. *Potter's* meaning.

1. First, when I read him applying the *Fractions*  $\frac{41}{51}$  to the Latitude of *Rome*, I called to mind that the old Astronomers and most of our Maps make the \* Latitude of *Rome* to be 41 degrees and about 50 (or 51) minutes. The later Mathematicians promote it some minutes farther Northward: but *Rome* was big enough, whentime was, to bear the difference of a few minutes. And if that which Mr. *Gellibrand* observed be true, it is possible that the Latitudes of some places may be a little changed since *Ptolemy's* time, by some motion of the Earth, whatsoever it be. The Mistake was this:

\* This he corrects in Epist. LXXV.

2. As I ruminated upon his application of the Denominator of the *Fractions*  $\frac{51}{51}$  to so many Italian miles, (which I well understood not at my first cursory reading) I fell into this conceit, that his meaning had been, that a Degree in a great Circle had contained but 51 Italian miles, (whereas we suppose 60) and that therefore  $\frac{41}{51}$  was as much as 41 fifty one Italian miles, that is, 41 Degrees, a Degree being 51 Italian miles. That which led me into this conceit was his mention of *Snellius*, who in his *Eratosthenes Batavus*, (which I had sometime look'd upon, but it is many years since) as I remembred, made a Degree to contain some miles less than 60. Whether my memory fails me, I know not; for the Book I never saw but once in the Stationer's shop. But when I read the Letter the second time with more deliberation, I found his meaning to be, That *Rome* lay under such a Parallel as whereof every Degree contained 51 Italian miles: but this supposes, I think, that a Degree of a great Circle should be above 60 Italian miles; which how near or far off it be from *Snellius* his experimental definition, I know not. My skill in Mathematicks is but little, only so much as makes me able to understand a Discourse in that kind. In my younger time I studied the Grounds of those Sciences, but ever since neglected them; and therefore if I commit any Solæcisms in talking of such matters, I must be excused.

I will add also some of my thoughts concerning his Book.

1. That there is no such Argument to prove the Divinity of the *Apocalyps*, and consequently to convince an Atheist of the Divinity of the whole Scripture, (whereto this Book gives testimony) as the strange agreement between *Ezekiel's* Lineal and *S. John's* Cubical measures of the city *Jerusalem* for the compass and *Area* thereof; both the numbers and denomination of Measures being so differing as they are, and those of *S. John* besides to be derived from 12. How could this be but from Divine inspiration, when *S. John*, as the rest of the Apostles, was ἀνεγάρματος καὶ ἰδιώτης, and far enough from skill in *Algebraical* subtilties?

E c c e

2. That

2. That the *Virgin-Company* which follow and carry the mark of the Lamb, and the Synagogue of the Beast which follow him and receive his mark, are evidently ἀντιχριστοί even *secundum literam*; besides, their meaning not obscure, namely, That the one represents the true Church, the other the *Anti-church* or Church of *Antichrist*. If therefore Mr. Potter had fetched the Number of the true Church from this *Virgin-Company*, perhaps his discovery of the Mystery of the *Anti-numerus* of the Beast would have appeared more evident and convincing. For though the Number of the Wall of the *New Jerusalem* import as much as the Number of Christ's Church, yet it doth it but remotely, (many things being first requisite to be granted by way of *Postulata*) and therefore obscurely in comparison of the Number of the *Virgin-Company*. I wonder therefore what the reason is he never mentions or alludes to this Number throughout the whole Treatise: nay he affirms twice that the Number 144 is only to be found in the 21. chap. of the *Apocalyps*: Which is true indeed in *Unities*, but in *Thousands* not. Was it the *Thousands* that would have troubled him in his way? That *Solertia* which with so much happiness broke through greater difficulties would soon have mastered this. Or is it some interpretation he hath of that Vision which was not compatible therewith? Thus I mused and reasoned with my self.

3. In his answering of what might be objected concerning the Root of 666, and in particular when he gives reasons why the Holy Ghost intending the Root 25, amongst all the Numbers which might have been taken to that purpose between 625 and 676, should pitch upon 666 rather than any of the rest; I saw a door open to save the life of mine own conceit of that Number; That the Holy Ghost would intimate thereby, that the Antichristian State should be an imitation of the *Sixth* head of the *Roman Seven-headed Beast*, rather than the off-spring of the Apostles, and therefore made his Number all of *Sixes*. But the matter is not great whether it be saved or not, if a better come in the room of it.

You would have mesend Mr. Potter's Treatise to — 'Tis true, he is skilled in Mathematicks, (in which respect it may be the — named him) but so vehemently prejudiced and professed against that Tenet of the *Pope being Antichrist*, that it would be to small purpose, if he could be gotten to read it; which I believe he would hardly be. I have no confidence in the strongest demonstration against a man that is prejudiced and engaged in the contrary. Nay 'tis strange how unwilling all men are to read any Discourse this way. I carried Mr. Potter's Book to some — opposite otherwise to — and no enemies to that Tenet; I commended it, desired them to peruse it, told them it was that would please them, they delighting in Mathematical Speculations, related to them the summe of the Contents and Grounds thereof, and whatsoever might allure them; I left it with them a competent time: yet when I went to fetch it and know their opinion, they had not read one leaf thereof, nay gave me less hope than that they would then at the first; and instead thereof made Exceptions against something I had told them out of it. What should I hope then of men professedly opposite and passionate or, if you will, impatient besides, and so less tractable? If any man would tell — of it, and that in such a manner as might work in him a desire to see it, I would be most willing to communicate my Copy with him; which I took some care to be so transcribed as might allure a reader, dividing it into certain Sections, and prefixing the Contents of them in the beginning of the Book, with other distinctions; but altered nothing in the context of the Author. I caused the Figures to be drawn according to art; the hand reasonable neat, and promising no trouble to the Reader, well pointed throughout, &c. By this you may see I was willing to have it read.

Thus I have scribbled somewhat with an ill pen and an ill hand: If it be such as you can read, and will excuse, it is enough. I send back your Letters with thanks. And so with my best respect and prayers, I rest

*Christ's Coll. May 23.*  
1638.

Yours in all friendly affection,

*Joseph Mede.*



## EPISTLE LXXIV.

Dr. Twisse's Fifteenth Letter to Mr. Mede, about Mr. Potter's Book, and the Holiness of Times and Places; with some reflexions upon a Passage in the Inscription of his Discourse upon 1 Cor. 11. 22. as also an Extract of Mr. Potter's Letter relating to some passages in Mr. Mede's Letter touching the Number 666.

Dear Sir,

I Think my self happy that I am the medius Terminus to convey Passages between you and Mr. Potter. I received this Letter from him but on Friday last, which here I send you enclosed; wherein you will find him to rest satisfied with that you write concerning — as also how well he is satisfied with that of yours, having nothing to except against ought; but rather you extended that which he delivered somewhat farther than he intended it. You see he is desirous to see the division of his Book into sections made by your hands, and marginal Annotations; and what else you can hear objected by any against it. I pray satisfy him as far as it lieth in your power. He is a very meek and ingenuous man; and now you see what way lie his studies, I would you would employ him in ought that you shall find needful; for I find him very desirous to gratify any friend: As I wrote to him about some things, which what they were I know not; but he hath promised to answer unto all. He is exceeding studious in his way. But is it not possible to get his Book turned into Latine in your University, especially this Vacation-time, and things standing as they do with you?

I have lately received a \* Book from you by the hands of Mr. Hartlib, for which I heartily thank you. The Title you give in your Dedication, Sublati discriminis inter sacrum & profanum Assertori eximio, I doubt will do you wrong with many, and make them to conceive that the sacrum & profanum you speak of is in your account only in respect of Place, and not at all in respect of Time. But I know the contrary, which makes me wonder at it the more. I had recourse unto you about the Holiness of Places long ago, merely for information; and I was then as ab rasa tabula, apt to receive ought that I saw reason for. But to this hour I am not satisfied, whether the fault be in my Understanding, or in my Affections, God knows, or in the insufficiency of Evidence convincing. And that my Affection should sway me, I have this reason against it; I find my self naturally pliable that way which you take, even to superstition, as now I find, calling my self to examination. And to your interpretation of that in Paul, 1 Cor. 11. 22. I have been very prone; insomuch that the way others take to the contrary seemed to me at first sight wondrous strange, that I understood not so much as their meaning at the first, nor did I come to understand what they would, without some plodding: and when I did understand it, it seemed harsh unto me; untill I came to examine what it is to despise or dishonour a Place, and compared it with Dishonouring of Days. And surely neither Days nor Places are to be honoured by us, but God in them: Yet I find a vast difference between Time and Place, though you sometimes said there was the same reason of both. But I find not the same reason in the more general notions of them, much less in the special. It is true, natural actions require Time and Place for the performance of them, the unity whereof together with the unity of the Subject necessarily concur to the individuation of them, if I remember aright my old Philosophy. And the meeting of many about the same action requires set Times and Places: But by Places you mean Churches, which are not Places natural; the like cannot be said of Times. Then as for the special consideration of them; It is apparent that proportion of Time is very momentous for the advancing of Morality and Piety; as by setting apart one day in a week for God's publick and solemn service, a greater advancing of Piety is made by far than by the sequestering of one day only in a month or in a year for this: and we find nothing answerable hereunto in Place at all, least of all as commanded either by God or man.

\* viz. his Discourse about Churches, &c. 1 Cor. 11. 22.

Lastly, as touching the particularity of Time and Place compared together; will you say there is as little evidence for the particular Day to be kept holy to the Lord, as for the

particular Place? Sure I am S. Gregorie's is going down, if not altogether down, to be built elsewhere as they think good; we never yet heard the like of the Lord's-Day. Yet I would you could prevail but so far with your great Lord, to draw him to be *Affertor eximius sublati discriminis inter sacrum & profanum as well in Time as in Place*: though I despair of ever being brought to acknowledge there is no difference between these; least of all to believe that Holiness of Place is more religiously to be observed than Holiness of Time.

But notwithstanding the difference between us herein, you shall always be as dear to me as you have been; and that not as a civil Friend only, but as my Christian Brother too; were our differences in opinion greater than these: For I manifestly perceive how easie a thing it is for good men to take your way about the Holiness of Place; and hereunto myself have been exceeding prone. But do you think indeed that *Nads* was the word of Ignatius? or can you give any instance of the like, either in his time, or in an 100 years after him? I wish you all happiness as to my self, and rest

July 2.  
1638.

Tours ever in the Lord much  
obliged and most assured,

Will. Twisse.

An Extract of the above-mentioned Letter of Mr. Potter to Dr. Twisse, necessary for the fuller understanding of some passages in Mr. Mede's Letters, &c.

SIR,

I should be very glad to hear that my Treatise were translated into Latine either by your self or by any other, (if there be any such that would do it so perspicuously as I believe you would) and I should be glad if your self or Mr. Mede would add his opinion which he mentions in his Letter, why the Number 666 was taken rather than another whose Root might also have been said to be 25.

That the Number 25 is so conspicuous and remarkable in the Roman Calendar is also a thing remarkable and apposite, and a thing which I did observe in a great Roman Calendar in the Library at Oxford, but did not then understand the reason of it, nor had time, at that instant, to search the reason why that Number was written in great red Capital figures. I know there are many other things which it hath not been my chance to light upon, which wise and learned men, and such as are acquainted with Antiquities, may and will observe to the same purpose.

I kindly thank you for the sight of Mr. Mede's Letter. How he came to know that I had his judgment of my Book sent unto me, I know not; but I hope it shall be no hurt either to him or me, but an help and furtherance of the Truth.

My Letter to Dr. T. was written to a professed Mathematician, and multitude of matter forced me to write briefly, and therefore obscurely; and therefore it is no marvel if my unskilful and confused expressions have caused some things to be mistaken at the first reading. If the Fractions of the Root of 666, being  $\frac{41}{51}$ , be applicable not only to the number of Degrees, but also to the number of Minutes of the Latitude of Rome, 'tis more than I observed, and more than I intended. I thought it a sufficient exactness that 41 is the greatest number of Degrees of Latitude of that place, being there is no City near it that can stand in competition with Rome to be the Seat of Antichrist. And if that Parallel which is 41 Degrees of Latitude, and that Meridian which is 41 Degrees of Longitude, do cross and cut each other in any part of S. Peter's Patrimony, or of those Dominions of Italy which are immediately subjected to the Pope and City of Rome, this seemeth to me to be in this respect a sufficient manifestation of that individual Kingdom and City in which Antichrist was chiefly to reign and reside. And those places and Provinces which were not immediately but mediately ruled by him, were at the time of the Council of Trent chiefly confined within that Parallel which is 51 Degrees of Latitude and that Meridian which is 51 Degrees of Longitude. For these two Numbers 41 and 51, or rather  $\frac{41}{51}$ , being considered the one as

Numerator,



Numerator, the other as Denominator of the same Fraction, must not be understood the one of Degrees and the other of Minutes, but both must be applied to divisions of the same denomination, and one be considered as part of the other, and the Numerator as the most principal part which is chiefly intended.

In the second place, Because this Fraction  $\frac{41}{51}$  supposeth one Integrum to be divided into 51 parts or thereabouts, I therefore observed that one Degree of Longitude in that Circle or Parallel under which Rome lieth did contain in Longitude about 51 Italian or Roman miles, and this supposes one Degree in maximo circulo to be about 68 Italian miles and somewhat more; which agrees very well and strangely with that experimental definition of Snellius, lib. 2. Eratosthen. Bat. cap. 12. where he hath with great evidence of truth and probability defined ambitum terræ in maximo circulo to be 123120000 Roman feet, that is 342000 feet to one Degree, which makes 68 Italian miles and somewhat more.

As concerning that which Mr. Mede adds in his Letter about my Book; I do believe that as Daniel understood not many Visions which were shewed unto him; so neither did S. John understand the meaning of the Number of the Beast, nor the Measures of the New Jerusalem, when he wrote the Revelation. And the strange and wonderful Wisdom of God, in discovering so many, so different things concerning Antichrist by one Number only, and in laying a foundation for this discovery by making the Number 12 remarkable in the Old Testament, in respect of the City Jerusalem and the Patriarchs and Tribes, long before our Saviour came in the flesh, hath been to me a great, if not the greatest of all external Testimonies for the Divinity of the Scriptures; and I doubt not but that it will be so to others that do believe it and understand it.

I should be glad to hear what those Exceptions were which Mr. Mede writeth that some made against some things which he related out of my Book. I am confident that all material Objections may be fully answered. Perhaps that which he mentioneth of the Virgin Company was one thing which was objected against it. To which I answer, That it is most true, that the Beast having two horns like the Lamb is opposed to the Lamb, and that the Followers of the Beast which receive his Mark are ἀντίτοιχα to the Followers of the Lamb: But it is also to be observed That the Number 666 is not said to be the Number of the Followers of the Beast, but of the Beast; and it is also to be observed That the Number 144000 is not said to be the Number of the Lamb, or of that Hierarchy which is most appositely opposed to the Beast, but to be the Number of the Followers of the Lamb. Now although the Lamb be properly opposed to the Beast, and the Followers of the Lamb to the Followers of the Beast; yet the Beast is not so properly opposed to the Followers of the Lamb, nor the Lamb to the Followers of the Beast; and therefore the Number of the Beast is not so directly opposed to the Number of the Followers of the Lamb, as it is to that Number which typeth out chiefly that Hierarchy of the Lamb which is most directly and most eminently opposed to the Beast. Now the Ecclesiastical Hierarchy of the Church of Christ is chiefly typed out by the Wall of the New Jerusalem and by the Number 144, and therefore I have said in my Book, That the Number 144 is an Idea (not of the Church in general, although that be also true and affirmed in a general sense, but) of the Hierarchy of the Church. Forasmuch therefore as the Number 144 is a type of that which is more properly and directly opposed to the Beast than the Followers of the Lamb are opposed to the Beast; I therefore conceive this Number 144 to be more directly and immediately opposed to the Number of the Beast than the Number 144000, which is a type of the Followers of the Lamb, and therefore must be opposed, not to the Number of the Beast, but rather to the Number of the Followers of the Beast. And although there be no such Number expressed in the Scriptures, yet if there had been occasion to express the Anti-numerus to 144000, I believe it would have been said to be 666000: For as the Number of the Lamb's Followers is derived from 144, so is 666000 from 666. I have more to say of this, but 'tis now time to hasten my Letter.

As for that Copy of my Book which you sent to my L. S. if you have received it, I desire you to keep it still in your hands, that it may be a witness from whence those divers Copies have proceeded which are now abroad in the world. If any Copy of my Book (having come into some malevolent hands) should be corrupted, and have any thing inserted into it which might be offensive to the State; then that Copy which you have would acquit me from it — If you had any Copy which you can spare to return unto me, I had rather it were another than the same I sent you: And of all other I should desire to see one that hath Mr. Mede's Notes upon it: it should be safely returned again unto you, and I should be thankfull to Mr. Mede for any thing which he hath added or illustrated or corrected —

*I kindly thank you for the sight of such Papers as I have here returned, and shall still  
rest*

Kilmington, June 27.  
1638.

*Yours to be commanded, and for your  
sincere love and many kindneses  
greatly obliged,*

Francis Potter.

## EPISTLE LXXV.

*Mr. Mede's Answer to Dr. Twisse's and Mr. Potter's Letters. His Vindication of that Elogium in the Inscription of his Discourse upon 1 Cor. 11. 22. [viz. Sublati inter sacrum & profanum discriminis Assertori.] His Vindication of that Maxime [Eadem est ratio Loci & Temporis] from the Exceptions of Dr. Twisse. The word *Ναὸς* used in the first 200 years, the name *Τεμπλεζα* not found in any Ecclesiast. Writing for 200 years. An Objection from the taking down S. Gregorie's Church answered.*

In the first Edition page (660) was only printed a piece of this Letter, (which was all that could then be found) or the rude draught of an Answer written in haste upon the back-side of Dr. Twisse's Letter. But in this is presented the whole Letter, as it was perfected by the Author, and copied out of the Original MSS.

Worthy Sir,

I Thank you heartily for communicating Mr. Potter's Letter with me. I understand now his reason why he took not in the Number of the *Virgin-Company* to ground his discovery of the Mystery of the Beast's Number upon, as by an *Anti-numerus* of an Anti-company; and I am in some degree satisfied therewith, yet so as I could still wish he had made some more use of it in his Argument, and not wholly passed by it with silence. I confess the observation of this supposed defect was mine own, and no bodies else: For those I related the Contents of his Book unto, had never (I believe) looked so much into the *Apocalyps* as to be able to make such an Exception, so far as I could discover by their Discourse. Yet how this Number might be taken in, though not as a principal, yet at least to bear a part, I am yet to seek; which before I read his Letter I thought I had not been: now methinks I see some possibility only afar off, and am as one loth to lose it.

The *Exceptions* I made mention of were not worth specifying, being of the same nature with Dr. T's, viz. want of exactness both in the Root and in the Application. Whereupon I desired them to instance in any one Prophecy in the whole Scripture, which they would affirm and could shew to be more exactly fulfilled than Mr. Potter (if his Authorities were true) had shewn this to be; yea I urged them as far as the Prophecies concerning Christ himself, the time, the place and manner of his Coming; offering to parallel one Evidence and exactness with another. To which I received no other answer, but that they doubted much I would fall short, and that howsoever it was not good to make such Comparisons: wherein, it may be, they said not amiss.

That observation of mine, of *Rome's* Latitude to be 41 degrees and 51 minutes, was upon the suddain. For looking into *Stadius* his *Catalogus Locorum & Urbium* in his *Ephemerides*, I found the Latitude of *Rome* to be there 41 degrees and 50 minutes, but in *Origanus* his *Catalogus* 42 degrees and 4 minutes, (which is 14 minutes more) in *Maginus*, as I remember, 42 degrees and 2 minutes; for I have him not in my Study, as I have the other two. I supposed that *Stadius* had followed *Ptolemy*; but when I looked some days after, I found in him but 41 degr. 40. min. 'Tis somewhat strange there should be no better agreement, if not of *Ptolemy* with the *Neotericks*, yet of the *Neotericks* with themselves, about so famous a City. But that of *Stadius* is nearest



nearest the middle between the extremes. Whatsoever it be, I make no account of it : yet I do not very well understand what Mr. P. means in his Letter, when he saith, That both the Numerator 41 and the Denominator 51 must be applied to divisions of the same Denomination, and yet the one to be part of the other, &c. But I have no time to consider it.

I doubt that the Meridian of 41 degr. of Longitude and the Parallel of 41 degr. Latitude will not cross each other in any part of S. Peter's Patrimony, nor scarce any where upon Land ; whether we count the first Meridian with Ptolemy in the Canaries, or with the later Cosmographers in the Azores ; the later accounting 10 degrees more or less than the other : which uncertainty also will make that other Application of the Parallel and Meridian 51 to be the Boundaries of the Papal dominion Eastward and Northward at the time of the Council of Trent, to be obnoxious and unuseful.

Concerning the translating of M. Potter's Book into Latin, I could wish it ; but I believe you mistake the possibility of getting it done in Cambridge. He that should do it must have a threefold qualification. 1. He must be ready and master of his Style. 2. He must be one that can understand it. 3. He must be well-affected to the Argument. How hard will it be, think you, to find all these concurrent in the same man here ? For my self, I express my self with my pen with as much difficulty, if not more, than I do with my tongue ; and so I want the first qualification, though, it may be, not the other two. And for others, I know not any that are able so well affected to the Argument, that they would be willing to undertake it : you may imagine divers impediments that way, which I will not name. But were it not fit rather that Oxford, that bred it, should do this office for it ? I think Mr. P. in his Letter gueſſeth aright.

I forgot to answer to one thing in Mr. Potter's, namely concerning my Copy of his Book. Mr. Hartlib was earnest sometime since to borrow it of me, to transcribe another conformable to it. I stipulated with him not to let it go out of his house. It is a mistake that I had written any *marginal Annotations* upon it. I affirmed only that I had written all his Margins with mine own hand, lest the alteration of the pages should confound them ; only perhaps I added here and there some numeral references in the Margin, where the Text refers to somewhat spoken of before or to be spoken of afterward. That which I did to it was the distinguishing thereof into 8 Sections, and prefixing in the beginning of the Book the Contents of each of them, *ad leniendum tadium Lectoris*, and to represent unto him the sum of the Discourse in a short view. Also by breaking of lines I distinguished each Section as it were into Paragraphs, &c.

NOW, Sir, for my Book, I sent it not to you as an *Auctoramentum* or Pressemony to bind you to be of my opinion ; but only as a testimony of that honour I thought I owed you ; and yet so much the more willingly, because the Argument confirmed some grounds of Mr. Potter's, if I am not deceived. It was my *New-years-gift* to my Lord's Grace after he had taken me under his name ; which some Friends informed me was a Ceremony of *decorum*, that I could not now at the first omit, and would serve in stead of a journey to London to thank his Grace, &c. I had this ready, and sent it in that name, with the Inscription you see, save only that the words *In novi anni auspiciis gratique*, &c. now appear not, being thought by some fit to be omitted when it was to go to the press : To which honour the Author ( if I know his mind ) had no ambition it should have been preferred.

Well, but howsoever it came about, you say that part of the *Elogium* in the Inscription you doubt will do me wrong, [ *viz. Sublati inter sacrum & profanum discriminis Affectori* ] although you know the contrary to what they will be ready to conceive thereupon. 'Tis true ; there be some men that will never find the true sense or reason of any thing *quod dictum aut factum nollent*. I have heard of the constructions of my new relation, but God forgive them ; I have witnesses enough, which they are not aware of, of their *Unadvisedness*, that I may give it no worse term. I am beholden, yea exceedingly beholden to my Lord's Grace for his good opinion of me, ( notwithstanding he well knows that in some things I differ from him ) and I am bound to acknowledge it ; howbeit he yet knows not his Chaplain *de facie*, nor his Chaplain him. But because there are some that forget there is a Ninth Commandment as well as a Second, and have given me cause to speak, I would have them know what I now say, That I defy them, whosoever they or he be, that says, He is less ambitious or less discontented with his present condition than I am, or were when this happened unto me. And this by the way.

I come

I come again to the *Elogium*; where I am not so narrowly pent, that I should be confined to the *discrimen* between *sacrum* & *profanum* in *Places* only, to make it true. You may remember that once upon occasion with you I made 4 sorts of things *Sacred*; to wit, 1. *Persona sacra*, 2. *Res sacra*, 3. *Loca sacra*, 4. *Tempora sacra*, *Persona sacra*, as the Clergy, *Res sacra*, (specially so called) as *Bona Ecclesiastica*, &c. Now I think the world takes notice that my Lord is *Affertor eximius* of the Discrimination of the first Three from common; and I hope an Instance of One particular amongst Four against the other Three doth not make an Indefinite affirmation not true. Besides, I add the word [ *sublati*; ] but the Discrimination of *sacred Time* with us was none of the *Sublata*, though somewhere it be as well as the rest. And the field of my defence is so much the larger, if it be considered that one of the three, *Res sacra*, is capable of Subdivision. But enough of this, it being no well-becoming Theme to dispute upon.

I said, there was *eadem ratio Loci & temporis* not ἀπλῶς, but *eadem ratio Loci & Temporis sacri*; to wit, for the Sanctification (i. e. holy and discriminative use) due unto them both, and the formal reason in respect whereof it is due. For the reason why a thing is to be *sanctified* or *sanctè habendum* is, because it is *sanctum* or *sacrum*: Now whatsoever is appropriate unto God and his Service, is such, whether the determination thereof be by God's own immediate Ordination, or mans Devotion, it is all one in this respect, so the Appropriation or Dedication thereof be supposed lawful and agreeable to the Divine will. For this *sanctification* we speak of depends not either upon the difference of the cause or manner whereby the thing is consecrated, nor upon the diversity of Natural and Artificial being, but upon the *Formalis ratio* of the Object, because it is Holy or Sacred, therefore to be sanctified with holy use. For to *sanctifie* in Scripture is not only to *make holy* שׁוֹמֵר, but to *do unto a thing as becometh its holiness* שׁוֹמֵר. Moreover I believe the *Sanctification* of Place to be intended in the Fourth Commandment as well as that of Time; and that not only from the Rule observed in the interpretation of the rest of the Commandments, (by one of the kind named to understand all the rest *eiusdem generis*.) but especially the Lord himself hath conjoyned them as pairs, *Levit. 19. 30. Keep my Sabbaths, and reverence my Sanctuary.* And why not, when they are so near a-kin, being both Circumstances of Action, why may I not then say, *Qua Deus conjunxit, nemo separet*? And it may be (if it be well looked into) the Sanctification of the Lord's-day might be urged with far more advantage upon the ground I intimate, than upon that other which is so much controverted. But it is partialitie that undoes all.

It seems by this Objection I have now answered, you supposed the Argument of my Book to be *The Reverence of holy Places*, which is only *The Antiquity of them*.

You ask me if I believe indeed that Ναός was *Ignatius* his word. I say, I do, till I hear some sufficient reason why I should not. For that of my not being able to give an instance of the like either in his time or within 100 years after, seems to me to have no force of concluding at all. When I affirmed in my *Altare*, That the name of *Table* could not be shewed given to that whereon the *Eucharist* was celebrated, in any Ecclesiastical Writer confessed to be genuine, before 200 years after Christ; I inferred not therefrom, that therefore the name *Table* was never used all that time; nor, if I had, would you have believed me. And yet to tell you the truth, when I wrote that, I had some persuasion or suspicion that that Name could not be shewed in any Writer for 3 hundred years after Christ, but durst not affirm so much as I thought, because I was not sure of *Origen*. But when a Friend of mine soon after wondred how I durst avouch in publick a thing so incredible, as this to him seemed to be; I discovered that I had affirmed somewhat less than I believed, and desired him to make trial whether he could find it in 300 years or not: wherein when he had spent some time, he could not. He alledged indeed *Cyprian de Cena Domini* but I told him that was confessed of all sides to be none of his, &c. And now see the luck of it; The week before I received yours, a Friend shewed me the New Articles of the New Bishop of *Normich* (his Diocesan,) wherein (besides some other unwonted things which some body will startle at) the Bishop avouches upon the credit of his reading, That the name *Table* in that sense is never to be found in any Ecclesiastical Writer of the first 300 years, save only once in an occasional passage of \* *Dionysius Areopagita*. Now, Sir, what think you of this? Yet you see I can shew the name Ναός

\* Ecclesiast. Hierarchy. cap. 2. De Mysterio Baptismi δ' ἱεροῦ τῆς ἐκείνου ἀπασιμένῃ τῇ τῷ ΠΑΡΕΚΛΗΤΩ.

He adds to this the two places in the New T. and so affirms it is found but thrice in all. But for my part I doubt whether Τετραζα in those places of the New T. at least both of them, can be evinced to be used in that sense, if a man should deny it.



oftner than once in thole first 300 years. Yea if you would grant me that the Author of that Hierarchical Treatise ( whosoever he were ) lived but within the compass of 200 years after Christ, I could give you an instance both of the name  $\text{Naos}$  and  $\tau\epsilon\acute{\alpha}\rho\epsilon\zeta\alpha$  within the time by you limited. For this *Dionysius* in his *Mysterium Synaxeos* describes the Deacons standing  $\pi\alpha\rho\alpha\ \tau\tilde{\omega}\ \text{I E P O Y}^{\omega}\ \pi\upsilon\lambda\alpha\varsigma$  and in his Theory of the same mentions the sending of the *Energumeni* ( at the time of the Eucharist )  $\tau\tilde{\omega}\ \text{D}\epsilon\iota\varsigma\ \tilde{\epsilon}\tilde{\omega}\ \text{N A O Y}^{\omega}$ . However it be, it follows not, that because I can shew it but once within that 200 years, therefore I should believe it was used never. Besides, methinks I observe some unreasonableness used in this kind, *viz.* Notwithstanding such paucitie of Monuments remaining unto us of those first Ages, upon every unconcluding suspicion to discredit those we have, and then when we have done, to require proof that such things were in those times, ( which we without proof deny ) when those who alone could give testimony are disenabled, and sometimes for no other reason but because they give such testimony. Is this dealing reasonable ?

As for the taking down of *S. Gregorie's Church* ; I answer, In the Law some things Sacred were unalienable even *quoad Individuum*, ( as for example such as were consecrated by way of  $\text{חֲרָם}$ . See *Levit.* 27. 28, 29. ) Others were unalienable as touching the kind only, and therefore, if need were, the *Individuum* might be changed, so it were for the better and with the Lord's advantage, which the Law provides should be by adding a fifth part thereunto. See the rest of the Chapter quoted. But what is this to the deciding of the lawfulness or truth of what is in question, to alledge that which men do ? Is not all the world full of Contradictions ? I verily believe that even those who are zealous for the Sanctification of the Lord's-day, do in their practice, if not in their Theory too, overthrow the Principles whereupon it stands.

I think I have no more to make answer to, and I confess I have done this not without some tediousness. For you must pardon me, if, judging as a Stander-by, I am not persuaded you are by nature so prone and pliable, as you think, to the way which you say I take.

Yes, I now find one thing more. *S. Gregorie's Church*, you say, is going down, at least is to be built elsewhere ; but we never yet heard the like of the *Lord's-day*. No ? but I have, namely, that a great man in the Reformation had once a Consultation to have translated the *Lord's-day* unto Thursday, upon pretence to take away Superstition, and though that Consultation succeeded not, yet he is known to have been no great friend to the hallowing thereof. How true this is I know not, *penes authores fides esto* ; but such a thing I have read, I can assure you.

Thus with my heartiest affection, which I never found my self prone to change for mere difference of Opinion, I commend you and yours to the Divine blessing, and am still

Your assured Friend,

*Joseph Mede.*

*Christ's Coll. July 21.*

1 6 3 8.

[ *The following Letters ( though some of them are of an ancients date than some of the foregoing Letters ) are here placed together, because most of them treat of the same Arguments, viz. The right Notion of a Fundamental Article, together with The best Method of pursuing and Procuring Peace amongst the Protestant Reformed Churches. ]*

## EPISTLE LXVI.

Mr. Hartlib's Letter to Mr. Mede, with an Extract of a Letter concerning Dr. Alting's Censure of Dr. Field's opinion.

Worthy Sir,

I Cannot but confess my self much obliged unto you for the Papers which you have been pleased to impart unto me. You do well to help us by a fuller unfolding of those excellent Mysteries which divers will take for Paradoxes. —

But I return to your Letter, and assure you that I will have a special care to send back your Papers. In the mean time I pray accept of these inclosed, which concern the work of Pacification. Mr. Dury remembers his respects unto you, and will be glad to embrace your Letter when-ever it comes. He hath not yet read your Book, because he can get none for himself, the Book becoming now rare every way. When you have done with the Papers, I pray let me have them again; some of them I had not leisure to read over. The printed Treatise I got from beyond the Seas; the \* Author of it thus writes unto me: *Adfui Doctori Altingo; Is maximopere optat non præmissilem meo contra Bod-saccum Exercitio istud ex Fieldo excerptum. Ratio 1<sup>a</sup>, Quia falsa sunt quæ ille tum de Orientalium hodierna, tum de Occidentalium ante Lutherum Religione refert. 2<sup>a</sup>, Quia Lutherani indè capient calumniandi ansam, quasi Universalem aliquam Religionum conciliationem moliamur. Intellexi simul hâc occasione Geneva imprimis Novum Testamentum linguâ Gracâ qualis nunc est, adèd ut non tantum Originale Græcum, sed & Versionem Græcam simus habituri; quam ad rem 1000 Imperiales Domini Ordines dederunt, ut mittantur Exemplaria in Græciam.*

Inter argumenta cur Fieldi sententiam rejicit est, quòd Witebergenfis quidam olim ad Græcum Patriarcham miserit Confessionem Augustanam, ut approbaret, sed illam ut heterodoxam rejecisse. Quòd hodiernus Patriarcha alius sit, id personale esse, & facillè apparere ex quibus scriptis ille hauriat. Sepultus est hâc hebdomade noster Burgersdicius, &c.

But I would fain know your judgment about this Censure of Field, it being a thing of very great consequence. Dr. Alting, I hear, is writing an Ecclesiastical History. Thus expecting your Answer, I rest for ever

Your assured and affectionate  
Friend,

London, March 13.

1634.

Sam. Hartlib.

## EPISTLE LXXVII.

Mr. Mede's Answer to Mr. Hartlib, vindicating Dr. Field's Tenet, and shewing in what sense it may be said that the Roman and Greek Church have not erred in Primariis & Fundamentalibus Fidei Articulis.

Mr. Hartlib,

\* His Clavis  
and Commem-  
orary upon the  
Apocalyps.

I Received not your Packet till yesterday at dinner-time. I send with this inclosed a \* Book to Mr. Dury, which I was fain to rob a Friend of, promising to give him another as good, but I send the Book and this my Letter apart, that the one may bring news of the other, if they should chance not to arrive at your hands together —

I thank you for Mr. Stresö. Concerning that of Dr. Field, I have hitherto subscribed to it, according as I conceived to be his meaning; though whether the particulars of his narration be every one of them true, I cannot affirm: the most, I believe are.



are. But it is no marvel though such a Tenet make your forein Divines to startle : That notion is almost proper to our *English*, to maintain that the *Roman Church*, much more the *Greek*, erreth not in *Primariis & Fundamentalibus Fidei Articulis*, because explicately they profess them, howsoever by their *Assumenta* implicately and by consequent they subvert them. This your forein Divines, and some too of our own, think to be an harsh assertion, because they rightly conceive not our meaning : whereof you may be more fully informed by Dr. Crakenthorp against *Spalato*, cap. 47. and by Dr. Potter in his *Charity mistaken*. You may remember also that Bishop *Davenant* (in the Discourse you shewed me at *London*) by the name of *Fundamental Articles* understands the Articles of the Creed of all Christians, and no other. Take notice likewise that we say the *Roman Church* and Ours differ not in the Articles we account to be Fundamental : not that we differ not, and mainly too, in those which they account Fundamental : Nor do we say but by consequent they ruin too even those Articles we account Fundamental, though explicately they profess them. In a word, we hold That all the *Roman Errors* consist in the *Assumenta* they have added to the Foundation, and not in the Foundation it self, which they profess notwithstanding.

Besides that in the main Points of Controversie between them and us, the Truths, we affirm against them were heretofore freely maintained in their Church, as for the substance from time to time ; and though for the most part the opposite Faction overtopped them, yet were not the Tenets of that Faction made the Tenets of their Church, till the Council of *Trent* decreed them, and condemned the other.

This is the sum of the Tenet of ours. But what do I write of these things in so tumultuary a manner ? It is a point that requires a man should have his brains at home.

What though the Patriarch *Jeremy* rejected the *Augustane* Confession for Heterodox, when it was sent him ? It is true, that often one Sect of Religion condemns that in another which it self affirms ; because it understands not its own in anothers terms and after another way. Besides, though the Patriarch rejected the Confession in gross, yet it follows not, he rejected it for those Points whereof Dr. *Field* affirms ; but because it condemned likewise their *Assumenta*. For it is certain that in the *Assumentis* we differ mainly from them, and they from us.

Now the clock strikes three, I must make an end. So with my best affection I rest

Your assured Friend,

Christ's Coll. March 18.

I 6 3 4.

Joseph Mede.

## EPISTLE LXXVIII.

Joan. Duræi Epistola ad Jos. Medum.

Gratiam & Pacem.

Clarissime & Doctissime Vir,

**H**UMANISSIMIS tuis Literis & præclaro illo, quod amicitia mecum inita pignus esse voluisti, Scripto, cujus priorem ante aliquot annos, posteriorem nunc primum video partem, ita animum meum affecisti, ut sufficientes neque jam scribere, neque posthac habere gratias queam ; quas quia me referre posse despero, ideo debitorem me tibi agnosco. Sed ante omnia Candorem tuum exosculor, quo de tuo erga mea qualiacunque in Pacis causa studia affectu certiore reddis, deque cantela in colligendis Ecclesiastica Pacis suffragiis adhibenda prudenter mones : Nihil præter debitum officii erga Superiores respectum à quoquam exigendum ; Nihil insciis cujusque Ordinis Primoribus promiscue proponendum ; Nihil privatis temere in publico negotio, nihil extra ordinem aggrediendum. Me quod attinet, semper ita cogitavi : attamen nescio quibus adductus tandem fiducialis hoc in me onus susceperim ; aliquid ab aliorum provocatione, aliquid à mea vel simplicitate vel temeritate fateor profectum est : certè in hoc mihi Conscientia præbet testimonium, nihil à me hætenus quæsitum quod vel meipsum vel mea, sed tantum quod publicum aliorum commodum, spectaret. Ab omnium partium legibus & dominio solutus,

This Letter (after thanks to Mr. Mede for his Book upon the *Apocalypse*, as also for his well-willing to the Pacifick design among Protestants) represents Mr. Dury's manner of Address and Treating with the *Batavian Churches*, and withall desires Mr. Mede's judgment thereof.

lulus, omnium me servum exhibui quoad potui. Neque mihi aut ab eruditione aut rerum experientia singulari animus ad hæc molimina satis instructus vires & fiduciam sibi sumpsit; sed invicta potius quadam propensitate delatus est in hunc impetum, ut experiretur quid in præjudiciis animorum inter partes tollendis præstari divinâ benedictione posset à privata industria, & quid apud alios in tam sancta causa juvanda promptitudinis futurum esset. Siquid præter spem, non tamen ultra votum accidit, Deo qui corda hominum regit, & abjectis sæpe utitur ad gloriæ suæ manifestationem instrumentis, laus tribuenda est. De cætero quid imposterum mihi conandum incertus sum. Extra spheram hanc privatae vocationis Theologicæ me trahi non facile patiar; atque ideo quoniam res jam paulatim vergit ad publicam tractationem, nihil aliud mihi propono quàm ut propensam hanc animarum inclinationem in tempus usque præstituti Conventus fovere annitar, & occasionibus suis intentus quibus Belgarum (siquidem haberi facile potest) publicus in hoc Concilio consensus obtineatur. Vidisti jam ex narratiuncula à Lomino Hartlibio missa quid apud Ecclesias Batavicas transactum sit. Tua singularis Prudentia & mihi rem gratam & suâ humanitate dignam fecerit, si non gravetur suum de meis illis conatibus judicium exponere; An scilicet nimia parrhesia peccatum non fuerit; Quantum nobis liceat ab illis Ecclesiis expectare; & Quâ ratione posthac, (quoniam de responso Synodico jam sollicitus sum) sive non concedant, sive concedant meis postulatis, causa hæc cum illis tractanda est. Certum mihi est per Dei gratiam nihil agere quod animorum irritationi aut justæ suspicioni præbere possit occasionem: Pacis enim studia cum omni lenitate, humilitate & patientia pacificè sunt tractanda: neque privato mihi aut expedire aut licitum esse judico, à quoquam efflagitare vel importunius extorquere velle quidquam quod non suâ sponte, Conscientiâ duce, Charitate comite, quilibet præstare paratus sit. Hæc lege tecum, Clarissime & Spectatissime Vir, familiariter agam, ut cuique nostrum liceat suo jure uti, liberè & loqui & tacere. Ità Divinæ gratiæ te tuæque studia animitus commendo. Vale, & favore tuo amplectere illum qui est

Westmonasterii, 9 Kal.  
April. 1 6 3 5.

Pietati tuæ addictissimus,

Joannes Duræus.

## EPISTLE LXXIX.

*Mr. Mede's Answer to Mr. Hartlib, excusing his not giving his judgment of Mr. Dury's manner of Address and Treaties with those of the Batavian Churches.*

Mr. Hartlib,

I Received yours on Saturday, with the Copy enclosed, and Mr. Dury's courteous Letter. To which yet I doubt I shall make no answer, but use the liberty he there vouchsafes me; *Ut cuique nostrum liceat suo jure uti, liberè & loqui & tacere*: For he desires me to give my judgment of his manner of Address and Treaties, with those of the Batavian Churches; *What may be expected from them, and What course were best to be taken in case they grant, or deny.* But what were this but for Phormio to teach Hannibal Stratagems of war? *Ego verò ita usu rerum non valeo, ut hoc vel cogitare audeam, nedum scribere.* For the place I live in, I could perhaps tell something; but the condition of those Churches and their humors I know not farther than by hear-say, and much of that too I learned by the Papers you last sent me. And for my part, *rebus sic stantibus*, I cannot conceive any way better than what Mr. Dury there relates he took; whose wisdom and ability therein I am fitter to receive knowledge and information by, than to censure or give direction unto. And in particular methinks the deferring of them to the last, and not dealing with them till all other Churches had declared themselves, will, if any thing, bring them off, at least in some degree, to shew their concurrence. For in such a case *singularity* cannot be without a blur; which perhaps they will consider, though their home contentions have made them, I believe resty enough. But, Lord! is there any hope of a *Pacification*, whilst each party studies to maintain their advantage against the other entire? A Joyner cannot set two pieces of Timber together, without paring something from either. I pray remember me most kindly to Mr. Dury.

I send



I send home herewith the Copy of his Epistle *ad Batavos*; which I shewed only to Dr. S. to whom I had communicated the former. Dr. W. and the rest are from home this *Easter*-time, and I thought not fit to keep it till their return.

And do the affairs in *Germany*, say you, begin to turn? Lord! what will the Scene be then that is now to come upon the Stage? It is an intricate business, so full of windings and turnings, that no man can yet guess what is the way that Providence aims at to accomplish its end.-----

Thus in haste, with my affection and Prayers, I rest

Your assured Friend,

*Christ's Coll.*

*April 1. 1635.*

*Joseph Mede.*

## EPISTLE LXXX.

*Another Letter of Mr. Mede's to Mr. Hartlib, shewing his Reasons why he refused to declare himself concerning the Acta Lipsiaca.*

Worthy Mr. Hartlib,

----- I T grieves me not a little, yea perplexes me, to hear that Mr. *Dury* is come off with no better success from my L.-----I am loth *malè augurari*; but I like it not. I fear it is *mali ominis*, and that our State and Church have no mind to put their hand to this Work: *Deus avertat omen*. But our Church, you know, goes upon differing Principles from the rest of the Reformed, and so steers her course by another Rule than they do. We look after the Form, Rites and Discipline of Antiquity, and endeavour to bring our own as near as we can to that Pattern. We suppose the Reformed Churches have departed farther there-from than needed, and so we are not very solicitous to comply with them; yea we are jealous of such of our own as we see over-zealously addicted to them, lest it be a sign they prefer them before their Mother. This, I suppose, you have observ'd, and that this disposition in our Church is of late very much increased. Well then; If this Union sought after be like to further and advantage us in the way we affect, we shall listen to it. If it be like to be prejudicial, as namely to give strength and authority to those amongst us who are enamour'd with the foreign Platform, or bring a yoke upon our own by limiting and making us obnoxious; we'll stand aloof and not meddle with it, lest we infringe our liberty. This I have always feared would be no small *Remora* on our part, and I pray God it may fall out beyond my expectation.-----

Now for my self; The *Acta Lipsiaca* I never saw, nor did I find the Extract you mentioned in your Letter: I suppose it was forgotten when you seal'd.

But I am afraid you have made Mr. *Dury* take me for another man than I am: I pray therefore, let him know that I am a private man, one that the Church never took notice of, having no place or dignity in the same, nor any condition or means of living but a poor Fellowship, not known to any of the greater Clergy, nor acquainted with those that are of note in any special manner; in a word, one of the ἐξουθενούμενοι ὅν τῇ ἐκκλησίᾳ, as \* *S. Paul* speaks: and therefore see not how my verdict should be of any moment in this cause.

\* 1 Cor. 6. 4.

2. I live in the University, where we move only *ad motum Primi mobilis*; and that discretion is expected at our hands, who are of the inferior Orbs, as not to move without our Superiors. If any one transgress this rule, and offer to meddle in ought that concerns the Publick, before the State and those in place declare themselves, he is taken notice of for Factionous and a Busie-body; and if he be once thus branded, all the water of the *Thames* will not wash him clean, if it be objected to his prejudice, though many years after: as we see by daily experience, and of late in the business of-----College, if some body say true. For this cause, I am afraid, Mr. *Dury* will find our University-men more shy and nice than others, now-----hath refused to declare himself, and-----to give such encouragement to the business as was expected.

3. That for my self, I am so far inclinable to *Peace*, that I can yield to a Christian Communion at as great a distance of Opinions as any Protestant whatsoever. For I

F f f f

hold

hold Communion is not to be broken but for *Fundamentals* : of which kind I take none of the differences between the *Calvinists* and *Lutherans* to be. Yet am I not so well versed in the subtilties of those Controversies, as I think fit to adventure my judgment to the publick view by an examination and censure of particulars, wherein my unskilfulness would too soon appear. Nor do I think this Union, which every true Christian ought so much to desire, will ever be brought to pass by a full decision of the Controversies ; but only by abating of that vast distance which contention hath made, and approaching the differences so near, as either party may be induced to tolerate the other, and acknowledge them for Brethren and Members of the same Body.

To Mr. Dury's request therefore I answer, That if Mr. Dr. Ward here, or Mr. Dr. Potter at Oxford think fit to declare themselves concerning the *Acta Lipsiaca*, when I have seen either, I shall not be unwilling to give my general suffrage with reference unto theirs. But to go farther than thus, the Reasons above-mentioned will deter me.

Thus hoping to receive the Extract you mention with your next, and praying Almighty God to remove all obstacles, and to afford Mr. Dury all means of success in this so holy a business, I rest

Christ's College,  
April 9.

Your assured Friend,

Jos. Mede.

## EPISTOLE LXXXI.

Joan. Duræi Epistola ad Jos. Medum.

Gratiam & Pacem.

In this Letter Mr. Dury represents the Heads of his design for a Pacification amongst the Protestants, particularly in Germany; and withal intreats Mr. Mede's Advice thereupon.

**J**A M in procinctu sum, Reverende Vir, ut in Belgium iter faciam. Vale-dixi Domino Archiepiscopo Cant. & amicis in Aula, & in eo sum ut & cæteris valedicam : Tu mihi prætereundus non eras, cujus non ita pridem humanitatem prolixè expertus sum. Dici non potest quàm grata tuæ apud me hæreat & hærebit conversationis memoria ; quoties enim sermonis tui doctissimi, prudentissimi & utilissimi capita apud animum, quod fit multoties, revolve, fateor nullam mihi à multis annis horulam tam fructuosè, tam jucundè effluxisse, quàm illa fuit quæ tuo usus sum consortio. Nunc brevibus accipe itineris mei scopum. In Belgionihil urgebo, nihil instantè affectabo, præter id quod sponte suâ facturi sunt nihil postulabo ; id quicquid futurum est in Ecclesiæ Germanicæ commodum convertetur. Sed apud Germanos hæc mihi erunt proposita suasionis & tractationis capita.

1. Decreto ab Ordinibus factò contineri saluberrimum componendis Ecclesiæ dissidiis consilium.

2. Ad hujus Decreti executionem pro virili promovendam omnes & Magistratus & Theologos junctis suffragiis, studiis & conatibus, teneri in conscientia : atque ideo Conventus indicationem non ulterius differendam.

3. In Conventu hoc ad abolitionem Schismatis indicendo opinionum minutias & difficultates Scholasticarum controversiarum spinosas ressecandas à Pacis tractatu ; neque de aliis capitibus disputandum, sed explicandum quid utrinque receptum & in confesso est.

4. Concordiam in Ecclesiæ Primitivæ Symbolica, & Christianæ Religionis Fundamentali veritate, atque in ea Fraternitatis confederationem, certis canonibus Ecclesiasticis esse confirmandam.

5. Symbolicam veritatem illam quæ continetur Apostolico, & explicatur Athanasiano Symbolo, & quæ confirmata fuit in Nicæno, Ephesino primo, Constantinopolitano, Chalcædonensi, Milevitano & Arausicano contra Pelagianos Conciliis, quibuscum Confessiones Protestantium & inter se harmonicè & subordinatè cum sacra Scriptura consentiant, per se solam ad animarum salutem sufficere iis qui ex Verbo Dei in Fidei simplicitate



*citare illam haurientes, de cetero voluntati ejus sine admixtione cultus Idolatrici obediunt.*

6. Omnes extra hunc Fidei tenorem Scholarum controversias in utramque partem salvâ charitate inter Doctos agitari; à simplicioribus tuiò & utiliter ignorari, atque ideo pro concione nequaquam contentiosè tractari debere: atque hoc Patribus Ecclesiæ Primitivæ in more positum fuisse constat.

7. Causas Schismatum & inextricabilium in Ecclesiâ Christiana confusionum oriri hoc seculo, partim ex neglectis rerum Fundamentalium & Non-fundamentalium in Fide & Praxi limitibus; partim ex nimis curiosa Mysteriorum perscrutatione, & promiscuâ privatarum de iis opinionum evulgatione; partim ex spreto Antiquitatis Primæ de sacræ Scripturæ sensu judicio; partim ex præpostero & amarulento refutandi potiùs alienam sententiam, quàm inoffenso veritatem ex proprio sensu explicandi studio; partim ex usurpata unius in alterius conscientiam & intellectum tyrannica definiendi potestate & censura; partim ex amissa pristina disciplina regula; partim denique ex neglectis sanctæ Communionis officiis, fraternæque Communicationis inter Ecclesias distinctas sopitis super mutua in rebus spiritualibus ædificatione affectibus. Hinc obortam Opinionum & Rituum omnimodam diversitatem; inde multiformem Ecclesiarum in Fidei fundamento alioquin consentientium faciem emicuisse; hæc rerum imperitis æstimatoribus speciem contrarietatis, atque inde dubitationis, disquisitionis, dissidii & Schismatis ansam præbuisse.

8. Hisce malis remedium hoc tempore calamitoso nullum accommodatius excogitari posse hoc Protestantium præstituto Conventu; cujus effectus hic expetendus est, Ut in Doctrinalibus utrinque concessis Fraternitas, in dubiis & utilibus commoda explicatio, in reliquis sentiendi libertas & tolerantia communibus suffragiis sanciat; in publico autem Cultu ac Ritibus Ecclesiasticis ea conformitas quæ necessaria ad mutua ædificationis & commercii sacri affectus confirmandos videbitur, certis legibus circumscribatur.

Hic vides institutum meum: cui assequendo licet me imparem agnoscam, nihil tamen pro tenui virium mearum demenso reliqui faciam ad summum & sincerum conatum. Multum tribuo, idque meritò, tuæ eruditioni, pietati & prudentiæ. Ergò si quid visum fuerit super hisce monere, feceris amico & conservo Christi tui observantissimo rem gratam, & forsan publico non inutilem. Exspecto etiam ut me tuis vel ad Dominum de Dieu, vel alios quosvis, aut literis aut mandatis, siquid nunciandum est, perferendis adhibeas. Si quid autem sequenti Septimanâ huc deferatur quod mihi traditum volueris, præsentem adhuc me, & tuis, Reverende Vir, paratissimum obsequiis invenies. Vale. Dabam Londini, 14. Kalend. Jul. 1635.

Vestræ Rever. Dignitati  
omni cultu & obsequio devotus,

Joannes Duræus.

## EPISTLE LXXXII.

Jos. Medi *Epistola ad Jo. Duræum.*

IMò verò, Reverende & Ornatissime Vir, me potiùs nimix & inconsuetæ loquacitatis meæ veniam petere decuit, quàm hanc gratiam à te reportare. Pœnitebat fa-teor, & pudebat, postquam tu discesseras, & ego me recolueram, dissertationis apud te tam tumultuariæ & nusquam cohærentis. Sed miræ tu humanitatis homo es, qui etiam Amicorum errores & vitia in gratiæ & amoris Argumentum vertis.

Tuas ad Dominum Doctorem Wardum ipse propriis meis manibus reddidi, sed negotiosum reperi, ut solet, Comitibus Academicis instantibus. Has quas vides mitto tuâ curâ ad Dominum Ludovicum de Dien perferendas.

Perlegi & consideravi diligenter Tractationis tuæ futuræ capita & scopum; in quibus omnia mirificè probo, neque in mentem mihi venit quicquam quod addi vellem. Nihil enim desiderari videtur. Et certè non erat ut ab eo qui rerum usum non habet multum expectes: votum tamen quoddam meum tibi aperiam.

F f f f a

In this Letter Mr. Mede approves the Heads and method of Mr. Dury's Pacifick design, and advises him to urge mento define the Ratio of a Fundamental Article; but withall intimates thereason why many are and will be averse from thinking of any such Definitions.

In

In Articulos Fundamentales optârim equidem fieri posse ut paulò altius inquiretur, utque non enumeratione solâ, (quod hucusque factum) sed Rei ipsius definitione aliquid statuatur; quâ nempe ostenderetur, *in quo demum Articuli Fundamentalibus ratio & natura sita sit*. Admodum enim dignum est consideratione, neminem ferè nostrorum reperiri qui hac in parte quidquam decernere ausus fuit, imò nè aggredi quidem: cùm tamen ab ejusmodi aliquo *κερταίω* omne de *Articulis Fundamentalibus & Non-fundamentalibus* judicium pendere necesse est. Ratio in aperto est; Cavet quisque suæ Sectæ placitis, metuitque nè dogmata sua, hoc pacto è *Fundamentalium* numero excidisse videantur. Hoc enim partium studiis in religione innatum est, ut dogmata, pro quibus cum parte adversa contendunt, *Fundamentalium* numero omnino inseri vellent, saltem non ex professo eliminari. Cavent etiam prudentiores, nè mitiori fortè errorum censurâ damnatæ alicui Sectæ aut Hæresi patrocinari aut favere viderentur.

Sed quoniam exigua est spes, fore ut in hac parte quicquam communibus suffragiis unquam definiatur; ideo fortè prisca Ecclesiæ ejusque Symbolis acquiescendum. Certum enim est, qui tunc *Fundamentalis* Articulus non fuerit, neque hodie haberi debere.

Hæc habui, nec quid amplius, Vir Clarissime, quæ ad tuas responderem. Jam illud solum restat, ut votis te abeuntem prosequar, Deumque venerer, ut scopo tuo piissimo benignus adeste velit, te ubicunque terrarum protegat, & conatibus tuis felicem succellum largiatur. Ità vovet

Nominis & Virtutis tuæ studiosissimus,

E Coll. Christi,  
Jun. 24. 1635.

Jos. Medus.

## EPISTLE LXXXIII.

*Mr. Mede's Letter to Mr. Hartlib, touching 2 sorts of Fundamental Articles, viz. Fundamentals of Salvation and Fundamentals of Ecclesiastical Communion: His Censure of a Boook written against the Ecclesiastical State.*

Mr. Hartlib,

I Received your last, with the continuation of Mr. Dury's progress and success. I gave it to read first to—, then to some others of lower rank, lastly, to—. I know not whom I shall communicate it with besides; yet I'll keep it a week longer to that purpose. But I'll tell you, so unwilling are ours here to acquaint themselves with any such business, that you shall scarce get them to read any thing that way without much entreaty. Yea I found—himself, when I carried him this, in somewhat a like disposition. Fain he would have declined the reading of it; *You can tell* (said he) *the substance of it, &c.* One Dr. a great Calvinist for the points of *Predestination*, being shewn it by a friend to whom I had lent it, could not be gotten, after he had read a leaf or thereabouts, to read one jot more, but cried out, *It is a thing simply impossible, and never can or will be*—I know one in the world, otherwise a wise, discreet, understanding man, to whom discoursing historically about Mr. Dury's negotiation and hopes, he commended it for a good and pious endeavour: But *I pray God* (saith he) *he doth not much hurt, as things now stand at this time*. He meant, as I supposed, give advantage to the *Arminian* party, whereunto he is a great opposite. Yea I'll tell you, but *sub sigillo*, that I have heard—himself say as much heretofore. You see how hard it is for men who have once drawn blood in these Controversies, I mean have publickly engaged and declared themselves in them, to listen to any overture of Peace. But enough of this.

You long, you say, to hear my Answer to the particulars of your Letter. Which do you mean? I suppose chiefly that of *Fundamental* Articles. But if such great Prelates and learned Doctors (as you mention) detest the defining of the *Ratio* of a *Fundamental Article*, or designing the Number of them, as a matter not only difficult, but inconvenient and dangerous; *Quid ego miser homuncio*



*homuncio facerem* ? I confess I am in part guilty of advising Mr. Lury to urge men to think of such a Definition, as a ground to examine the points of difference by, of what nature they are : But I intimated withal how likely they would be to detract it, and wherefore ; namely, lest by that means they might either declare some darling Opinion of their own not to be Fundamental, and thereby prejudice their own cause ; or else exclude out of that number some Articles formerly determined by the Church, and so incur a suspicion or be liable to be upbraided with favouring some condemned Heresie.

But what if, to avoid the aforesaid Inconveniences, we should go this way to work, Make two sorts of Fundamental Articles, *Fundamentals of Salvation*, and *Fundamentals of Ecclesiastical Communion* ? one, of such as are *necessarii cognitu & creditu ad salutem* simply and absolutely, and therefore no Christian soul that shall be saved incapable to understand them ; another, of such as are *necessarii creditu ad Communionem Ecclesiasticam* in regard of the predecision of the Church.

The first not to be of such Truths as are merely Speculative, and contained only in the Understanding ; but of such only as have a necessary influence upon Practice : and not all those neither, but such as have necessary influence upon the Act and Function of Christian life, or whereon the Acts without which a Christian lives not necessarily depend.

Such, namely, as without the knowledge and belief whereof we can neither invoke the Father aright, nor have that Faith and reliance upon him and his Son our Mediator *Jesus Christ*, which is requisite to Remission of sins and the hope of the Life to come.

How far this *Ratio* of a *Fundamental Article* will stretch, I know not ; but believe it will fetch in most of the Articles of the Apostles Creed. And by it also those two main Errors of the *Socinians*, the one denying the *Divine Nature*, the other the *satisfaction* of Christ, may be discerned to be *Fundamental*. For without the belief of the first, the Divine Majesty cannot be rightly, that is, incommunicably, worshipped, so as to have *no other Gods besides him* : For he that believes not Christ to be Consubstantial with the Father, and yet honours him with the same worship, worships not the Father incommunicably ; which is the *Formalis ratio* of the worship of the true God, from whom we look for eternal Life. And without the belief of the Second (the *satisfaction of Christ*) there can be (I suppose) no saving Faith or reliance upon Christ for Forgiveness of sin. After this manner may other Articles be examined. Thus much of the first sort of *Fundamental Truths*, measured by the necessity they have with those Acts which are required to Salvation.

Concerning the second sort of *Fundamentals*, viz. *necessary ad Communionem Ecclesiasticam* ; It is not fit that the Church should admit any to her Communion which shall professedly deny or refuse their assent to such Catholick Truths as she hath anciently declared, by universal Authority, for the Symbol and Badge of such as should have Communion with her.

And this sort of Articles without doubt fetches a greater compass, and comprehends more than the other, as being ordinate and measured by another End, to wit, of Discipline ; and so contains not only such Truths, the knowledge whereof and assent whereto is necessary unto the being of Christian life, but also to the well-being thereof ; and therefore not needful to be understood of every one distinctly and explicitly, as the former, but implicitly only and as far as they shall be capable or have means to come to the knowledge thereof. This is the Sum of my thoughts concerning *Fundamentals* : If I have not expressed my self so dilucidly as I should, I pray help it with some intention of your conceit in the reading.

For the Book you speak of, I like it not ; I knew by hear-say much of the Author and his condition some years before the High-Commission took notice of him, and wondred he escaped so long. For in every company he came, he took an intolerable liberty of Invectives and Contumelies against the Ecclesiastical State, when no occasion was offered him. Such Books as these never did good in our Church, and have been as disadvantageous to their Party who vent them, as they have been prejudicial to the common Cause. I durst almost affirm, that the alienation which appears in our Church of late from the rest of the Reformed hath grown for a great part from such intemperancy and indiscretion as this is, and will be still increased more and more, if those who seem to be the chief favourers of them go on in this manner. He hath too ready a Faculty in expressing himself with his pen, unless he would employ it better. For who can excuse him from a malignant disposition towards his own Mother,

thus to publish her faults in Latin, of purpose to discover her shame to strangers, and to call her Sisters to see it, as *Cham* did his Brothers? Think what kind of crime it is for a man that is *Civilis* and a Member, to traduce the Rulers of his people among foreiners; and what little good affection they are like to expect from ours, who are made partisans in such a kind.

— Thus with my best affection I rest, and am

Christ's Coll.  
Febr. 6.

Your assured Friend,

Joseph Mede.

## EPISTLE LXXXIV.

*Mr. Mede's Letter to Mr. Hartlib, expressing his Opinion touching Mr. Streso's Book, and his distinguishing of Three sorts of Fundamentals.*

Mr. Hartlib,

I Read over your *streso* with some attention, and find many learned and considerable passages and discourses therein: But for my *Animadversions* which you look for, it were against my *Genius*; for I am one that had rather give my opinion by much, (though the world hath taught me even there to besomewhat nice,) than censure another man's. But in general, I conceive his way to be somewhat ambiguous and intricate, more than needs.

He distinguisheth *Three* sorts of *Fundamentals*. One he calls *Fundamentum ipsum*: The other two he measures by their relation to it, either *à parte antè*, and such he terms *sub-fundamentales*; or *à parte Post*, which may be called *super-fundamentales*. The one, of such Truths *quæ substernuntur Fundamento*; the other, such as follow by immediate consequence from the same. This I take to be the Sum of his opinion.

Now for that which is his *Fundamentum ipsum* or *κατ' ἐξοχήν*, I make no doubt but the acknowledgment of the truth thereof is *Fundamental ad salutem*: So I believe also are his *Ante* or *sub-fundamentals*; though the most of them not proper to Christianity, but common to it with Judaism. For the Church of the Gospel is built or grafted upon the Jewish, the common Foundation remaining the same in both. But as for the third sort of *Fundamentals*, or *super-fundamentals*, which he makes such as are by immediate or necessary consequence deducible from the *Fundamentum salutis*; I make some question whether all such are *necessaria cognitu & creditu ad salutem* simply. First, because the necessity of such consequence may not be apprehended by all who hold the *Fundamentum*. Secondly, because I am not yet perswaded, that to deny or be ignorant of a Truth which is merely Speculative (such as some of these Consequences may be) is damnable; but only of such Truths, the knowledge and acknowledgment whereof hath necessary connexion with some practical requisite unto Salvation; I mean, whereon depends necessarily the acquiring of some Act necessary, or the avoiding some Act repugnant to Salvation.

So that still, it seems to me, the readiest and easiest way for resolution in this matter is, To enquire and examine what those Acts are wherein consists our Spiritual life, or that Union and Fellowship which we have with the Father and his Son our Mediator *Jesus Christ*. That which is *necessarium cognitu & creditu* unto these is *Fundamental ad salutem*, i. e. *cujus agnitioni salus tanquam Fundamento innititur*: That which is not so, is not *Fundamental ad salutem*. For example, *He that comes unto God* (saith *S. Paul*) *must believe that God is*: So likewise, *He that comes unto Christ, or unto the Father by him*, (as every one must do that will be saved) *must believe that Christ is*, and that he is constituted the Mediator between God and us. *He that comes unto and relies upon Christ for remission of sin*, must believe that *Christ suffered*, and was offered a Sacrifice for the sins of men, and thereby purchased that power to confer remission unto all that should repent and believe in his Name. *He that bids a true farewell to sin*, and savingly buckles to the works of a new



new life, must believe there is a life to come, and a Day wherein God by the Man he hath ordained shall judge both the quick and dead, and give unto every one according to his works; according to that of S. Paul, *Acts* 24. 15. 16. *I have hope towards God, that there shall be a Resurrection of the dead, both of the just and unjust.* \* [For this cause] do I exercise myself to have always a conscience void of offence toward God and toward men. According to these examples you may examine more.

The difference between Mr. *Streso's* way and mine is this: He measures his *Fundamentals* by their relation to one *Fundamentum*; I measure all by the relation they have to Eternal life, in regard of those Acts and Dispositions whereby we are capable thereof.

Take this Similitude; In a Creature indued with animal life are many Members or Organs, whereof though none can be wanting, hurt or wounded, without some deformity, defect or detriment of the whole; yet all are not essential unto the Life of the Body, but such only from whence those Faculties and Functions flow whereon Life necessarily depends; such as are *Respiratio, Nutritio, Gustus, Tactus, Pulsus, Somnus*, and the like: Therefore the Organs whereon these depend can neither be wanting, nor notoriously hurt or wounded, but the Body presently dieth. Without Legs, Arms, Tongue, Eyes, Ears, Nose, a man may live, though a most pitiful, ugly and loathsome spectacle, and more fit for the Spittle than the publick society of men: But without Head, Heart, Lungs, Stomach, and the like, he cannot; namely because these Members, and the sound and good temper of them in some degree, are necessary to those Faculties and Functions which are requisite unto Life. Apply this, and improve it by your Meditation. *Vale.*

February 27.

Yours,

*Jos. Mede.*

## EPISTLE LXXXV.

*Mr. Mede's Letter to Mr. Hartlib, touching the Acta Lipsiaca, as also touching a Confession of Faith and the way of determining Fundamentals, that it should be short, easie and evident.*

Worthy Sir,

I Have received the *Acta Lipsiaca*, but if I could have given you notice in time, I would have saved you that labour, and borrowed of Dr. *W.* for he had promised to lend me his. When I had read it over, Lord! me thought, what little differences are these to break communion for? *viz.* for one or two Speculative Subtilties, for some *Logical* or *Metaphysical* Notion. So I believe much of these disputes (when the wisest and moderatest of both sides have expounded themselves) is (I will not say mere *λογομαχία*, but) *λογικουμαχία*. — For your *Extracts*, I read them presently, and laid them by; and to confess the truth, some business following presently took me so much up, that I had almost forgot I had them, till your admonition put me now in mind of them.

That George Francis his way *De gradibus necessitatis dogmatum Christianorum, quibus Fidei, Spei & Charitatis officia reguntur*, methinks by the Title should come somewhat near that fanſie. 'Tis true that he says, Some men have such an unhappineſs of *Logick*, that by an affected following their methods and Technological artifices they make things more obscure and intricate, which in the true use of *Logick* should be made more easie and perspicuous.

I have not yet attentively read Mr. *Dury's Consultation*: which I will do, and then send it back: For mens minds here are so remote from thoughts of this nature, that it is to little purpose to communicate it to many. The way to determine *Fundamental* Articles must be made very short, easie and evident; or it will breed as many Controversies as are about the Points themselves in question. I can gather that by what I sometimes meet with. It is not fit that a Confession which concerns all that will be saved

\* So should *Er*  
*τάς* be  
required: not  
*In hoc*, nor *In*  
*hac re*, as the  
Vulg. and *E-*  
*rasmus*; nor  
*Inter ea*, with  
*Beza*; but,  
with the Syri-  
ack and Ara-  
bick, *Propterea*.  
*H. Erasmus* est,  
*ubi* in *sape*  
*vale* propter.

saved to know and remember should be any long or tedious Discourse. The *Ten Commandments* given by God are an *Epitome faciendorum*; The *Lord's Prayer* is *Summa* or *Epitome petendorum*: According to which Pattern the *Confession* we seek for should be but *Summa credendorum*.

Thus with my prayers and best affection, I rest

Christ's Coll.  
July 24.

Your assured Friend,

Jos. Mede.

## EPISTLE LXXXVI.

### Mr. Mede's Letter to Mr. Hartlib touching the defining of Fundamental Articles.

Mr. Hartlib,

I Have received yours. It seems strange to me that men should hold, that those who erre in Fundamentals cannot be saved, and yet maintain it scarce possible to set down the *Ratio* of a *Fundamental Article*, or any *κεκρίσθαι* whereby to know them.

What though *Fundamentum* & *Fundamentalia* be Metaphorical terms? yet may they soon be turned into proper ones, namely, *Articuli cogniti* & *creditum necessarii ad salutem*. Here is no Metaphor: Whether therefore may there any *Ratio* or *κεκρίσθαι* be given to discern these?

I believe not that Canon of the Council of *Ephesus* intended to prescribe to any other Council of like Authority, not to explicate or improve the Creed of *Nice*, as they did that of the *Aposiles*; but that no private Bishop should compose any other *Formula Fidei*, to be a Rule and *Symbolum* of Communion, than that of *Nice*.

Thus with my Prayers and best affection, I remain

Christ's Colledge ult.  
July 1637.

Your assured Friend,

Joseph Mede.

## EPISTLE LXXXVII.

### Another Letter more fully treating about the defining the Ratio of Fundamental Articles.

Mr. Hartlib,

YOU with I had declared my self more largely: But what needed it? you had the substance of all I had to say. But if you would have it more fully, then thus.

1. By *Fundamental Articles* in this inquiry we mean such as are *Necessarii cogniti* & *creditum ad salutem*; that is, *Fundamenta salutis*, Fundamental to Salvation; not *Fundamenta Theologiarum Veritatum*, Principles whence Theological Verities are deduced. For these, though they may be sometimes coincident, are not the same.

2. What then though the Term *Fundamental* be Metaphorical and improper? yet we see it may easily (if we understand our own meaning) be expressed in clear and proper terms. And therefore this can be no impediment to the finding or defining the *Ratio* of such Articles, whereby they may be known and distinguished from others.

3. And what though the whole Scripture be *Fundamentum* or *Principium Veritatum Theologiarum* or *Dogmatum Fidei*? Yet is not every content in Scripture necessary to be known and believed explicitly unto Salvation; and therefore this Notion of *Fundamentum* nothing to the purpose; since (as I said) *Principia Theologica*, or *Fundamentalia dogmatum*, and *Fundamentalia salutis* are not the same, but differ formally, though some of them may be materially coincident.



4. But the Definition of such Fundamental Articles would be dangerous, inconvenient, and subject to much reprehension, yea, in respect of the diversity of mens judgments, is in a manner impossible. This methinks is very strange, That any who acknowledge there be some Truths necessary to be known and explicite believed unto Salvation, should yet deny there can be any *Ratio* or Character given whereby to know them; yea affirm it to be unsafe to determine any such, if it might be found, or that any enumeration of such Articles should be made. What? Cannot or may not those Truths be defined and known, without an explicite belief whereof we cannot be saved? What will follow upon this?

Neither when we speak of *defining* here, do we mean any such matter as the *ἀκρίβεια* or exactness of a *Logical definition*, (which might entangle us in School-niceties and janglings,) but any description or designation of that *Ratio* or distinguishing Character whereby such Truths as are *cognita & credita necessaria ad salutem* might be known from others. And this sure might be done without any such engagement in Logical scrupulosity.

5. As for the Objection of the Canon of the Oecumenical Council of *Ephesus*; Certainly that Council never intended to restrain the power of any Council or other publick Ecclesiastical Authority like it self, but only private Persons, from attempting to make any such Creed, *Formula*, or Confession of Faith, besides that of *Nice*. This I suppose may be gathered from those words, *Si Episcopi, &c. Si Clerici, &c. Si Laici, &c.* and the Censure to be laid upon them. Nor does it seem simply and altogether to forbid them neither, to compose any such for private instruction or use; but only for a publick intent, to be tendered as a Form of Confession of Faith to Pagans or Jews at their Baptism, or to Hereticks when they were again received into the Church. Can. Ephes.  
1 Can. 7.

For why should not the Churches now, as well as then, have the like power, upon the like occasion, further to explicate or make more explicite the former Symbols of Faith, as the Council of *Nice* did that of the *Apostles*, yea or any Church or Churches that are or would be of the same Communion, to do it for themselves? For then we know the Churches were all of one Communion; now they are not, and therefore may provide for themselves according to their condition.

Besides, how came the Creed of *Athanasius* to be since publicly received in the Church, or the Council of *Chalcedon*, after this of *Ephesus*, to make a new Exposition of Faith, (unless this Canon were understood as aforesaid,) since neither of them are the same with that of *Nice*? Or how could the Reformed Churches make such publick Confessions for themselves as they have done?

Thus I think I have declared my self largely enough now; and perhaps more largely than befitted me, when I consider to whom it hath reference. But my hope is, you will conceal the Author's name from any man, and not reveal it save to Mr. *Dury* alone. And so, with my best affection, I remain

Your assured Friend, without  
subscription of my name.

## EPISTLE LXXXVIII.

*Mr. Mede's Letter to Mr. Hartlib, containing his advice for framing a Fundamental Confession agreeably to the practice of the Ancient Church in composing their Creeds or Symbols of Faith.*

Mr. Hartlib,

When I read over Mr. *Dury's* Consultation, (before his Discourse *ad Dominum Forbesum* came to my hands) I perceived he aimed at the self-same ground for the discovery and discerning of *Fundamental Verities* from *not-Fundamental* that I had formerly done in mine to you, though in a differing way of expression, as men that conceive apart are wont to do. I made them to be such Truths as have necessary influence upon the Acts and Functions of Christian life, or without the explicite knowledge whereof those Acts and Functions cannot be exercised. He goes further, and specifies wherein this Christian life consisteth: namely, As Natural life consists  
in

in the conjunction of the Soul with the Body ; so doth Spiritual life in the conjunction of Men with God, that is, in being in Covenant with him. All those Verities therefore, the knowledge and belief whereof is necessary to the Acts and Functions requisite to the being and continuation in the Covenant with God in *Jesus* Christ, are *Fundamental* Verities, without the explicate knowledge and belief of which a man cannot be saved.

But for the framing or composing such a *Fundamental Confession* as is sought for, let me discover my Opinion, Fancy, or whatsoever it be. I observe, That the *Confessions* or *Creeds* of the Ancient Church ( which were their Symbols of Communion ) were always the former *Creeds* or *Confessions* enlarged with such further additions or explanations subjoyned to the former Articles respectively as the Heresies of the Times made requisite for the distinction of Orthodox Believers. So the *Nicene* Creed was the Creed of the *Apostles* enlarged in the Articles of the *Father* and *Son*, and one or two other. The Creed of *Constantinople* added to the Article of the *Holy Ghost* in that of *Nice* those words, *The Lord and giver of life, who proceedeth from the Father [ and the Son, ] who with the Father and the Son together is worshipped and glorified*; against *Macedonius*. This is the Creed we say at the *Communion* in our Church. That of *Athanasius* yet more enlarges that of *Nice*, as doth that of *Chalcedon* also the Article of the *Son*, against *Eutyches*.

Were it not fit therefore that we should tread in their steps, and frame our Confession or *Symbolum* in like manner ? to wit, not making the Form of our Confession wholly new, but taking the former *Creeds* or some of them for our ground, to enlarge their Articles with such further additions and explanations as the state of the Times requires ; that so our Confession might be the *Creeds* of the Ancient Church specified only to the present condition of the Churches, and no other. Thus we should both testify to the world our communion and agreement with the Ancient Catholick Church, ( a matter of no small moment, that we may not seem to have made a new Church or Religion, as we are charged, ) and yet withal distinguish our selves from the Sects, Heresies and Apostasies of the Times.

To which end it were fit the words of the Ancient *Creeds* should be retained as much as could be ; and for the more easie reception thereof, that the additions and insertions should be made in the express words of Scripture, as near as the nature of the composure would suffer it, and not otherwise. As for the meaning of them, their application to the several Articles would specify it as far as were needful to the end aimed at by such a Confession.

Compare the *Creeds* of *Nice*, *Athanasius* and *Chalcedon* with that of the *Apostles*, and you will understand my meaning. And consider that in such a business as this we must not be too much in love with Methods of our own devising, ( though perhaps they seem better, ) but follow that which all the Churches will most easily yield unto, and cannot except against. I believe our own ( as may by some passages be already guessed ) would hardly be brought to subscribe to any other Form than of such a mould.

Take this also before I conclude ; That my meaning is not, we should do as the Council of *Trent* hath done, by adding *Twelve* more Articles to the Creed : but that our Additions should be inserted into the several Articles of the Ancient Creed, as subordinate to them, and farther Explanations of them. Which those of *Trent* indeed could not well do, those which were added being the most of them incompatible and inconsistent with the former Articles according to the true and original meaning of the same, and therefore not to be incorporated with them.

I send you home the *Consultation* ; I will keep the *Discursus* a while longer. For *Comenius* his *Preludium* I thank you, but I have not had leisure to consider so much of it as were needful to give a censure. I believe such a thing is feasible ; but for the way, *Hic labor, hoc opus est*.

So with my best affection I rest

*Christ's Colledge, Aug. 14.*  
1637.

Your assured Friend,

*Jos. Mede.*

EPISTLE



## EPISTLE LXXXIX.

Mr. *Hartlib's* Letter to Mr. *Mede*, for a sight of his Papers about the *Millennium*.

Worthy Sir,

— I Had occasion to exchange some Letters of late with Dr. Twisse: In his last he writes thus unto me; [As for *Regnum Sanctorum & Christi in terris, Resurrectio prima*, &c. Passages there have been between me and Mr. Mede thereabouts, and I am but his Scholar therein: and I know full well, you are so well acquainted with him, that you may have any thing from him, who is my Master in this. I have yet no liberty to take into consideration the matter of *Fundamentals*, neither have I any affection to it, as finding no sure footing in that argument.] Thus far he. I pray let me reap the fruit of his confidence in the enjoying of those Papers which have passed between you on the fore-mentioned Subject. Truly I shall count it a great favour, if you shall be pleased to communicate them; and having perused them, I will be careful to return them safely into your hands with my hearty thanks. Thus craving pardon for my freedom, I take my leave, remaining always, Worthy Sir,

London, Octob. 19.

1637.

Your most assured and willing  
Friend to serve you,

S. Hartlib.

## EPISTLE XC.

Mr. Mede's Answer, with his judgment upon a Discourse arguing from some Politick Considerations against the composing a Fundamental Confession.

Mr. Hartlib,

I Answered not your first Letter, because I had not wherewith to satisfy you. For that which Dr. Twisse says he had of me concerning the Millenary opinion, the grounds and stating thereof was only in Letters between him and me, whereof I kept no Copies; and now it would be tedious to me to renew what I then wrote. In conference I could do it with ease, but writing is very tedious to me; and my notions and wit too die presently, when I intend my mind to express them by writing.

Concerning the Paper you now send; what judgment should I give but that I like it not? It savours methinks of too much averfeness from that business. I believe you think so. The Gentleman (whosoever he be) seems himself to be one of those he speaks of, that hath in his eyes to preserve his own opinions from indemnity: But if every man do so, what hope of conciliation?

Besides, the matter aimed at in this business is not that either side should presently relinquish their opinions of difference; but only take notice that, notwithstanding these differences, both sides do so far agree in other Points, that they may and ought to acknowledge each other as Brethren; that so their Affections being united, and exasperation abolished, they might be the better disposed and fitted to judge of the Points of difference between them. And whereas he objects, That such Points being declared not Fundamental, would lose part of their strength, and be shaken, this inconvenience would be recompensed, in that the Opinions of the opposite party will suffer as much; and so what we lose at home, we should gain abroad.

Howsoever it seems to me no very warrantable policy, That for the better strengthening and propagating a Truth, men should be born in hand that the belief thereof is Fundamental, when it is not; that is, that a Truth should be maintained by a Falshood. I cannot believe that Truth can be prejudiced by the discovery of  
Truth;

Truth; but I fear that the maintenance thereof by Fallacy may not end with a blessing.

I would know whether the Author of this Letter thinks that the *Lutherans* and *Calvinists* agree not in so much as is necessary unto Salvation. If they do, would not a *Confession* composed of such things wherein they agree contain all things *necessaria cognitum ad salutem*; and yet no necessity that this or that particular Tenet should be defined by such *Confession* to be or not to be Fundamental?

I would know also whether he thinks it fit that particular Churches should have particular *Confessions*, whereunto their Members should profess their assent. If so, I would have it considered, whether some of his Inconveniences be not as incident to such *Confessions* towards the members of a particular Church, as would be from a general *Confession* towards the members of several Churches.

All such Inconveniences are *per accidens*, but the good and benefit is *per se*; yea prevents far greater evils, with which such contingent and casual Inconveniences may not stand in competition. What greater evil can befall the Church than Schism and breach of Charity between her Members, and the woful effects that do inevitably follow thereof? Shall we then to avoid the lesser, and such as perhaps may not be, cherish the greater, which threaten ruine to the whole Body? that I say nothing of the danger of the spiritual estate of those who are engaged therein, if they are not so much as willing to be at Unity. This is a great piece of Practical Divinity, and to be more considered than it is.

Moreover it is to be considered, that many of the Evils he supposes would follow of such a *Confession* are already in being in most Churches, whilst there is no such *Confession*: Therefore the declining of such a *Confession* is not the means to avoid them; they will be whether there be any such or not. Those who will seek for pretences to do amiss, will always find them.

Some of the Evils he alledges are such, as the contrary to what he fears seem every whit as like to follow. For why should not such a declaration and limiting of Fundamentals rather introduce a greater liberty and indulgence in particular Churches to think what men list in other points, than an oppression or further bondage to be imposed upon the Members thereof? Yea a *Confession* cannot descend far in particulars, but some mens Consciences or other will be wronged by it: And a man in this case should not have respect to his own Conscience only, but as well to other mens who may scruple the contrary to his.

He seems to me to confound Points of Faith with matters of Practice and Manners. But the question is not, what is *Licetum* or *Illicitum* in Practice, or what is *Necessarium factum*; but what is *Necessarium creditum ad salutem*.

Lastly, the whole Discourse, methinks, moves rather upon the hindges of Policy than of Divinity; as is too manifest in that he would have the forein Churches to labour such a *Confession*, and ours to lie at the advantage to approve or not to approve it, as we shall find it makes for or against our particular Tenets.

All this I write tumultuously and confusedly, without order, without deliberation. It is sufficient if you can guess my mind thereby, or get any hint to think more accurately how such Objections are to be answered. To shew it any body I would not; it is not fit: If any thing be to purpose, make it your own. So with my best affection I rest

Christ's Colledge,  
Jan. 22.

Yours,

J. M.



## EPISTLE XCI.

*Mr. Hartlib's Letter to Mr. Mede, touching the Manuscript decyphering the Number of the Beast, 666, and other Books newly set forth.*

*Worthy Sir,*

**I** Thank you for your Answer and solid judgment which you have returned to the enclosed Paper: you need not fear the miscarrying of these your Notions. Mr. Dury will easily smell them out, though I should convey them in my own name unto him. By these enclosed you will see a fuller character of that Gentleman, and what entertainment some Extracts out of your Letters concerning Fundamentals have found with Mr. Dury. You do not tell me the name and your opinion concerning the Anonymous Book in folio, called *Bestia Apocalyptica*. There is great commendation of a Manuscript decyphering the Number of the Beast, 666. I would fain learn of you wherein the excellency of that Treatise principally consisteth. I hear Cluverius, a very profound Historian and Divine of Denmark, hath written an excellent Commentary upon the Revelation, which is not suffered to come forth, by reason of many Paradoxical passages which the Times cannot brook as yet. I make no question you have seen a Book which Dr. Brochmand of Denmark hath written, which is not unfit for our Times, wherein he answereth the Motives for which the Administrators of Hall did fall off from Protestancy. It was published Regio jussu Hafniæ, 1634. One writes that this Book doth answer largely many of the particular Arguments which are used in Mercy and Truth against us, and doth it solidly and well in most of them. He wishes also that it were more common amongst our Court-Divines. —

Return the Copy of the Order of the Knighthood, when you have sufficiently perused it. Thus I rest

London, Jan. 24.

1637.

*Your most affectionate and willing  
Friend to serve you,*

S. Hartlib.

## EPISTLE XCII.

*Mr. Mede's Answer, with his judgment of Mr. Potter's Discourse of the Number of the Beast, 666.*

*Worthy Mr. Hartlib,*

**I** Received yours with the *Ordo Beata Virginis*, which with the rest I will send back next week; for now I have no time to make them up.

That Discourse or Tract of the Number of the Beast is the happiest that ever yet came into the world; and such as cannot be read (even of those that perhaps will not believe it) without much admiration. The ground hath been harped on before; namely, That that Number was to be explicated by some *Ἀντιστοιχία* to the Numbers of the Virgin-Company and New Jerusalem, which types the true and Apostolical Church, whose Number is always derived from XII. But never did any work this Principle to such a wonderful discovery as this Author hath done; namely, to make this Number not only to shew the nature and property of that State which was to be the Beast, but to design the City wherein he should reign, the figure and compass thereof, the number of Gates, Cardinal Titles or Churches, S. Peter's Altar, and I know not how many more the like. I read the Book at first with as much prejudice against such Numerical Speculations as might be, and almost against my will, having met with so much vanity formerly in that kind; but by the time I had done, it left me as

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much possessed with admiration as I came to it with prejudice. He meddles with no more of the *Apocalyps* than what concerns this Number. 'Tis a Mathematical ground he builds upon, and will not be so well understood by one that hath not been a little versed in Arithmetick, in that part which is called *Extraction of Roots*.

If the Scrivener, whom I hired to write me out a fair Copy thereof, had not disappointed me, I could ere this have lent you a Copy, it may be, as good as the Authors; I believe somewhat more distinct, by such directions as I gave my Scribe. If it were in Latine, it would make some of your German Speculatives half wild.

*Bestia Apocalyptica* I saw and had above a dozen years since; but some 6 or 7 years after it came first out, our *London Stationers*, to make it the second time a New Book, (because some of them lay upon their hands) printed the Title-leaf anew with the then present year of our Lord at it, and at *Delph*, as before. This knavish trick I observed, and compared the Books at that time. But the Author I never heard, nor know who it was, but I believe a Laick Gentleman, and so I think I have heard.

By your last piece, that Divine whose it is seems not to understand what we mean by a *Fundamental Confession* and *Fundamental Articles*. For he takes them to be such as are *instar Principiorum*, out of which all other Theological Verities or Articles are deducible; wherein he is wide: for the question is of *Fundamentalia ad Salutem*, i.e. *Cognita & creditu necessaria ad Salutem*, not of *Fundamenta veritatum Theologicarum*.

— Thus with my best affection, I rest

Christ's Colledge,  
Jan. 29. 1637.

Yours,

J. M.

### EPISTLE XCIII.

*Mr. Mede's Letter to Mr. Hartlib, with his Censure of Grebner's Prophecy, in a MS. in Trinity Colledge Library in Cambridge.*

SIR,

ON Saturday I received yours dated *March 14*, that is the Wednesday fortnight before. —

The Prophecy (which I here send you again) I would not have you make too much of. It is taken out of *Paulus Grebnerus* his Prophecies, a Manuscript in *Trinity Colledge Library*. It was left them by Dr. *Nevil* their Master, had been presented it seems to Queen *Elizabeth*, (whom part of his Prophecy concerned) and so came to Dr. *Nevil*'s hands, whilst he was Clerk of the Closet to her Majesty. 'Tis now almost 28 years since I first saw and turned it over, the rather because of the fine pictures therein in colours, &c. When the Wars began in *Bohemia*, (which was eight years after I had first seen it) remembring something I had seen therein, I had a desire to survey it anew, and borrowed it to my chamber, to see if there were any thing therein worth taking notice of. But I found nothing but vanity and fancy, and the whole series thereof and many of the particulars manifestly then confuted by the contrary Event; as you may guess by this one thing I shall tell you.

The beginning or *Epocha* of his Prophecies he makes from the year 1572. when the new Star appeared in *Cassiopeia*, and ends the whole series of his *Vexillai* (so he terms them) at the year 1613. which he supposed should be *The Day of Judgment*, having no other ground for the same than the Numeral Letters of the Latine word *JUDICIUM* (as they are all) which makes that Number. What think you now? He prophesied great matters of *Henry* the IV. of *France*, (which proved clean contrary,) of Queen *Elizabeth* and other Princes, which never came to pass. I have, I know not how often, to satisfy one or other, told them as I now tell you; and yet every five or six years it comes up again, as if it had never been discredited. Men are prone to believe any thing they would have, and any words that seem that way they lay hold on; never regarding though the ground be foolish, and the coherence



coherence with the rest repugnant to their construction. I'll tell you what *Paul Grebner* meant or dream'd by that you sent me.

Know, he lived in the time of King *John* of *Sweden*, who married a Popish Lady: This is his *Hujus temporis Rex Suecia*, (*i. sui temporis*) which he supposed should be invited by the Catholick party to take their part and to invade *Denmark*, &c.

The *Carolus* he speaks of was *Carolus Sudermannia Dux*, King *John's* Brother, with whom he threatens King *John*, that if he joyned with the Popish League, he should leave his Kingdom unto him; who should of *Carolus* become *Carolus Magnus*, that is, of a *Duke* be made a *King*, and be in respect of his Dominions and Conquests another *Charlemaign* of the North: *Et sic* (saith he) *è Carolo Carolus Magnus regnum capeffit*, (for so it should be read) *qui magno successu & fortunâ*, &c. —

It follows, *Deus autem Regis conjugem Papisticam ex hac vita evocat*. This is King *John's* Wife. What should it mean else? This he dream'd should happen to King *John* as soon as he should have declared himself for the Popish League, and that then presently *Charles* his Brother should take the Kingdom, &c.

By this time I doubt not but you understand it, and how little they heed Circumstances and other Connexions who would interpret it of any other *Charles*. Howsoever *Grebner* was for a great part deceived concerning even that *Charles* he meant. —

I think my Letter be now long enough; therefore with Prayers and best affection, I rest

*Christ's Colledge,*  
*Apr. 3. 1637.*

Your assured Friend,

*Jos. Mede.*

*Post-script.*

I had written yesterday, but that partly other writing, partly *Molesti homines* robbed me of my time. Would you have me send back *Mr. Dury's* Letter or not?  
*Vale.*

## EPISTLE XCIV.

*Mr. Hartlib's* Reply, thanking him for that Censure.

Worthy Sir,

I Thank you for your last of the third of Aprill. I never made much of *Grebner's*, or any of those Prophetical fancies. I approve fully of your judgment which you have given upon it. I hope it will work some good upon those who are used to be carried away with these Dreams. Some weeks ago worthy *Dr. Twisse* communicated unto me *Mr. Potter's* MS. of 666. Certainly our Germans will be wild when they shall see it in a more known language. If you please to let me have your Copy also, I shall take it as a special favour. I am very confidently assured that my *Lo. Gr. of Cant.* himself hath written a Book in answer to some Popish Points, as it were a second part of *Chillingworth*, composed chiefly upon the point of Fundamentals and Non-fundamentals; which Book is almost ready for the Press: only because in his quotations he hath trusted to his memory, he is revising and examining them, and then it comes forth. In the mean time I rest

London, 6.  
April 1638.

Your most willing and affectionate  
Friend to serve you,

*S. Hartlib.*

## EPISTLE XCV.

*Mr. Mede's Letter to Mr. Hartlib, concerning the Number 25. the Root of the Beast's Number, viz. 666. with his judgment of an Analytical Table of the Apocalyps which was sent him; his differing from the Author thereof in four particulars.*

Worthy Mr. Hartlib,

— CONCERNING your Mathematician's Letter about Mr. Potter's interpretation of the Beast's Number, I like his Observation of the *Roman* Calendar, that of all the Numbers of the *Epaet* they should chuse XXV. for the *Æ*quation with the Golden number; and I think it (as far as I understand it) worthy to be added to the rest of Mr. Potter's of that kind. But that of T. L. 1666, I have known long, but never had any fancy to, and I think it not worthy to come in collation with that of Mr. Potter's. Yet it is pretty, I confess, what your Author observeth of the *Roman* Numeral letters CDILMVX, *idest*, MDCLXVI.

I would willingly send you my Copy of Mr. Potter's Book, but by a sure hand, for the Carrier I dare not trust. It cost me — to be written out to my mind, besides mine own pains in distinguishing it, and dividing the whole into 8 Sections, and prefixing the Contents of every Section at the beginning, and writing the margins with mine own hand: and therefore I would not willingly lose it. If I light upon a convenient messenger, I shall send it.

The *Analytical Table of the Apocalyps*, if you had not charged me therewith, I should not have believed it had been still in my hands; for I verily thought I had sent it back long before this, and was a while very much afraid I must have sent you word it was lost: yet at length I found it, and have sent it herewith.

The Author of the *Analytical Table* differs from me wholly in the 20. Chapter, and follows Mr. *Erighman*. What I conceive, you may find in my *Commentationes Apocalypicae*. My difference will appear by these particulars.

1. I hold but one *Millennium*, and that to begin at the destruction of the Beast: He holds two, one beginning at *Constantine*, another at the destruction of the Beast.

2. I deny that Satan was ever yet tied up, much less at the time of *Constantine*. 'Tis one thing to be dethroned and thrown down from Heaven, (that was at the time of *Constantine*;) another thing to be bound and close prisoner, and not so much as peep out of his dungeon. See my *Synchronisms*, *Clav. Apocal. Part. 2. Synch. 4.*

\* In this Edition pag. 427.

\* pag. 22, 23.

3. I take the *Resurrection*, both of them, *First* and *Second*, to be proper and real; he Metaphorical. 'Tis not safe to deprive the Church of those Texts whereon her faith of the Resurrection is builded. For this interpretation will necessarily rob us of that of *Daniel* Chap. 12. also, whereon I believe the Church of the Old Testament built her faith of that Article; there being no such evident place besides in all the Old Testament.

4. He seems to appropriate the *Second Millennium* (which I think the only) to the glory of the *Jews* only: I extend it to the whole *Catholick Church* of the *Gentiles*, when the *Jews* shall come into the fold; and that the *Apocalyps* is properly and primarily the *Gentiles* Prophecy, I mean of the Church of the *Gentiles*, and of the *Jews* but by accident and coincidence only. The *Jews* have prophecies enough of their own in the Old Testament.

In my Books and the papers I once sent you concerning this Point all this is easily to be seen. — With my best and wonted affection I rest

Christ's Colledge,  
April 16. 1638.

Your assured Friend,

Jos. Mede.

EPISTLE



## EPISTLE XCVI.

*Mr. Mede's Letter to Mr. Hartlib, modestly excusing his own abilities, and intimating what cause he had to decline coming forth in print; with his Observation touching the Latitude of Rome.*

Mr. Hartlib,

**T**ouching the Letter you sent me, *De necessitate Textualis interpretationis S. Scripture*, I so fully agree with the Author in the former part thereof, that I could not have expressed mine own thoughts thereabouts in mine own words better than he hath done in his. But for the latter part, alas! it is nothing so. I know my self better than any man else, and I am conscious that I am infinitely far from any such ability as he collecteth out of a little diligence perhaps in a Discourse or two. If I have hit upon any Truth, it is wholly to be attributed to my indifferency in such searches, to embrace whatsoever I should find, without any regard whether it were for the advantage of one side or other, and not to any ability beyond others. Freedom from prejudice, *studium partium* or desire to find for this side rather than that, (which I confess I endeavour as much as I can possibly to subdue my self unto) is sufficient with a little diligence to discover more than I have yet done, without any such great learning. I confess I know my self to have so little of that this Gentleman supposeth me to have, that the very reading thereof hath made me more than half melancholick ever since. I am bound to love him, and take it kindly that he hath any good or favourable conceit of me or ought of mine: But no man can make me believe that I have those abilities I have not; yea 'tis somewhat burthensome and unwelcome to me to be thought to have: *Ex animo loquor*. Yea I am almost so uncharitable as to suspect this is some stratagem to work me to something I know not what. But let it go.

I could tell some tales of my *Altare* of another strain, that would make you think I have no great joy to come in publick; as, I think I can safely say, I did never yet *plena voluntate*, but yielding to other mens importunities or desires: yet I know not whether I shall yet rest, and keep my thoughts and my self in my Cell. In a word, *Mundus amat decipi magis quam doceri*, and will never entertain any man well that shall deal ingenuously with them. He must look to have *Micaiah's* luck: He must say true, and yet not prophesie against *Ahab*: If he does, he must to Pound and to hard meat for it.

For mine to Dr. *Twisse*, there is something wherein I had not fully informed my self, about the Latitude of *Rome*, as having not *Ptolemy* by me. I said, the old Astronomers made the Latitude thereof 41. 50. minutes; the later promoted it some minutes more to the North. When I wrote so, I trusted to *Jo. Stadius*, who makes it so; and supposed he had derived it from those before him. But after looking upon *Maginus* his *Ptolemy*, I find that *Ptolemy*, according to him, makes it but 41. and 40. min. and some others and some Maps less. The sum is this; *Ptolemy* 41. 40. *Stadius* and others 41. 50. *Maginus* himself 42. 2. *Origanus* 42. 4. The Middle is about 41. 51. I have no time to enquire further, nor Books at hand. I pray transcribe this in yours to Dr. *Twisse*, lest he send my notion or mistake to Mr. *Potter* without this correction, though it be not material. For by his words to you I suspect he means to do it; which occasioned me to add this. Thus with my wonted affection I rest, and am

Yours,

Joseph Mede.

Christ's Coll. June 4.

1638.

## EPISTLE XCVII.

*Mr. Mede's Letter to a worthy Friend, touching some Papers of his printed without his privity.*

Worthy Sir,

I Thank you very heartily for your Book and kind Letter, as I should have done long ago for another Book you sent me. But I have entangled my self a long time with so much needless writing to no purpose, as it makes me sometimes glad of any pretence to be idle, when I should not. For what you say of a Scribe, it was I that took order to have such a one sent to you, not you to me. I'll assure you, you have performed more than I durst have thought of doing, though you please to profess yourself my Disciple. But it is no unwonted thing for Scholars thus to outgo their Masters.

There are some Papers of mine walking I know not where, concerning Bowing towards the Altar: which were written by way of Answer to some body (and a man of note) demanding of me what I thought thereof. One was my first Answer: Another more large, replying to the Exceptions he made against that first, and the whole opinion and practice, being somewhat larger than I use to write Letters, and written with some intention of mind (after my thoughts that way had been long asleep.) I by chance kept a Copy of it, which how it came to be so much dispersed, I profess I know not.

That so-long-since-written Discourse of mine, *De Sanctitate Relativa*, &c. savours too much of my infancy in Divinity, and first thoughts, and affection of style, ever to see the publick light.

And indeed I had resolved to enjoy my self, and such contentment as I could find in my Cell, and never to have come in print again, either to please or displease any man; but only to vent such Notions as I had conceived privately by a new way I took of Common-placing, changing my Theme *qualibet vice*: When now on a sudden before I was aware, and little expected any such matter, one of my Straglers is perkt into the Press, telling the world he was one of those *Common-places*. What his destiny is, I know not; but if it be good, some body can say, He hath flung many a stone in his days, but never hit the mark till now; and that too by mere chance, and not so much as intending it.

For writing to Sir *W. B.* I think it is not *tanti* upon this occasion. 'Tis a Pamphlet, and I had rather it should come to his hands with a kind of neglect on my part, than with too much pomp. But I thank you for what you have done, and for your further offer.

Thus with my best affection I commend you to the Divine blessing, and am

Your old and assured Friend,

*Christ's College,*  
July 3.

*Jos. Mede.*

## EPISTLE XCVIII.

*Mr. Mede's Letter to Mr. Hartlib, touching some Socinian Books and Tenets: together with his resentment of the Difficulties which Mr. Dury's Pacifick Design met with, and of the Evil of Prejudice and Studium partium.*

Mr. Hartlib,

I Received yours with the Discourse inclosed of *Schism* — That Extract of the Letter to you is but a Symptom of *Studium partium*; of which kind he that will be an indifferent and moderate man must look to swallow many: Therefore *Transfert.*  
Only



Only thus much; to be nearer or further off from the *Man of sin* is not (I think) the measure of Truth and Falshood, nor that which would be most destructive of him always true and warrantable. If it be, there be some in the world that would be more Orthodox and Reformed Christians than any of us. The *Socinians*, you know, deny That Souls live after death, until the Resurrection; or That Christ hath *carnem & sanguinem* now in Heaven; both as most destructive of the idolatrous errors of the *Man of sin*: the first of Purgatory and Invocation of Saints, (which they say can never be solidly everted, as long as it is supposed Souls do live;) the other of Transubstantiation of the Elements of Bread and Wine into the Body and Blood of Christ. Is not this to undermine *Antichrist* with a vengeance, as they say?

I have not been very obtrusive unto men, to acquaint them with my notions and conceits in that kind, (for some of them that are but lately known have lien by me above these twenty years, and not shewn to any) unless they urge me and ask me what is my opinion: and yet my freedom to utter my mind than to such as are prejudiced the contrary way, does neither them nor me any good. Therefore *Cupio defungi*, if it would be, and to be troubled no more either with *Quæsitæ* or Reciprocations in that kind.

For the *Discourse* you sent me; It proceeds from a distinct and rational Head, but I am afraid too much inclined that way that some strong and rational wits do. It may be I am deceived. The Conclusions which he aims at I can more easily assent to, than to some of his Premises. I have yet looked it but once over. But any more free or particular censure thereof than what I have already given look not for, lest I be censured myself. 'Tis an Argument wherein a wise man will not be too free in discovering himself *pro* or *con*, but reserved.

Thus with my wonted affection and prayers, I rest

Your assured Friend,

Christ's Coll.  
Aug. 6. 1638.

Joseph Mede.

[After this Mr. Mede wrote another Letter (the last Letter he wrote to Mr. Hartlib, about a month before he died) wherein (besides matters of News, and his repeating what he had said in the foregoing Letter concerning the great Learning of the Author of that Discourse of Schism,) he expresseth his resentment of the Difficulties which Mr. Dury's design of Pacification met with, in these words.]

— **M**r. Dury and such as wish well to his business must comfort themselves as the Husbandman doth, who though he sees no appearance of his Seed awhile after it is sown, (especially in dry weather) yet despaireth not but as soon as the Rain from above shall water the ground, to see it begin to spring up. You see what an invincible mischief Prejudice is and *studium partium*; It leaves no place for admission of Truth that brings any disadvantage to the side: That's the Rule which they examine all by. Will so many Rents of the Church as we see ready to sink it never make us wiser?

Thus with my prayers and best affection, I rest

Your assured Friend,

Christ's Colledge  
Aug. 28. 1638.

Joseph Mede.

The End of the Fourth Book.





THE FIFTH BOOK  
OF THE  
WORKS  
OF

The Pious and Profoundly-Learned  
Joseph Mede, B. D.

SOMETIME  
Fellow of CHRIST'S Colledge in  
CAMBRIDGE.

---

CONTAINING  
FRAGMENTA SACRA.  
OR  
MISCELLANIES  
OF  
DIVINITY.

---

Jo. 6. 12.

*Colligite quæ superfuerunt Fragmenta, ne quid pereat.*

Chrysost. Homil. in 1 Tim. 5. 23.

Οι τὴν μεταλλικὴν ἐφῶντες γῆν ἔχον τὰς μάζας τῷ χρυσίῳ ἀναιρῶνται,  
ἀλλὰ καὶ τὰ μικρὰ ψήγματα μετὰ πολλῆς συλλέγουσι τῆς ἀκελείας.

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[Hhhh]





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# THE FIFTH BOOK;

## CONTAINING

# MISCELLANIES.

### CHAP. I.

*The disposition of the years of Jehoiakim according to the several Events mentioned in Scripture.*

#### *Jehoiakimi 1<sup>o</sup>.*



IN the First year of *Jehoiachim*, as soon as the King of *Egypt* had made him King, *Nebuchadnezzar* being sent by his Father yet living, came into the Land to reduce those of *Phœnicia* and *Cœlesyria* (which had revolted to the King of *Egypt*) unto his obedience; wherewith *Jehoiakim* being affrighted, became his tributary and served him three years, 2 *Kings* 24. 1.

This was that Expedition whereof *Berosus* speaks, *Lib. 3. rerum Chaldaicarum*, citante *Josepho*: *Cum audivisset Nabuchdonosoris parens Nabopollasarus Satrapam Ægypti & Cœlesyriæ Phœniciaque locis præfectum rebellionem fecisse, nec ipse jam labores ferre posset; tradidit filio Nabuchdonosoro adhuc ætate viginti parte copiarum, eum misit: & ille cum rebelli prælio congressus, victor evasit, & regionem denno sub ipsorum potestatem redegit.*

And this was the Expedition whereof we read, 2 *Kings* 24. 7. That the King of *Egypt* came not again out of his Land any more: (viz. after he had made *Jehoiakim* King) For the King of *Babel* had taken from the River of *Egypt* unto the River *Euphrates* all that pertained unto the King of *Egypt*, viz. *Phœnicia*, *Cœlesyria*, &c.

This also was the Expedition whereof the *Rechabites* speak *Jer.* 35. 11. When *Nebuchadnezzar* King of *Babel* came up into the Land, we said, Come let us go to *Jerusalem* for fear of the Army of the *Chaldeans*: So we dwell at *Jerusalem*. For this coming of the King of *Babel* into the Land must either be in the first of *Jehoiakim*, or in the fourth, or in the last year of his Reign. In the last it could not be; for they speak of it as of a thing a good while past, when *Jehoiakim* was yet reigning: And the Prophet says he was bidden go to these *Rechabites* in the Reign of *Jehoiakim*; where no year being named, it seems to be supposed as a thing happening about the beginning of his Reign, or before *Nebuchadnezzar* was yet returned home out of those quarters. Nor could it be in the fourth year; for then *Nebuchadnezzar* besieged and took *Jerusalem*, *Dan.* 1. but here he came but into the Land, and the *Rechabites* were safe in *Jerusalem*. Therefore it must be in the first.

And from this time to the first year of *Darius* with *Cyrus* (that is, to the first of *Cyrus* his 9<sup>\*</sup> years) are just 70 years; at what time *Daniel* made his Prayer, as having hoped his people should then have returned from Captivity, *Dan.* 9. 2. &c. But he anticipated the *Epocha* which God intended.

#### *Jehoiakimi 4<sup>o</sup>.*

In the Fourth year of *Jehoiakim*, (or Third compleat) which was the first of *Nebuchadnezzar*, *Jehoiakim* after three years service, as soon as he heard of the death of *Nabopollasar* and recalling of *Nebuchadnezzar* out of those parts, taking courage and rebelling upon the advantage of the time, *Nebuchadnezzar* returns again, and the first time besieged *Jerusalem*, took it, carried many of the people captive, and *Daniel*

H h h h

amongst

\* To the first of those years whereof *Cyrus* reigned 9. *Vid. Can. Prot.*

\* Xenophon Cy-  
ropæd.  
2 Chron. 36.  
22.  
Ezra 1. 1.  
\* Jer. 25. 12.  
& 29. 10.  
Dan. 9. 2.

amongst them, also part of the Vessels of the House of the Lord. This is that Expedition whereof *Daniel* speaks Chap. 1. And from hence to the first year of *Cyrus solus*, (that is, of those six \* years which he reigned compleat after *Darius* his death) are 70 years: which was the time when God according to the Prophecy of \* *Jeremie* released their Captivity.

*Jehoiakimi 5°.*

In the Fifth year of *Jehoiakim*, in the ninth month, the same month that *Nebuchadnezzar* had taken and spoiled the City the year before, they proclaimed a publick Fast, *Jer.* 36. 9. that so by humbling themselves upon the remembrance of the former year's calamity, they might pacifie the farther wrath of God towards them. For the like reason after the destruction of the City they used, even till *Zacharie's* time, to fast upon the 4. 5. and 10. months (*Zacharie* 7. 3. and Chap. 8. 19.) because *Nebuchadnezzar* began that fatal siege in the 10. month, took the City in the 4. burnt it in the 5. *Jer.* 52. v. 4, 6, 12. and 2 *Kings* 25. At this Fast *Euruch* read his Roll.

*Jehoiakimi 11°.*

This year the King of *Babel* sent to *Jerusalem* to bring *Jehoiakim* bound in fetters unto *Babylon*, 2 *Chron.* 36. 6. But his servants used him in such manner, that he died miserably before he went, and was buried with the burial of an Ass, drawn, and cast forth beyond the Gates of *Jerusalem*; *Jer.* 22. 19. Whereupon the people made his son *Jehoiachin* King; when presently *Nebuchadnezzar* (who had then accomplished the 7. \* year of his reign) came, besieged the City, took and carried the new King *Jehoiachin* captive, when he had reigned but three months.

\* Jer. 52. 28.

*Some Objections touching this disposition of Jehoiakim's years.*

*Obj.* *Jehoiakim* in the 9. month of the 5. year of his Reign was not yet in Captivity, as is plain by *Jer.* 36. 9. Therefore *Nebuchadnezzar* had not approached *Jerusalem* and made a deportation in the 4. year of *Jehoiakim*.

I answer, it follows not. For the Captivity of *Jehoiakim* seems not to have been a Captivity of his person, but of his people; and that for these Reasons. First, If *Jehoiakim* were carried captive either in the 4. or 7. year of his reign, how could he be said to reign 11. years? did he reign whilst he was in *Babylon*? Secondly, *Jehoiakim* was buried *sepultura asini*, protractus & projectus extra portas *Jerusalem*, *Jer.* 22. 19. If he died at *Jerusalem*, how could he be a captive in *Babylon*? Thirdly, It is no where said that *Jehoiakim* himself was carried captive: Of his people captived we hear *Dan.* 1. and of part of the Vessels of the House of God; of his Servitude both first and second, 2 *Kings* 24. 1, 2.

*Obj.* But 2 *Chron.* 36. 6. it is said, that *Nebuchadnezzar* came up against him, and bound him with fetters to carry him to *Babylon*.

*Ans.* True; it appears he meant to have carried him, but not that he performed it. 2. This coming up of the King of *Babylon*, if we compare it with the Text of the 2 *Kings* 24. will be his first coming up, when *Jehoiakim* became his tributary three years. Therefore this coming up and this binding, though joyned in one sentence, was not at the same time.

*Obj.* But you will say, When then was this binding to have carried him?

*Ans.* I suppose in the last year of his reign and life; and that his ill usage at that time was the occasion of his so miserable death, before he was yet gone from *Jerusalem*. And yet perhaps those who came to fetch him went not home empty, but carried those 3023 mentioned *Jer.* 52. 28. though I had rather refer them to *Jehoiachin's* going, which was immediately.

*Object.* The first deportation of the Jews was in the 7. of *Nebuchadnezzar*, *Jer.* 52. 28. Therefore not the 4. but the 11. of *Jehoiakim's* reign.

*Ans.* *Jeremy* intended not a rehearsal of all the Captivities, nor of the full number of the captives, as appears by the smallness of the number. It may be those numbers contain men of particular quality, and such as were disposed of in one and the same place. But here I am resolved.

J. M.



## C H A P. II.

*The Mystery of S. Paul's Conversion: or, The Type of the Calling of the Jews.*

See this largely  
treated of in  
Book IV.  
Epist. XVII.

1.  
**P**AUL among the sons of men the  
greatest Zelot of the Law, and Per-  
secutor of the way of Christ.

2.  
Paul in the height of this his zeal, and  
heat of his persecuting fury, found mercy  
and was converted.

3.  
Paul converted by means extraordina-  
ry, and for manner strange: not, as were  
the rest of the Apostles, by the Ministerie  
of any Teacher upon earth, but by vi-  
sible Revelation of Christ Jesus in his  
glory from Heaven; the light whereof  
suddenly surprising him, he heard the  
voice of the Lord himself from Heaven  
saying, *Saul, Saul, why persecutest thou  
me?*

4.  
Those who accompanied Paul at the  
time of this Apparition saw the light only,  
and were amazed; but Paul alone saw  
the Lord, and heard the voice which he  
spoke unto him.

5.  
Paul no sooner converted, but was im-  
mediately inspired with the knowledge  
of the Mysteries of Christ, without the  
instruction of any Apostle or Disciple;  
for he received not the Gospel which he  
preached of Man, neither was he taught  
it but by the Revelation of Jesus Christ.  
He consulteth not with the rest of the A-  
postles, but after 14 years preaching  
communicated to them the Gospel which  
he preached among the Gentiles, who  
added nothing unto him, but gave him  
the right hand of fellowship.

6.  
Paul the last called of the Apostles.

1.  
**T**HE Jews among the Nations most  
obstinate Zelots of Moses, and the most  
bitter Enemies of the Followers of Christ.

2.  
The Jews, though persisting unto the last  
in their extremity of bitterness and mortal  
hate to Christians, yet will God have mercy  
on them, and receive them again to be his  
People, and be their God.

3.  
The Jews not to be converted unto Christ  
by such means as were the rest of the Na-  
tions, by the Ministerie of Preachers sent  
unto them; but by the Revelation of Christ  
Jesus in his glory from Heaven, when they  
shall say, not as when they saw him in his hu-  
miliation, Crucifie him, but, Blessed is he that  
comes in the Name of the Lord. Whose  
coming then shall be as a lightning out of the  
East, shining into the West; and the sign of  
the Son of Man shall appear in the clouds of  
Heaven, and every eye shall see him, even  
of those which pierced him, and shall la-  
ment with the Spirit of grace and suppli-  
cation, for their so long and so shameful  
unbelief of their so merciful Redeemer.

4.  
This Revelation of Christ from Heaven  
like to be most apparent to the Jews in all  
places where they are dispersed, but not so  
perhaps to the Gentiles with whom they  
live. The light of his glorious presence shall  
be such as the whole world shall take notice  
of, but those only to see him and hear his  
voice who pierced him.

5.  
The Jews together with their miraculous  
Calling, shall be illuminated also with the  
\* knowledge of the Mysteries of the Christi-  
an Faith, even as it is taught in the Reform-  
ed Churches, without any Instructors from  
them or Conference with them; and yet when  
they shall communicate their Faith each to  
other, shall find themselves to be of one com-  
munion of true belief, and give each other  
the right hand of fellowship.

6.  
The Jews to be called after all the Nati-  
ons in orbe Romano or in the circuit of  
the Apostle's preaching.

7. Paul

H h h h 2

7. Tho

\* Zach. 13.

7. Paul once converted, the most zealous and fervent of the Apostles.

8.

Till Paul was converted, the Gospel had small progress amongst the Gentiles; but when he became their Apostle, it went forward wonderfully.

9.

The miracle of S. Paul's Conversion (the person so incapable, till then a Persecutor and most bitter Enemy of Christians; the manner so wonderful as by an Apparition and Voice from Heaven,) was a most powerful motive to make all those who heard and believed it, Christians; and therefore so often by S. Paul himself repeated.

10.

Paul reproveth Peter, one of the chief Apostles, for symbolizing with Judaism.

7. The \* Jews once converted, the most zealous and fervent of the Nations.

8.

Till the Calling of the Jews, the general Conversion of the Gentiles not to be expected; but the receiving of Israel shall be the riches of the world, in that by their restitution the whole world shall come unto Christ.

9.

The miracle of the Jews Conversion so much the more powerful to convert the Nations of the world not yet Christians, by how much their opposite disposition is more universally known to the world than was S. Paul's, and by how much the testimony of a whole Nation, living in so distant parts of the world, of so divine a miracle as a Vision and Voice from Heaven, exceeds that of S. Paul, being but one Man.

10.

May not the Jews likewise reprove (if not more) the Church of Rome, the chief of Christian Churches, for symbolizing with Gentilism?

S. Paul to Tim. I Ep. c. I. v. 16.

Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering for a Pattern to them which should hereafter believe on him to everlasting life.

## CHAP. III.

Answer concerning a Discourse inferring from the Septenary Types of the Old Testament and other Arguments, That the World should last 7000 years, and the Seventh Thousand be that happy and blessed Chiliad.

I.

THE Millennium of the Reign of Christ is that which the Scriptures call The Day of Judgment; the ancient Jews and S. Jude יום דינא רבא Magnus Dies Judicii or Dies Judicii magni. Septimus Millenarius ab universa Cabbalistarum Schola (saith Carpentarius) vocatur Magnus Dies Judicii; Comment. in Alcinoium Platonis, pag. 322. A Day, not (as our languages commonly import) of a few hours, but, according to the Hebrew notion (from whence the name is derived) of many years: For with them Day is Time, and not a short only; but a long Time. A Day whereof S. Peter speaking, 2 Epist. chap. 3. tells the believing Jews his brethren, as soon as he had named it, vers. 8. That he would not have them ignorant, that one Day with the Lord was as a Thousand years, and a Thousand years as one Day. This is the Day of the great Assises beginning with the seventh Trumpet, Apocal. 11. 15. wherein Christ shall give reward unto his servants the Prophets, and to the Saints and them that fear his Name, and shall destroy them that destroy the earth, vers. 18. The Process of this wonderful Day S. John describes by a twofold Judgment, and a twofold Resurrection, and the glorious Reign of the Saints between them. The morning Judgment shall be of Antichrist and all his partakers, whom Christ shall destroy at the appearing of his coming, 2 Thess. 2. 8. and then shall be the first and particular Resurrection. The evening Judgment shall be upon the remainder of the living enemies of Christ, Gog and Magog, and conclude with the last and universal Resurrection of the



of the dead : and so the *last enemy, Death*, being now wholly vanquished, *he shall surrender his Kingdom into the hands of his Father, that God may be all in all, 1 Cor. 15. 24, &c.*

Nor ought it to seem strange, that the name *Day* should signifie so long a time as a Thousand years : The Jews, who first imposed it, understood it so. And in the end of *S. Peter* we shall find yet a longer Day, even *ἡμέρα αἰώνιου*, *Dies Aternitatis, a Day of Eternity, 2 Pet. 3. 18.* The Prophets have many such long Days, when they say, *In Die illo, Vide.* The whole time of Christ's first coming is called a Day, *Joh. 16. 26. 2 Cor. 6. 2.* The whole time of the Jews forty years abode in the wilderness is called a Day, *Heb. 3. 8, 9.* Their first Captivity of seventy years, a Day : *Vide Prophetas.* Their last and long Captivity, a Day, as *Deut. 32. 35.* & *alibi apud Prophetas.* And what if in our daily prayer [*Give us this day our daily bread*] Day be to be taken for the whole time of our life? For in stead of *S. Matthew's* [*This day*] speaking after the Hebrew notion, *S. Luke* hath in the same Petition, *καὶ ἡμέραν*, that is, *every day.* So *S. Paul, Heb. 3. 13.* *Exhort one another καὶ ἐκαστὸν ἡμέραν every day, whilest it is called To Day.* Doth not Day here include many days?

Now if the Thousand years of the Reign of Christ be the Day of Judgment, then it will follow, that though we may know by the fulfilling of things to be fulfilled whether it be nearer or farther off, yet the precise time of the coming thereof cannot be known, because it is to come upon the world unawares *as a Thief in the night.*

## II.

Nevertheless it is true that the Primitive Fathers (especially those who believed the *Chiliad*) conceived the World should last, and the Church therein labour, 6000 years, and that the *Seventh* thousand should be the Day of Judgment, and Sabbath, in which the Saints should reign with Christ their Lord.

So *Irenæus, Lib. 5. c. 28.* *Quotquot diebus hic factus est mundus, tot & Millenis consummatur — Si enim Dies Domini quasi Mille anni, in sex autem diebus consummata sunt quæ facta sunt; manifestum est, quoniam consummatio ipsorum Sextus millesimus annus est.*

*Idem eodem Libro cap. 30.* *Cum vastaverit Antichristus hic omnia in mundo, regnans annis tribus & mensibus sex — tunc veniet Dominus de celis in nubibus in gloria Patris, illum quidem & obedientes ei in stagnum ignis mittens, adducens autem justis Regni tempora, hoc est requietionem (i. Sabbathum,) septimam diem sanctificatam, & restituens Abrahamæ promissionem hereditatis, &c.*

*Justinus Martyr, Dialogo cum Tryphone Judæo loquens de Millennio Regni Christi, Novimus (inquit) dictum illud, \* quod Dies Domini sit sicut mille anni, huc pertinere.*

\* Intelligit signum Petri cap. 3. &c.

*Cyprianus, Lib. de Exhortatione Martyrii; Primi in dispositione Divina Septem dies, annorum Septem millia continent, — ut consummatio legitima impleatur.*

*Lactantius, de Divino premio Lib. 7. c. 14.* *Quoniam Sex diebus cuncta Dei opera perfecta sunt; per secula Sex, id est, annorum Sex millia, manere in hoc statu mundum necesse est. Dies enim magnus Dei Mille annorum circulo terminatur. — Et ut Deus Sex illos dies in tantis rebus fabricandis laboravit; ita & religio ejus & veritas in his Sex millibus annorum laborare necesse est, malitiâ prævalente & dominante. Et rursum, Quoniam perfectis operibus requievit die Septimo, eumque benedixit, necesse est ut in fine Sexti millesimi anni malitia omnis aboleatur à terra, & regnet annos Mille Justitia; sitque tranquillitas & requies à laboribus quos mundus jamdiu perpeffus est.*

## III.

The ancient Jews also had a Tradition to the same purpose, as appears by these testimonies recorded in the *Gemara* or *Glosse* of their *Talmud, Cod. Sanhedrim, cap. Kol Jisrael.* For there, concerning that of *Esay chap. 2.* [*Exaltabitur Dominus solus die illo*] thus speaks the Talmudical Gloss.

*Dixit Rabbi Ketina, sex annorum millibus stat Mundus, & uno (Millenario) vastabitur; de quo dicitur, ATQUE EXALTABITUR DOMINUS SOLUS DIE ILLO.* Note, By *Vastabitur* they mean the Vastation of the world by Fire in the Day of Judgment, whereby it shall become New, or a New Heaven and New Earth.

*Sequitur.*

*Traditio ad stipulatur R. Ketinæ, (nempe ista) Sicut ex septenis annis Septimus quisque Annus Remissionis est; ita septem millibus annorum mundi, Septimus Millenarius Millenarius Remissionis erit, ut Dominus solus exaltetur in die illo. Dicitur enim*

H h h h 3

enim

*enim* (Psal. 92.) Psalmus & Canticum de Die Sabbati; *id est, de eo Die qui totus Quies est.* (Note, they understand this Psalm of the Great day of Judgment, and the Sabbath mentioned in the Title, of the great Sabbath of a Thousand years.) *Dicitur item* (Psal. 90) *Nam mille anni in oculis tuis velut dies hesternus.*

*Sequitur.*

\* *Sen vnfittai,*  
תרה

*Traditio Domus Eliæ: Sex mille annos durat mundus; Bis mille annis\* Inanitas, bis mille annis Lex, deniq; bis mille annis Dies Christi. At verò propter peccata nostra plurima & enormia, abierunt ex his qui abierunt.* These last words *Petrus Galatinus* proves to be added to this Tradition by the later Jews. And surely this *Eliæ* lived under the second Temple and before the birth of Christ. And though there be no mention here of the Seventh thousand years; yet that this R. *Eliæ* acknowledged it as well as the rest, appears by a former place of the same *Gemara Talmudica*, which is this; *Traditio Domus Eliæ. Iusti quos resuscitabit Deus, &c.*

IV.

[ See the rest  
of this quotati-  
on printed in  
Book IV. E-  
pist. 22. page  
776. ]

The concinnity of this conceit hath made me (I confess) sometimes inquisitive, whether it could be brought to accord with the received computation of the Age of the World, and with our experience of the beginning and continuance of the times of *Antichrist* now revealed. But the obstacle I found was, that I could never persuade my self the times of *Antichrist* began so late as this conceit and our computation of the World's years imply they should, namely, not till near about the time of *Carolus Magnus*. Nor can I admit that the 42. *moneths* which the Beast is said to \* *continue*, should be reckoned from his *ἀκμὴ* or *etæ adulta*, and not from his beginning, as must be here likewise supposed. For as when we reckon the Age of a Man, we reckon not from the time he came to man's estate, or from the time he sued out his livery, but from the time of his birth; so should we do here for the times of the *Man of sin*.

\* Apocal. 13.3.

Besides, we ought not (as I take it) to fix our eyes so much upon the Popes dominion and his improvement thereof, as upon the Apostasie of the Church from the rule of Christian Worship by Spiritual Fornication with Idols; which is the Character the Holy Ghost gives us in the *Apocalypsis* to know the *Antichristian* State and Times by. Of which estate the Pope or False-prophet was indeed to be the Head, and his See *Babylon* the Metropolis; but the Body was to be, and so is, *Bestia Romana novissimi capitis decem diadematis redimita*, the *Roman* Empire shiver'd into a plurality of Kingdoms, but re-united again under this new Head, and fashioned and renewed by him unto a lively Image of the former *Roman* Ethnicism, which had but newly received a deadly blow, and been cast down to the ground by the Lamb and his Champions. This new Idolatry or Idolatrous state, this Imaging of the wounded Draconizing Beast, is that treading down or profaning the Court of the Temple of God, Chap. 11. that is, of the visible Worship of Christ in his Church, by a new Gentilism. Unto which the 42. months are attributed as well as to the Beast; and so the beginning of the Times of the one not to be reckoned without or severed from the other. But whosoever shall impartially search into the Stories of the Christian Church, (as all those do not who labour to diminish the antiquity of *Antichristianism*, rather than to find it) will see her not only tainted, but even all-over polluted, with *Spiritual Fornication with Saints, Angels, Reliques*, yea and *Images* too, hundreds of years before the times of *Fepin* and *Charlemaign*: nay the chiefest part of those lying wonders and strong delusions, whereby this impiety and wickedness was advanced, was long before that time. How can I then believe that the time of the Gentiles profaning God's House, and of the Witnesses or Prophets mourning for the same in sackcloth, should not begin till about the year 792. whatsoever improvement the Pope's dominion then had?

V.

Finding such an Obstacle as this, and loth yet utterly and absolutely to reject this so ancient a Tradition, I began to make with my self these *Quere's*. First, Whether it were needful to reckon these Thousands of years compleat, or only current in the last hundred; which want of completion, though unknown to us, might abate so much of the full length of 6000 years, as would bring the computation nearer the mark for the beginning and end of the times of the *Antichristian* Beast. But finding no grounds to make such a conceit probable, I rejected it as a vain imagination.

But then I made a second *Quere* of greater moment; namely, Whether the computation of the years of the world before the Promise made to *Abraham* were or could



could be certainly known or not. For as for the time after the Promise, I make no doubt but it may be known, even almost to a year.

The occasion of such a doubt was the great difference which is found between our Hebrew Copies and the Seventy concerning the years of the foresaid generations: For though it be true or likely that the Seventy, translating in *Egypt*, voluntarily and of set purpose increased the years of those first generations, to make them reach the antiquity of some Stories of the *Egyptians*, and thereby exceeded the Hebrew computation above 1300 years; yet it follows not that all the differences between them and our Hebrew Bibles in the years of those generations should proceed from this fountain, but some of them perhaps from the reading of the Copy they used. For that there should be differences of reading in the Hebrew Copies of the Old Testament, is not a thing to be so much startled at as some conceive, seeing we find many such in the Greek Copies of the New. And how can it be proved that the Church of the *Jews* had in this particular (especially when Prophecy ceased) a greater privilege than we? For as for that admirable *Masorethical* method, whereby they are now inviolably preserved from change, it was devised since the coming of Christ, and applied to one Copy only, which they esteemed most true and authentic; namely that (as some of them say) which was written by the great *Rabbi Hillel's* own hand; and many hundred of years after kept as a Relique: Yet nevertheless might some other Copies, though in general far inferior, yet in some few particulars have a better and righter reading than it.

3. That most Learned Prelate and Mirror of Bishops, the Lord Primate of *Armagh*, could not be at rest, till by his indefatigable industry and no small charges (as such a business required) he had some four years since gotten from the remnant of the *Samaritans* in *Palestine* into a Christian hand that admirable Monument, the *Samaritan Pentateuch* or Five Books of *Moses*; which may be presumed to be that which they received from the captived ten Tribes, when they first learned from them to worship the God of *Israel*, 2 *Kings* 17. 27. This wondrous and non-paril of Manuscripts he brought hither to *Cambridge* amongst us; and during his stay here some time, was most ready to shew it to all Scholars that came unto him; and so free in communicating the use thereof, that some of us had opportunity, by comparing it with our Hebrew Bibles, first to pick out the Alphabet, and then to read therein. It is in the same Hebrew tongue and words (saving the diverse readings) with our Bibles, but written in a strange character, namely the *Samaritan*, which is supposed to have anciently been the *Hebrew*, till it was changed by *Ezra* at the return from Captivity.

In this Book is found a strange difference in the years of the generations before the birth of *Abraham* both from the *Septuagint* and our *Hebrew* Bibles. Before the Flood, by diminishing the generations of *Jared*, *Methuselah* and *Lamech*, it comes short of us. After the Flood (for the most part agreeing with the *Septuagint*) it much out-reckons us. To be short, it exceeds in the upshot our Computation 301 years: so that the birth of Christ falls according to it to be *Anno Mundi* 4254. Agreeable whereto the 6000. year from the Creation would be compleat *Anno Christi* 1746. and consequently Antichrist's 42 months or 1260 years would begin *Anno Christi* 486. which is presently after the deposition of *Augustulus*, in whom the Empire of Western *Rome* expired. And this comes much nearer the point than 792.

Howbeit, far be it from me to affirm any thing thereof, or of the verity of the *Samaritan* Computation, or to prefer it in the general before our *Hebrew*; though some things be found therein which dissolve a knot or two which make our Chronologers at their wits end. As one for example; How *Abraham* could come into *Canaan* after the days of his Father, (as *S. Stephen* says) and yet be but 75 years old, *Gen.* 12. 4. whenas his Father *Terah* lived 205 years, and himself was born in the 70 year of his age, *Gen.* 11. 26. But the *Samaritan* saith (chap. 11. 32.) That the days of *Terah* were (but) 145 years, which is just; for then *Abraham* was 75 years old at his Father's death, and *Moses* and *S. Stephen* are reconciled; which yet no man can imagine that the *Samaritan* Scribe ever thought of.

But the thing I aim at in representing these differences, and would propound to the consideration of the pious, sober and judicious, and with due reverence to the Divine Writ, is, Whether there may not be some secret disposition of Divine Providence in this variety of Computation, to<sup>\*</sup> prevent our Curiosity in counting the exact time of the Day of Judgment and second appearing of Christ. And that as the ambitious Tower of *Babel* was hindered by the Confusion of Languages, so our Curiosity in this particular be not by a like Providence prevented by such a diversity of Computations

For

\* Luther in c.  
11. Genes.  
Tom. 2. fol. 2.  
Conjicio Deum  
certo suo consi-  
lio in Abraha-  
mo 60. annos  
intercidere vo-  
luisse, ne ex an-  
tiquorum mundi  
certa ratione  
quisquam de  
fine mundi  
certi aliquid  
prædicere pra-  
sumeret.

For these things concern not matter of Salvation. We know the first Ages of the Church followed the Computation of the *seventy* altogether, though it were most wide of truth; and the chieftest Doctors the Church then had, through ignorance of the *Hebrew*, for a long time knew not, or believed not, there was any other Computation. But for contents of Faith, and the way of Salvation, over such the Providence of God watcheth with a careful eye, though man be heedless, wicked and careless of preserving the integrity of that precious treasure committed to their custody.

Besides, I nothing doubt, if our Books be in any such particular as we speak of deficient or corrupted, but that the true reading is yet extant in some of the two named, or some other Copy some-where preserved by Divine Providence, though we cannot yet know and discern which those right readings be. The *Jews* having a saying, *Cum Elias venerit, dissolviet nodos*: And without doubt, when they shall be called, and meet together from all places of the world, (which must be before that great Day cometh) strange things will be discovered, which we little dream of.

Now if any man ask, if such a corruption of Computation be supposed, where it is most like to be: I answer, Not in those generations before the Flood, (where the Hebrew Computation, being the middle between the excess of the *septuagint* and defect of the *samaritan*, seems to be crucified, as our Saviour, between two Thieves) but in the generations immediately after the Flood. 1. Because in those the *seventy* and the *samaritan* for the most part agree; which argues their difference from our Bibles not to have been voluntary. 2. Because *S. Luke* in the Genealogy of our Saviour inserts, as the *seventy* do, the generation of *Cainan* immediately after *Arphaxad*, which our Bibles have not: who knows what it means, or whether it argue not a defect thereabout in the *Hebrew* Copies? Time may discover the meaning thereof. 3. Because *Peleg*, at whose birth the Scripture seems to say the Earth was divided, was born, according to our Copies, but 101 years after the Flood; which troubles our Chronologers, as seeming too small a time for eight persons to multiply unto such a number as may be presumed to have been at the building of the Tower of *Babel*, and at their dispersion thence; which will be much holpen, if either *Cainan* be to be inserted, (to whose generation the *septuagint* allow 130 years) or if any of the other generations of *Arphaxad*, *Salah* and *Eber* be to be read as both the *septuagint* and *samaritan* have them.

To conclude, if the years of but three of those generations between the Flood and *Abraham*, as of *Arphaxad*, *Salah* and *Nahor*, should prove to be as the *septuagint* and *samaritan* agreeingly read them, and the generation of *Cainan*, (mentioned by *S. Luke*, and four times by the *septuagint*) also to be added unto them, the duration of the World hitherto will have been 350 or 360 years more than we count of.

If therefore such Suppositions as these may be admitted, (which I determine not, but leave to such as are able and fit to judge; *Apagite indocti & prophani*) then that Tradition of the *seventh Thousand year* to be the *Day of Judgment* and of the *glorious Reign of Christ*, will (in respect of those *septenary* Types of the Old Testament) have good probability of Truth: Otherwise, I cannot see how possibly it can be admitted.

1 Thess. 5. 21.

*Omnia probate, quod bonum est tenete.*

J. M.

#### CHAP. IV.

*An Explication of Psal. 40. 6. [ Mine ears hast thou bored ] compared with Hebr. 10. 5. [ A body hast thou prepared me. ]*

**P**Salms 40. v. 6, 7. *Sacrifice and offering thou wouldst not have; mine ears hast thou bored: Burnt-offering and Sin-offering thou hast not required. Then said I, Lo, I come: in the volume of the Book it is written of me, I delight to do thy will, O my God.*

In which words an allusion is made to a Custom of the Jews to bore the ears of such as were to be their perpetual Servants, and to enroll their names in a Book, or make some Instrument



Instrument of the Covenant. *Sacrifice and burnt-offering thou wouldst not have*; but because I am thy vowed Servant, bored with an awl, and enrolled in thy Book, I said, *Lo, I come, I delight to do thy will, O my God.*

These words of the *Psalms* are alledged by S. Paul, Heb. 10. But the first of them with a most strange difference. For whereas the Psalmist hath, according to the Hebrew Verity, *sacrifice and burnt-offering thou wouldst not: mine ears thou hast bored or digged*, כְּרִיתָ; S. Paul reads, with the LXX, σώσα κατηρτίσω μου, *A body thou hast prepared or fitted me.* What Equipollency can be in sense between these two? This difficulty is so much the more augmented, because most Interpreters make the life of the Quotation to lie in those very words where the difference is, viz. That the words [*A body thou hast prepared me*] are brought by the Apostle to prove our Saviour's Incarnation; whereunto the words in the Psalm it self, [*Mine ears hast thou bored, or digged, or opened*] take them how you will, will in no wise suit.

I answer therefore, That the life of the Quotation lies not in the words of difference, nor cando; because this Epistle was written to the *Hebrews*, and so first in the \* Hebrew tongue, where this Translation of the LXX could have no place. And if the life of the Quotation lay here, I cannot see how it can possibly be reconciled. It lies therefore in the words where there is no difference, viz. That Christ was such an High-Priest as came to sanctify us, not with Legal Offerings and Sacrifices, but by his Obedience, in doing like a devoted Servant the will of his Father.

\* Juxta sententiam Clementis Alex. Eusebii Hieronymi Theodoret. Origenis, &c.

Thus the allegation will not depend at all upon the words of difference, and so they give us liberty to reconcile them thus: *Mine ears thou hast bored* (saith the Psalmist,) i. e. Thou hast accepted me for a perpetual Servant, as Masters are wont, according to the Law, to bore such Servants ears as refuse to part from them. Now the LXX, according to whom the Apostle's Epistle readeth, thinking perhaps the meaning of this speech would be obscure to such as knew not that Custom, chose rather to translate it generally, σώσα ἡ κατηρτίσω μου, *Thou hast fitted my body*, viz. to be thy Servant, in such a manner as Servants bodies are wont to be. And to the sense is all one, though not specified to the Jewish Custom of boring the ear with an awl, but left indifferently applicable to the Custom of any Nation in marking and stigmatizing their Servants bodies.

## CHAP. V.

### D. HIERONYMI Pronunciata de Dogmate MILLENARIORUM.

IN cap. 54. *Esaie*, vers. 1. LAUDA vel LÆTARE STERILIS, QUÆ NON PARIS, &c. Hunc locum, inquit, & cetera quæ sequuntur, Judæi & nostri Judæizantes ad Hierusalem referunt, quam dicunt in Mille annorum regno instaurandam, & eandem esse quæ prius habuit virum, & postea habere desierit; multoque plures habitura sit filios postrepudium, quàm prius habuit sub viro. — Nec mirandum de Judæis, quorum oculi aurisque sunt clausæ, si apertam non videant veritatem. De Christianis quid loquar, nescio, qui, dicente Apostolo quæ sunt Allegorica, & ad duo Testamenta, Vetus & Novum, Saram Agárque, referente, Judæis tradunt manus, terrenarum in Mille annis desiderio voluptatum.

Ad vers. 11. Respondeant amatores tantum occidentis Literæ, & in Mille annis exquisitos cibos gulæ ac luxuriæ preparantes, (quorum Deus venter est, & gloria in confusione eorum; qui post secundum in gloria Salvatoris adventum sperant Nuptias, & parvulos centum annorum, & Circumcisionis injuriam, & Victimarum sanguinem, & perpetuum Sabbatum; qui dicunt cum Israel in perversum modum, Manducemus & bibamus, eras enim regnabimus) quæ sit ista celestis Hierusalem, cui nunc dicitur, ECCE EGO STERNAM PER ORDINEM LAPIDES TUOS, &c.

In cap. 60. vers. 1. SURGE, ILLUMINARE, &c. Breviter, inquit, perstringendum est quod plurimi de hoc loco sentiant; ut errore perspecto, facilius possimus suscipere veritatem. Judæi & nostri semi-Judæi, qui auream atque gemmatam de cælo expectant Hierusalem, hæc in Mille annorum regno futura contendunt: quando omnes gentes servitutæ sunt Israel; & cameli Madian & Ephra de Saba venientes aurum deferent & thus,

thus,

thus, &c. — Hac illi dicunt qui terrenas desiderant voluptates, & Uxorū quarunt pulchritudinem ac numerum Liberorum; quorum Deus venter est, & gloria in confusione eorum: quorum qui sequitur errorem, sub nomine Christiano Judæorum se similem confitetur. Alii autem asserunt hæc omnia Judæis carnaliter repromissa, si eum recepissent qui dicit in Evangelio EGO SUM LUX MUNDI — quem quia non susceperunt, repromissiones quoque irritas fieri. — Vide cætera.

In Proœmio in lib. 18. Commentariorum in Esaiam: Nec ignoro quanta sit inter homines sententiarum diversitas. Non dico de Mystério Trinitatis, cujus recta confessio est ignoratio scientiæ; sed de aliis Ecclesiasticis dogmatibus: de Resurrectione scilicet, & de Animarum & humanæ Carnis statu; de repromissionibus futurorum, quomodo debeant accipi; & quâ ratione intelligenda sit Apocalypsis Joannis: quam si juxta literam accipimus, Judaizandum est; si spiritualiter, ut scripta est, differimus, multorum veterum videmur opinionibus contraire; Latinorum, Tertulliani, Victorini, Lactantii; Græcorum, ut cæteros prætermittam, Irenæi tantum Lugdunensis Episcopi faciam mentionem, adversus quem vir Eloquentissimus Dionysius Alexandrinæ Ecclesiæ Pontifex elegantem scribit librum, irridens Mille annorum fabulam & auream atque gemmatam Hierusalem in terris, instaurationem Templi, Hostiarum sanguinem, otium Sabbati, Circumcisionis injuriam, Nuptias, Partus, Liberorum educationem, Epularum delicias, & cunctarum gentium Servitutem; rursumque Bella, Exercitus, ac Triumphos & superatorum neces, mortemque centenarii peccatoris. Cui duobus voluminibus respondet Apollinarius; quem non solum suæ Sectæ homines, sed & nostrorum, in hac parte duntaxat, plurima sequitur multitudo: ut præfagâ mente jam cernam quantorum in me rabies concitanda sit. Quibus non invideo, si tantum ament terram, ut in regno Christi terrena desiderent, & post ciborum abundantiam gulæque ac ventris ingluviem ea quæ sub ventre sunt quarant. De quibus Apostolus, ESCÆ, inquit, VENTRI, ET VENTER ESCIS, &c. & NON EST REGNUM DEI CIBUS ET POTUS: & Christus, ERRATIS NESCIENTES SCRIPTURAS, NEQUE VIRTUTEM DEI. IN RESURRECTIONE ENIM NEQUE NUBENT NEQUE NUBENTUR, SED ERUNT SIMILES ANGELORUM.

In cap. 66. Esaiæ, vers. 22. QUIA SICUT COELI NOVI ET TERRA NOVA, &c. Quod aliis verbis in alio Psalmo dicitur, OMNES GENTES QUAS FECISTI VENIENT ET ADORABUNT IN CONSPECTU TUO, ET GLORIFICABUNT NOMEN TUUM, DOMINE. Mensem ex mense & Sabbatum ex Sabbato, in quibus venit omnis caro ut adoret Deum, ridiculè interpretantur ΧΑΙ-ΑΣΤΑΙ, quos nos dicere possumus MILLIARIOS; ut qui in vicino sunt omni Sabbato veniant in Hierusalem, qui longius per menses, qui valde procul per annos singulos, hoc est, diebus Paschæ sive Tabernaculorum, juxta illud quod in Zecharia dicitur [cap. 14.] ASCENDENT AB ANNO IN ANNUM, &c.

In Hieremiam, cap. 31. 27. Omnes hujusmodi repromissiones juxta Judæos & nostros Judaizantes in Mille annorum regno putantur esse complendæ: Nos autem — in primo adventu Christi spiritualiter impleta defendimus, & impleta ex parte, non ex toto.

Ibidem ad vers. 38. Qui Mille annorum in terra Judæa Regnum Christi recipiunt, Judæi videlicet & nostri Judaizantes, conantur ostendere turrem Hananeel & portam Anguli, &c. — Et ibi dicunt Sanctuarium Domini, i. e. Templum, esse condendum, manurumque in perpetuum. Vide cætera.

In cap. 16. Ezech. vers. 55. ET SOROR TUA SODOMA, &c. Judæi, inter cæteras fabulas & interminabiles genealogias & deliramenta quæ fingunt, etiam hoc somniant; In adventu Christi sui, quem nos Antichristum scimus, & in Mille annorum Regno, Sodomam esse restituendam in antiquum statum, ita ut sit quasi Paradisus Dei, & quasi terra Ægypti; & Samariam pristinam recipere felicitatem, ut de Assyriis revertantur in terram Judæam — Hierusalem quoque tunc fabricandam, &c. — Nos autem perfectam horum scientiam Dei judicio relinquentes, imò liquidò confitentes post secundum adventum Domini Salvatoris nihil humile, nihil futurum esse terrenum, sed regna cælestia quæ primum in Evangelio promittuntur, hoc dicimus, quod in Ecclesiæ statu cuncta completa sint & quotidie compleantur, &c.

In cap. 36. Hac illi (id est, Judæi) expectant in Mille annorum Regno, quando Civitatem Hierusalem asserunt extruendam, & Templum quod in fine hujus voluminis describitur, & rerum omnium felicitatem; quorum nonnulli arbitrantur sub Zorobabel hæc fuisse completa. Sed quomodo stare poterit hoc quod dicitur, v. 11. ET HABITARE VOS FACIAM SICUT A PRINCIPIO, &c? Paulò post, Et quia longum est nunc adversum dogma Judaicum, & beatitudinem ventri & gutturi Judaico servientem — in brevi explanatione dicere — Neque enim juxta Judaicas fabulas, quas illi εὐτεπείσεις appellant,



appellant, gemmatam & auream de cælo expectamus Hierusalem; nec rursus passuri Circumcisionis injuriam, nec oblaturi taurorum & arietum Victimæ, nec Sabbati otio dormiemus. Quod & multi nostrorum, & præcipue Tertulliani liber qui inscribitur de spe fidelium, & Lactantii Institutionum volumen septimum pollicetur, & Victorini Pictaviensis Episcopi crebræ expositiones, & nuper Severus noster in Dialogo, cui Gallo nomen imposuit: & ut Græcos nominem, & primum extremumque jungam, Irenæus & Apollinarius.

In cap. 37. vers. 15. in fine. Quod si Judæi & Christiani Judaizantes hæc ad Mille annorum voluerint referre regnum, necessitate coguntur, ut suscipiant omnes qui salvi fuerint habituros in terra Israel, ædificandam Hierusalem, extruendum Templum, cunctas Legis Cæremonias exercendas, observandum Sabbatum, accipiendam Circumcisionis injuriam, &c.

In cap. 38. Igitur Judæi & nostri Judaizantes putant Gog esse gentes Scythicas immanes, &c. — & hæc post Mille annorum Regnum esse à Diabolo commovendas, &c.

In cap. 39. Et hæc Judaica traditionis hæredes, & discipuli interminabilium fabularum, post Mille annorum Regnum futura contendunt.

In Micheam cap. 4. Sciendum quoque hoc capitulum, & huic simile de Esaiâ, Judæos & eorum Erroris hæredes ad Mille annorum referre imperium Christi & sanctorum, &c.

In Zach. c. 14. ad v. 10. IN DIE ILLA, &c. Judæi & Christiani Judaizantes ultimo sibi tempore repromittunt, quando rursus exercenda Circumcisio sit, & immolande Victimæ, & omnia Legis præcepta servanda; ut non Judæi Christiani, sed Christiani Judæi fiant. In die, inquit, illa quando Christus in Hierusalem aureâ & gemmatâ sedet regnaturus, non erunt Idola, nec Divinitatis cultura diversa; sed erit Dominus unus. Paulo post, Hæc Judæi juxta literam somniant & nostri Χιλιάται, qui rursus audire desiderant, Crescite & multiplicamini, &c. At provitæ hujus continentia brevique jejunio, bulbos sibi, & vulvas, & aves Phasidis, & attagenem nequaquam Ionicum, sed Judaicum, repromittunt, &c. Hactenus Hieronymus.

### *Animadversiones in D. Hieronymi Pronunciata, &c.*

Plura de Hieronymo vide in Lib. III. pag. 602. Lib. IV. Ep. 51. in fine, & Epist. 64.

**O**S Hieronymi! qui Millenariis promiscuè affinxit Circumcisionis injuriam, Victimarum sanguinem, cæterasque Legis Cæremonias postliminiò instaurandas. Scilicet quæ Judæi, aut fortè ex Judaismo Hæretici, de suo Millenario somniarunt, ille Christianis odiosè impingebat. Sed & tu, Hieronyme, vel teipso judice, prodiscriminationem istam falsam esse. Sic enim scribis in Jeremiam cap. 19. v. 10. Post captivitatem quæ sub Vespasiano & Tito, & postea accidit sub Hadriano, usque ad consummationem sæculi Ruinæ Hierusalem permansura sunt: quanquam sibi Judæi auream atque gemmatam Hierusalem restituendam putent; rursusque Victimæ & Sacrificia, & Conjugia sanctorum, & Regnum in terris Domini Salvatoris: qualicet non sequamur, damnare tamen non possumus, quia multi virorum Ecclesiasticorum & Martyrum ista dixerunt. Unusquisque in suo sensu abundet, & Domini cuncta judicio reserventur. Hæc verba tua sunt, Hieronyme. Sed dic sodes, An viri isti Ecclesiastici & Martyres sanctissimi dixerunt, Circumcisionem & Victimæ in Regno illo Christi restituendas? Cave dixeris. Aut si ita credidisse scires, annon sine cunctatione damnares? Sed quòd contrarium docuere, firmari potest ex Justinii Martyris Dialogo cum Tryphone Judæo. Οὐδὲν τῇ πάλιν παρουσία μὴ δόξῃτε λέγειν Ἡσαΐαν, ἢ τὸς ἄλλους προφῆτας, θυσίας ἀπ' αἱμάτων ἢ σποιδῶν ἐπὶ τὸ θυσιάσῃν ἀναφέρεισθαι, ἀλλὰ ἀληθινὰς καὶ πνευματικὰς αἰνὰς καὶ ὀρχασίας. In cujus [Christi] secundo adventu, nè existimetis Esaiam aut alios Prophetas admonere, ut Sacrificia sanguinis aut libationum super altari offerantur, sed veræ atque spirituales laudes & gratiarum actiones.

### CAP. VI.

#### *Verba Gaii apud Eusebium, Lib. 3. cap. 22. Hist. Eccles.*

**A**λλὰ καὶ Κλήμεντος ὁ δὲ Ἀποκαλύψων, ὡς ὑπὸ Ἀποστόλου μεγάλης γεγενημένων, τερατολογίας ἡμῖν ὡς δι' ἀγγέλων αὐτῷ δεδογμῆτας ψευδόμενος ἐπεισάγει, λέγων, Μετὰ τὴν ἀνάστασιν ἐπ' αἰῶνα τὸ βασιλεῖον τοῦ Χριστοῦ, καὶ πάλιν ἐπιθυμίας καὶ ἡδοναῖς ὅν Ἱερουσαλήμ

ἀπὸ τὴν σάρκα πολιτευομένην δαλεῦν \* καὶ ἐχθρὸς ὑπάρχων ταῖς γραφαῖς τῷ Θεῷ, ἀειμὸν χιλιονταετίας ἐν γάμψορτῃς, δέλων πλανᾶν, λέγει γινέσθαι. Id est, sed & Cerinthus per Apocalypses, velut à magno Apostolo scriptas, portentosa quædam nobis quasi per Angelos sibi ostensa mentitus, attulit, Regnum Christi (sed βασιλεῖον Regiam significat) post Resurrectionem terrenum futurum, & carnem nostram denno Hierosolymis concupiscentiis ac voluptatibus carnis servitutem dicens: Et cum inimicus esset Scripturis Dei, numerum ejusdem Millenarii festi nuptiis deputatum, seducere volens, futurum dixit.

### Animadversiones in verba G A I I.

**A**Non hinc meritò quis suspicari possit Gaium istum ex Alogorum hæreticorum numero fuisse, quos Epiphanius tradit Dei Λόγον negasse, ideòque tam Joannis Evangelium quàm Apocalypsin Cerintho tribuisse? Tempus omnino congruit: Theodotus enim Alogorum antesignanus à Victore Papa de Ecclesia ejectus est; Gaius autem iste floruit sub Zephyrino, qui Victori proximè successit.

Possunt tamen forsàn Gaii verba in eum sensum accipi, ac si dixisset Cerinthum alias nescio quas Apocalypses præter unicam illam magno Apostolo affixisse, ex quibus probare sategit homo falsarius Regnum Christi post resurrectionem terrenum futurum, in quo homines carnis cupiditatibus & voluptatum carnalium blanditiis inservirent. Et Χιλιονταετίαν non illum quidem commentum esse, sed docuisse eam in nuptiarum festis & similibus cupediis consumptum iri, quasi Joannes idipsum voluisset.

Sed quæcunque fuerit Gaii mens, verisimile est eum de Cerintho falsum fuisse. Si enim hæc fuisset Cerinthi Hæresis, quæ id ignorare potuerint Justinus, Irenæus, Melito, Tertullianus, Hippolytus? quorum Irenæus & Tertullianus Cerinthi hæreses ex professo enumerarunt: sed de isthac altum silentium. Unde igitur illud Gaii innotuit?

Videntur nihilominus hæc Gaii, hominis obscuri, verba Dionysio Alexandrino, Eusebio, & aliis pluribus, fervente lite cum Millenariis, errandi & de Apocalypseos autoritate dubitandi occasionem præbuisse.

### C A P. VII.

### De Nomine Antichristi apud S. Joannem.

**N**omen Antichristi occurrit in 1 Ep. Joan. cap. 2. vers. 18. — καθὼς ἤκούσατε ὅτι ὁ Ἀντίχριστος ἔρχεται, καὶ ἡ ὕψις Ἀντίχριστοι πολλοὶ γεγόνασιν — vers. 22. — ἔτις ἐστὶν ὁ Ἀντίχριστος ὁ ἀρνέμενος τὸ Πατέρα καὶ τὸ Υἱόν. Cap. 4. 3. — Πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἔστι καὶ τὸ τοῦ Ἀντίχριστου — 2 Epist. vers. 7. — Ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸ κόσμον, οἱ μὴ ὁμολογῶντες Ἰησοῦν Χριστὸν ἔρχόμενον ἐν σαρκί. ἔτις ἐστὶν ὁ πλάνος καὶ ὁ Ἀντίχριστος.

\* to be come, or  
that is come.  
That which is  
here ἐρχόμενον,  
was before  
ἐληλυθότα.  
ἔρχο ὁ Ἀντί-  
χριστος ἔρχε-  
ται (cap. 2.  
18.) Antichrist  
is come, not,  
shall come.

Loquitur de Simone Mago Archihæretico, & discipulis Menandro, Saturnino, Cerintho, &c.

Ignatius ad Trallianos; Φεύγετε — Σίμωνα τὸ πρωτότοκον αὐτοῦ (i. e. τὸ Διαβόλου) υἱόν, καὶ Μενάνδρον, καὶ Βασιλίδην, καὶ ὅλον αὐτὸ τὸ ὄρυμα γδὸν τὴ κακίας, τὴς ἀνθρωπολάτρειας — Φεύγετε καὶ τὴς ἀκαθάρτης Νικολαΐτας — Φεύγετε καὶ τὰ τῶ πονηρῷ ἔργον Θεόδοτον καὶ Κλεόβελον, &c.

Justinus Martyr (qui ipse Samaritanus fuit) de Simone, in priore Apologia, Σχεδὸν πάντες μὲν Σαμαρεῖς, ὀλίγοι δὲ καὶ ἐν ἄλλοις ἔθνεσιν, ὡς τὸ πρῶτον Θεὸν ἐκείνον ὁμολογῶντες, προσκυνῶσι. Vid. etiam Justin. p. 349. in Dial. cum Tryphone.

Irenæus, Lib. 1. c. 20. Simon Samaritanus, ex quo universæ hæreses subsisterunt, &c. Idem, cap. 21. Hujus successor Menander, Samarites genere. Idem, c. 22. Ex his Saturninus, qui fuit ab Antiochia, — Basilides occasione sumentes, &c. Simon, & successor ejus Menander, uterque affirmavit se Christum esse. Simon, se venisse de supernis, ut salutem præstaret hominibus per suam agnitionem; Menander, se esse virtutem illam primam incognitam, & missum ab invisibilibus Salvatore pro salute hominum — cap. 21. Uterque negavit Patrem & Filium: Simon, dum affirmaret se esse qui inter Judæos quasi Filius apparuerit, in Samaria autem quasi Pater descenderat, reliquis verò Gentibus quasi Spiritus Sanctus adventaverit, &c. cap. 20. Menander, cum eadem planè cum Simone docuit.

Simon πᾶσις  
αὐτὸ αἰεσίτως  
ἐνέστας —  
παρὰ τὸ ὅτι  
κακίας Δεσ-  
ποτῶν, Cyril.  
Catech. 6.

Simon



*Simon* negavit Christum in carne venisse, cum dixit, *In hominibus apparuisse cum non esset Homo, & passum in Judæa putatum cum non esset passus.* Quod & *Menandrum* affirmasse puto.

*Saturninus* *Judæorum Deum unum ex Angelis esse dixit, [non Patrem omnium:] Christum venisse ad destructionem Judæorum Dei,* putativè autem visum Hominem. *Iren.* cap. 22. Eadem mentitus est *Basilides*, c. 23.

*Cerinthus* negavit Jesum esse Christum: *Jesum enim fuisse Joseph & Mariæ filium, post Baptismum descendisse in eum Christum, ab ea principalitate quæ est super omnia, figurâ Columba — in fine autem revolâsse iterum Christum de Jesu, & Jesum passum esse & resurrexisse, Christum autem impassibilem perseverâsse.* *Iren.* cap. 25. Negavit etiam Deum Judæorum esse Patrem omnium.

*Hippolytus* de Consummatione mundi & de Antichristo; *Postquam Christus assumptus est ad Patrem, ἀνέστησαν τινες λέγοντες, Ἐγώ εἰμι ὁ Χριστός, καθὼς ὁ Σίμων ὁ Μάγος, & οἱ λοιποὶ, ὧν ἕκαστος ἀρτὶ τὰ ὀνόματα μνημονεύσαι.*

Vide etiam *Oecumenium* in 1 Jo. 2. 18, & 22. *Clement.* *Constit.* Lib. 6. 10.

#### De Cerintho.

\* *Epiphanius* ait à *Cerintho* Seditionem illam motam dicentium *Gentes debere circumcidi*, &c. contra quam Hæresin Decretum promulgatum est in \* primo Concilio Hierosolymitano; hoc autem fecisse *Cerinthum* priusquam in Asia prædicaret prædicationem suam. Hunc esse qui cum aliis seditionem excitavit Hierosolymis, quando *Paulus* rediit cum *Tito*. Contra hunc illud à *Paulo* scriptum 1 ad *Cor.* de Resurrectione mortuorum, eundemque ex iis unum qui ab Apostolo ψευδαπόστολοι dicti.

\* Hæres. 28.

\* A.C. Ap. 19.

Et quidem *Cerinthum* Hæresin suam prædicasse ante Excidium Hierosolymitanum vel sic potest probari. *Tertullianus* de Præscript. adversus Hæreticos, *Post hunc* (i. e. *Carpocratem*) *Cerinthus Hæreticus erupit similia docens — Hujus Successor Ebion fuit, Cerintho non in omni parte consentiens.* Successorem *Cerinthi Ebionem* vocant etiam *Philastrius* & *Hieronymus* adversus *Lucifer*. *Irenæus* etiam ordine narrationis *Ebionem* *Cerintho* postponit; *Eusebius* primus præposuit, & posteris imposuit. Jam *Ebionem* Hæresin suam statim ab Excidio Hierosolymitano spargere cœpisse ex *Epiphanio* constat, cujus verba sunt, *Γέγονε ἡ ἀρχὴ τῆς μετὰ τὸ Ἱερουσολύμων ἄλωσης, &c.* Initium hujus (Ebionis) cæpit post Hierosolymorum captivitatem inter Judæos in Pellam digressos.

#### Ordo & Successio Hæreseων.

Ex *Ignatio*; *Simon*, *Menander*, *Basilides*, *Nicolaitæ*, *Theodotus* & *Cleobulus*.

Ex *Clemente*; *Simon* cum *Cleobio*, *Cerinthus*, *Marcus*, *Menander*, *Basilides*, *Saturnilus*, &c. *Constit. Apoll.* l. 6. cap. 8.

Ex *Irenæo*; *Simon*, *Menander*: ex iis *Saturninus* & *Basilides*, *Carpocrates*, *Cerinthus*, *Ebion*, *Nicolaitæ*, *Cerdon*; ei successit *Marcion*.

Ex *Tertulliano*; *Simon*, post hunc *Menander*: sequutus est *Saturninus*; postea *Basilides*, *Nicolaus*, *Ophitæ*, *Cainæi*, *Sethoitæ*, *Carpocrates*; post hunc *Cerinthus*; hujus Successor *Ebion*, *Valentinus*; post hunc *Ptolomæus*: *Valentini* sequaces *Secundus*, *Heracleon*; post hos *Marcus* & *Colobarsus*, *Cerdon*; post hunc *Marcion* cum discipulis *Lucano* & *Apelle*, *Tatianus*, *Cataphryges*.

*Eusebius* hic tempora confundit, dum *Basilidem* & *Saturninum*, quos συγχρόνως facit, collocat sub temporibus *Adriani*, itémque *Carpocratem*, quem, testante *Irenæo*, eisdem cum illis temporibus vixisse (συγχρονίσαι τούτοις) affirmat. Rectè quidem, si istos tres invicem συγχρόνως dicat; at falsò, si sub *Adriano*. Quomodo enim *Ignatius* mentionem faceret *Basilidis*, si *Basilidis* Hæresis non innotuisset ante *Adriani* Imperium, cum *Ignatius* Martyrio coronatus sit anno 11 Imperii *Trajani*? Deinde, si *Cerinthus* (*Epiphanio* teste) Hæresin suam disseminaverit superstitè adhuc *Paulo* Apostolo, id est, ante Excidium Hierosolymitanum, fueritque idem *Carpocratis* Successor, (affirmante *Tertulliano*, & non diffidente, imò innuente, *Irenæo* ipso) quomodo etiam *Carpocrates* cum contemporaneis suis *Basilide* & *Saturnino* non fuissent etiam ante idem Excidium, non video.

*Eusebius* igitur hic rejicio, qui & ipse lapsus est, & posteris errandi occasionem dedit, deceptus forsan autoritate *Clementis Alexandrini*, qui Lib. 7. *Stromat.* Hæreseων authores non vult exstitisse ante *Adriani* Imperium, ubi & *Basilidem* nominat, quem tamen fatetur *Glauciam* quendam, *Petri* Interpretem, magistrum sibi adscripsisse. Dixit ibi *Clemens* quod consilio suo inserviret: Ego, autoritatibus *Ignatii*,

\* *Clementis*, *Irenæi* & *Tertulliani* inter se collatis innixus, sic statuo; *Simonem*, *Menanderum*, \* scil. Romanum,

drum, Saturninum, Basilidem, Nicolaitas, Carpocratem & Cerinthum (utpote omnes Ebione priores) ante Excidium Hierosolymorum Hæreses suas disseminâsse, superstitibus adhuc Apostolis Petro & Paulo, saltem intra triennium.

Sensus igitur Loci Joannis Ep. 1. cap. 2. v. 18, &c. ejusmodi est:

De Simone Antichristo, Satanæ Primogenito & omnium Hæreticorum & Pseudoprophetarum Coryphæo, jamdudum audivistis, ut ad seducendum venerit: Nunc autem plures Antichristos & Pseudopphetas, scilicet Menandrum, Saturninum, Basilidem, Carpocratem & Cerinthum, &c. exortos vidimus: unde jam certò scimus Finem Gentis nostræ & Politicæ Mosaicæ abolitionem instare; cum inter alia signa Excidii istius appropinquantis hoc etiam Salvator prædixit, Quod multi Pseudoppheta exorirentur & seducerent multos Matth. 24. 11.

Aliter.

Joannes nomine Antichristi non tam unum aliquem & singularem hominem intelligit, quam Factionem hæreticam seu Pseudopphetarum turbam, cujusmodi plures paulò ante Hierosolymorum Excidium existuros prædixerat Salvator, Matth. 24. 5, 11. unde colligit Joannes finem Politicæ Judaicæ jam, tempore quo Epistola ista prima scripta sit, instare, ὅτι Ἀντίχριστοι πολλοὶ γεγόνασιν.

\* 1 Jo. 2. 18.

Patet autem Antichristi nomine Factionem designari, cum ex hoc \* loco, ubi ὁ Ἀντίχριστος & πολλοὶ Ἀντίχριστοι sese mutuò explicare videntur, tum maximè ex Ep. 2. vers. 7. πολλοὶ πλάνοι εἰσῆλθον εἰς τὴν κόσμον, οἱ μὴ ὁμολογῶντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί. ἔτος ἔστιν ὁ πλάνος & ὁ Ἀντίχριστος. — Cæterum quamvis existimârim Joannem hisce in locis de Pseudopphetis loqui, qui Christi doctrinam corrumpere prope excidium Reipublicæ Judaicæ, (id quod Christus fore prædixit Matth. 24.) tamen potest & istorum Antichristorum doctrinæ summa (quæ negatur \* Jesum esse Christum) magno isti Antichristo accommodari, qui quòd Christunculos (i. e. Sanctos) suos instar Δαιμόνων surrogârit, eo ipso negat Jesum esse Christum: sicut qui plures Deos colerent, negant Jehovah esse Deum. Etiam ex cap. 5. hujus Epist. vers. 20, 21. tale quid probabiliter colligitur; cum enim dixerat Joannes de Jesu Christo, ἔτος ἔστιν ὁ ἀληθινὸς Θεὸς & ἡ ζωὴ αἰώνιος, statim subjungit, Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τοῦ εἰδώλου, innuens aliquando fatale futurum ut Christiani loco Christi colerent Idola, i. e. falsos Christos & Mediatorculos Sanctos.

\* 1 Ep. 2. 22.  
— ὁ ἀρνέ-  
μενος ὅτι Ἰη-  
σοῦς υἱὸς ἐστιν ὁ  
Χριστός —

## C A P. VIII.

### Placita Doctorum Hebræorum de BABYLONIS seu ROMÆ Excidio.

Esa. 21. 11. מִשָּׁא רֹמָה הִיא אֲרוֹם, inquit R. Solomon Jarchi. מִשָּׁא רֹמָה inquit R. D. Kimchi, (quæ verba Pontificii omittenda curarunt.) Idem Hieronymus in hunc locum & in Prophetam Abdiam annotavit.

In Esa. 34. 16. Kimchi, Dixit QUÆRITE respectu illius viri qui Romæ excidium videre ac intelligere cupit, אֹמֵר כְּנָנִי מִי שִׂירָאָה בְּחֶרֶבֶן רֹמִי רָשִׁי. Istas duas voces [בְּחֶרֶבֶן רֹמִי] Romani editores omiserunt, sensu imperfecto relicto: Et quater in eodem capite pro voce אֲרוֹם (quæ Romam designant Rabbinii) substituitur יוֹן כּוּתִיָּה, id est, Græcia, Cuthith, in Commentariis Kimchi & Jarchi.

Esa. 34. 9. יִתְחַפְּכוּ נְחִלֵּיהָ רְרוּמִי לִפְתָּה, Mutabuntur torrentes Romæ in picem. Kimchi hanc expositionem Chaldaicam citat & approbat. A Pontificiis tamen editoribus omittitur nomen Romæ, & locus relinquatur sine sensu.

Ex Rabbinorum Commentariis in Esa. c. 34. & c. 35. Romæ nomen bis oblitterarunt; & pro Edom, nomen Pares, Javan & Cuthith quindecies substituerunt.

Num. 24. 24. Targum Onkelos, Et naves venientes מִרֹמָא à Romanis. Targum Hierosolym. Legiones multa מִן רְרוּמָא à Romanis. Sed Pontificii Correctores hic substituendum curarunt כְּתָא.

Ex Kimchio in Abdiam nomen Romæ sæpius deletur: & integra hæc sententia, עַם חֶרֶבֶן אֲרוֹם תְּהִיָּה תְּשׁוּעַת יִשְׂרָאֵל, id est, Cum devastabitur Roma, erit Israël Redemptio. Præcessit autem in Kimchio, מִה שְׂאֵמֶר הַנְּבִיאִים בְּחֶרֶבֶן אֲרוֹם בְּאַחֲרִית, id est, Quicquid dixerunt Propheta de destructione Edom in postremis temporibus, de Roma dixerunt.

David



David Kimchi in *Esa.* 24. *פרשה זו עתידה על חרבן ארם ואחר כן זכר תשועה* ישראל, id est, *Ista sectio de futuro est, agitque de Excidio Edom, & postea Israelis salutis meminit.* Quid verò per *Edom* intelligat, ostendit in v. 16. scribens, *Quicumque respiciet in destructionem Romæ* [ *בחרבן רומי* ] (quæ verba à Pontificiis editoribus deleta sunt) *inquirat per totum Jehovah librum.*

R. Abraham Sebah in *Gen.* 1. ait, *Currente Sexto annorum mundi millenario ROMAM evertendam, & Judeos reducendos.*

Targum ad *Thren.* c. 4. v. 22. *Et postea* (postquam) *complebitur iniquitas tua, cæsus sion, & (tum) liberaberis per manum Messia & Elia sacerdotis magni; & non addet ultra Dominus ut transmigrare faciat te: & in tempore illo visitabo iniquitatem tuam, Roma, quæ edificata es in Italia, & plena turmis de filiis Edom; & venient Persæ פרסאי & angustiabunt te, &c.* *פרסאי* Equites scribendum, non *Persæ*.

Idem ad c. 1. v. 22. *Ingrediatur in Die Judicii Magni omne malum eorum* [ *Gentium & inimicorum Jerusalem* ] *quo malignati sunt mihi* [ *Jerusalem loquitur* ] *coram te; & quære occasiones in eas, sicut quæsisisti occasiones contra me propter multitudinem pravariationum mearum: quia multi sunt gemitus mei, & cor meum infirmum.* Targum hoc compositum est post excidium per Romanos: Nam v. 19. mentio est *Titi & Vespasiani, & machinarum* quas exstruxerunt contra Jerusalem. Imò cap. 4. 21. *Constantinopolis.*

## CAP. IX.

Quomodo interpungendum vertendūque censuerim Com. 35. & 36. cap. 11. *Danielis*, ut Angeli Prophetantis ibi loci Transitus à Regno tertio ad quartum (puta *Romanum*) evidenter cerni internoscique possit. Cui additur & sequentium aliquot Commatum versio, unà cum applicatione parallela.

35. **E**Tex intelligentibus corrueunt multi, ad constandum eos & mundandum, usque ad tempus finis. (finem puta Regni Græcanici.)

Clausula persecutionis Epiphaniæ; quacum utique Regnum Græcanicum, juxta rationes Sp. S. finisse censetur, neque

ultra in \* *Tetrarchias* Propheticae censum venit. Confer. v. 23. c. 8. *באחרית מלכותם*. \* i. Quaternarius Regnum.

36. Quoniam adhuc ad tempus statutum, faciet pro libitu suo <sup>a</sup> REX, seque extollet & magnificabit super omnem <sup>b</sup> Deum.

Transitus. Simile exemplum Soph. Pa. suk malè

posita vid. Gen. 23. 17. & alibi.

<sup>a</sup> Articulus hoc loco non est ἀναπαραγωγός, sed, ut alibi nunquam solet, tantum certum & eximium quid designat. Sic *Elai.* 7. 14. *העלמה*.

Characterismus Regni quarti seu *Romani* à debellata *Macedonia* ad exitum *Augusti*, Gentes Gentiumque Deos quasi æstu quodam & torrente fortunæ sibi subjugantis. Vide amabò *Florum* l. 2. c. 7. *Paterc.* l. 1. c. 6. item *I Macc.* c. 8. Phrasin autem similem de surgente Monarchia *Pers.* cap. 8. 4. de Imperio *Græco*, cap. 11. 3.

<sup>b</sup> Tropo Prophetico *Dii subigi & domari* dicuntur, cum subiguntur Gentes & Urbes quibus præesse putabantur, (vide *Esa.* 46. 2. *Jer.* 50. 2. & 51. 44. item c. 48. 7.) Quemadmodum & vice versâ (quod magis mireris) *Dii servire* (politice scilicet) qui colla Gentibus quorum *Dii* fuerint submittere coacti sunt; ut *Dent.* 4. 28. cum locis parallelis, c. 28. v. 36, 64. *Jer.* 16. 13. quibuscum compone *I sam.* 26. 19. In quæ omnia vide *Chaldeum Paraph.* Hic tantum operæ pretium erit expendere morem Romanis solennem, cum Urbes obsiderent, Deos Deasve illarum præfides carmine evocandi, inque suas partes, hostium tutelâ abjectâ, adigendi. Cujus formulam vide apud *Macro.* l. 3. *Saturnal.* c. 8.

Quinetiam contra Deum Deorum edicet stupenda, proficietque donec consummata fuerit indignatio: [temporis] quippe decisio facta est.

Præfide, cruci affixit, cultoresque ejus per lanienis exercuit.

Characterismus ejusdem ab exitu *Augusti* ad abrogatum Gentilismum: quo temporis intervallo *Christum* Deum Deorum in carne apparentem, sub *Pontio Pilato*

IIII 2

37. Deinde

37. Deinde ad Deos Majorum suorum non attendet, neque ad desiderium mulierum : imò ad nullum Numen animum advertet, sed supra omne sese magnificabit.

Cœlibatus, contra prisca Romanorum instituta, conjugio anteferri, & privilegiis gaudere cœpit. [ Vid. Sozomen. l. 1. c. 9. Euseb. de Vit. Constant. lib. 4. c. 26. ] Sed & veri istius & unius Dei cultui, cui, sacris Christianis susceptis in Baptismo, sese addixerant, novi Deastri & Idola, non modò in eodem Templo, quin & ad unum idemque Altare colendi insigni cum contumelia superinducti.

\* Similem præfixi  
usum habet Ezia 1.5.  
Iev. 16. 21. Numer.  
5.15. 32.33. 33.2.

38. Nam \* unà cum Deo [לאלהי] Mahuzzimos in sede ipsius honorabit; cum Deo, inquam, quem non agnoverunt Majores sui, honorabit [eosdem] auro & argento, & lapidibus pretiosis, & rebus desiderabilibus.

p. \* 114, 115. ] Significationem quam dico firmandæ facit, quòd LXX. in Ps. *למחזקים* quinquies *ἐπερχομαι* vertunt, & Vulgatus toties *Proteſtorem*. Videſis loca.

39. Facietque Munitiones Mahuzzimorum communes DEI PEREGRINI, quem agnoscendo honore cumulaturus est, \* eâſque dominari faciet in multos, terrâque partiatur in mercedem.

eo quod præceſſit, *Mahuzzimos in sede ipsius* ( hoc est Dei, quem Majores ejus non agnoverant ) *honorabit* : ) Vel fortè *ſimulacra* ſic vocat, quibus ceu loriceis & cataphractis induta viſibiliter ſiſtuntur Numina. Talibus ſcil. *Romanus*, quibus Deaſtros & *Mahuzzimos* ſuos, etiam Deum ipſum *Israelis* zeloten, quem ſibi colendum ſuſceperat, repræſentaret ſimilitudinibus. Porro hæc *Mahuzzimorum* ſuorum Tempſa, vel *ſimulacra*, vel ipſos, ſimavis, *Mahuzzimos*, dominari faciet in multos, terrâque iſdem partiatur in patrimonium & ditionem. Nota res eſt.

40. Intempore autem finis bello eum impetret Rex Auſtri : irruetque in eum ut turbo Rex Aquilonis, curribus equitibusque & claſſibus amplis ; ingreſſusque in regiones inundabit, & tranſibit.

*Turcis*, Genti *Aquilonari*, *Saracenos* quidem primùm petituris ; ſed illorum Imperio everſo, adeò fines ejusdem *Romanos* verſus ſupergreſſuris, ut cladem longè omnium quæ unquam fuere graviffimam latiffimâque *Orbi Romano* ſint illaturi, nec, antequam finalis ejusdem interitus jam præ foribus inſtet, auferendam.

Nota hic *tempus finis*, quo mala iſta ab Auſtro & Aquilone *Romano* incubitura prædicuntur, eſſe noviffimam Rei *Romana* periodum, alibi *Temporis*, *temporum* & *dimidii temporis* curriculo definitam ; quibus utique Rex iſte tantum nefas in Deum Chriſtianorum, cujus cultum paulò antè ſuſceperat, auderet.

41. Et intrabit in Terram decoris, ( i. in terram Sanctam ) &c.

Porro, quod momentum Prophetiæ huic interpretandæ maximum confert, nollem Lectoris obſervationem fugiat, nimirum, Quemadmodum *Judaïs*, quibus unicus Deus verus patrius erat, Dii Nationum *peregrini* audiant ; ità contrà, *Romanis*, falſorum Numinum indè à Gentis primordiis cultoribus, eundem Deum verum *peregrinam* fuiſſe, & quidem tantùm non unicum & ſolum : quandoquidem, ut *Leo Magnus* Serm. 1. in Natal. Apoſtol. *Petri & Pauli*, *Roma*, cum penè omnibus dominaretur *Gentibus*, omnium *Gentium* ſerviebat erroribus ; & magnam ſibi videbatur ſumpſiſſe religionem, quia nullam reſpuebat falſitatem. Ab hac mente eſt illud Philoſophorum, *Paulo* Chriſtum Athenis Evangelizante, *Videtur*, inquiunt, *peregrinorum Deorum annunciator eſſe*. Eodémque ſpectavit Altaris ibidem inſcriptio ab Apoſtolo allegata, *Θεὸν ἀγνώσκοντες* &c. Quid quòd *Licinius* decretorium illud prælium cum *Constantino* initurus, eidem diſertè exprobrat, quòd Patriis inſtitutis violatis, *Θεὸν τινα* *Θεὸν* ſibi colendum aſciſſet ; ſeipſum contrà cum exercitu, *Θεὸς πατερός*, *ὅς ἐκ περιγόνων ἡμῶν ἀνέκαθεν παρελήφασιν* &c. venerari ? Vide orationem *Licinii* ad milites apud *Eusebium* lib. 2. c. 3. de vita *Constantini*, quam ſe accepſiſſe ait ab iis qui audiverant.

Poſtremò & illud addo ; *Arabia Petreæ* incolæ nunquam vel in hunc uſque diem à *Turca* penitus ſub jugum miſſos : imò nonnullis eorum annuum quoddam tributum perſolvere

\* [ Hujus edir.  
p. 475, 476. ]



persolvere perhibetur, nè peregrinatorum turmas, illac ultrò citròque commeantes, latrocinii suis infestent. Ex quo illud Angeli, v. 41. intelligas, de *Edomæis*, *Moa-bitis* & medietate filiorum *Ammon* Regis Aquilonis manum evasuris.

Cætera quæ sequuntur adhuc implenda restant, idcòque non temere interpretanda.

#### An Advertisement.

*There being scattered here and there in the Author's Adversaria and other MSS. some few Observations and short Notes upon some passages in the Apocalyps, I thought it not amiss to gather up these Fragments and place them in their due order. Some of them are upon those parts of the Apocalyps that the Author did not write upon in his Clavis & Comment. Apocalyp. but would have been farther enlarged and improved, if he had lived to have perfected his Commentary on the remaining Chapters. The Observations in English are set in Chap. X. the Latine ones in Chap. XI. The summary Exposition of the Apocalyps (which makes Chap. XII.) was an entire Tract written by the Author, though before his Comment on the Apocalyps.*

### CHAP. X.

#### *Short Observations upon some passages in the Apocalyps.*

CHAP. 1. vers. 11. — *the Seven Churches which are in Asia* ] If we consider their number, being *Seven*, which is a number of revolution of times, and therefore in this Book the *Seals* and *Trumpets* and *Vials* also are *Seven*; or if we consider the choice of the H. Ghost, in that he taketh neither all, no nor the most famous Churches in the world, as *Antioch*, *Alexandria*, *Rome*, and many other, and such no doubt as had need of instruction as well as those here named; If these things be well considered, may it not seem that *these Seven Churches*, besides their Literal respect, were intended to be as Patterns and Types of the several Ages of the Catholick Church à principio ad finem? that so these *Seven Churches* should prophetically sample unto us a Seven-fold successive temper and condition of the whole Visible Church according to the several Ages thereof, answering to the Pattern of the *Seven Churches* here. And if this were granted, viz. That they were intended for so many Patterns of so many States of the Church succeeding in the like order the Churches are named; then surely the First Church (viz. the \* *Ephesian State*) must be first, and the Last be the last. As for those between, though there be no Characters to bound them all || exactly, yet the mention of *false Jews* and the *Synagogue of Satan*, *Throne of Satan*, *Balaam*, *Jezabel*, &c. (Apocal. 2.) in the Five middle ones, will argue that they belong to the times of the *Beast* and *Babylon*. And for the *Sixth* in special, viz. *Philadelphia*, we have a good character where to place it, viz. partly about the time the *Beast* is falling, and partly after his destruction, when the *New Jerusalem* cometh. For *Philadelphia* is promised that the *Synagogue of Satan* should bow before her feet, that she should be preserved in the general temptation to come upon the whole world, that upon her should be written the name of the *New Jerusalem* (Apocal. 3. 9, 10, 12.) If any thinks these *Seven Churches* are to be put into the Scheme, (as being perswaded they serve for Prophecies of things to come as well as Descriptions of things present) he may easily supply their want by imagining them in that middle empty space between the Two Prophecies, or might without any great deformity express them by 7 letters, E. S. P. &c.

\* Ephesus primitiva Ecclesie Typus, plurima fortiter passa, sed tandem in amore & castitate, unde Apocalyp. 2. Theil 2. and 1 Tim. 4. 1. No more have the first 6 Trumpets: only in gross we know by the Text where the First of them beginneth and where the Sixth endeth.

CHAP. 3. vers. 21. — *I will give him to sit with me in my Throne, even as I am set down with my Father in his Throne* ] Here are 2 Thrones mentioned. My Throne, saith Christ; this is the condition of glorified Saints, who sit with Christ in his Throne: but my Father's (i. e. God's) Throne is the Power of Divine Majesty; herein none may sit but God and the God-man Jesus Christ. To be installed in God's Throne, to sit at God's right hand, is to have a God-like Royalty, such as his Father hath, a Royalty altogether incommunicable, whereof no creature is capable. To receive our devotions in Heaven is a flower of this incommunicable Royalty.

CHAP. 5. vers. 12. *Worthy is the Lamb to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Blessing* ] The whole Doxology consists in the acknowledgment

ledgment of these three Sovereign Prerogatives of the Divine Majesty, his *Power*, his *Wisdom*, his *Goodness*. The two first, *Power* and *Wisdom*, are express; and *Riches* and *Strength* belong to *Power*: the third (viz. *Goodness*) is implied in *Blessing* or *Thanksgiving*, which is the Confession of the Divine *Goodness*. Observe also that these words (and those in the parallel place, chap. 4. 11.) are the summe and argument of that *Hymnologie* which the Primitive Church used at the offering of Bread and Wine for the Eucharist.

CHAP. 9. vers. 5. — *tormented five months*, and vers. 10. — *to hurt men five months*] For the clearing of this difficulty, 1. What if these *Five months* are not the whole time of the plague of *Locusts*, but the time only of their *tormenting with their tail*? Agreeably to this supposal the *Editio Complutensis* followed by *Plantine* reads not vers. 10. as we do with the *Codex Regius*, Καὶ ἔχουσιν ὡς ὁμοίας σκορπίους, καὶ κέντρα ὡς ἐν ταῖς ὀπίσθαις αὐτῶν. καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τὴν ἀνθρώπου μῆνας πέντε. but thus, Καὶ ἔχουσιν ὡς ὁμοίας σκορπίους, καὶ κέντρα. καὶ ἐν ταῖς ὀπίσθαις αὐτῶν ἐξουσίαν ἔχουσιν ἀδικῆσαι τὴν ἀνθρώπου μῆνας πέντε, that is, *And they had tails like unto Scorpions, and stings: and in their tails they have power to hurt men five months.* And what if this then be the meaning of vers. 5. — *They should be tormented five months; and their torment was as the torment of a Scorpion, when he striketh a man*, that is, they should be tormented by the tail, as *Scorpions* torment and strike with their tail?

\* the *Saracens*.

2. What if by the *Head* of this Army of \* *Locusts* we understand their Foremost troup or Vanguard, which infested and settled in the *Eastern* parts, erecting their chief *Caliph* at *Bagdat* or *Babylon* in *Mesopotamia*; and by the *Tail* of this Army their Latter and hindmost troup, which encamped *Westward* in *Africk* and *Spain*, as the Rere of that great Army who in process of time erected also a *Caliph* at *Algier*, and from thence after some ages invaded *Sicily* and *Italy*, which they held even under the Walls of *Rome* and *Pope's* nose, just *five months* or 150 years; during which though they killed not the *Beast*, yet they continually frightened, vexed and tormented him? For it should seem that the Holy Ghost in this number principally aimed at *Italy*, once the Seat of the Empire, and now of the *Beast*, whom the *Head-troups* of these *Locusts* never came near, but only their *Tail*.

Vers. 20. *And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship Demons, and Idols of gold, and silver, and brass, and stone, and of wood, which can neither see nor hear nor walk*] See this explained in Book III. pag. 635.

CHAP. 10. vers. 11. *Thou must prophesie again before many, &c.*] These words, Δὲ σε πάλιν προφητεῦσαι, *Thou must prophesie again*, (which interpret the *Symbolum* of the *Book-eating*, ver. 10.) do imply that the *Systeme* of *Visions* following do *relegere tempus Apocalypticum ab ovo*. But if any *Vision* of that *Systeme* of *Visions* do begin at the beginning of the *Apocalyptical* time or period, (as it is not denied but that of the *Puerperium* in Chap. 12. doth) there is no reason to think but that the *First Vision* beginneth there; both because it is the *First*, and because it is the summe and *Compendium* of all that follow after. If then the *First Vision* after the *eating of the Book* begin at the beginning of the *Apocalyptical* period, surely the *Measuring of the Temple* and Θυσιαστήριον is that which begins there: If the *Measuring of the Temple* and Θυσιαστήριον begin at the beginning of *Apocalyptical* time, then this *Measuring* cannot be contemporaneous with the *Treading down of the Outer Court* and the *Witnesses prophesying in sack-cloth*; because these contemporate with the *Woman in the Wilderneck* and the *XLII months blasphemy of the Beast*, which are granted not to be from the beginning of *Apocalyptical* time.

\* the same is said of the *Woman's* being in the *Wilderneck*, ch. 12. 6.

CHAP. 11. vers. 2. — *the holy City shall they tread under foot 42 months*; and vers. 3. — *my two Witnesses shall prophesie in sack-cloth*\* 1260 days; and vers. 9. — *three days and an half* (as in chap. 12. 14. — *a time and times and half a time*) ] That by these Numbers are not meant *Three single years and an half*, see it demonstrated by five Reasons, in Book III. pag. 598.

CHAP. 12. vers. 14. *And to the Woman were given two Wings of a great Eagle*] This alludes unto *Exod.* 19. 4. where God is said to have born his people upon *Eagle's wings*, and brought them (out from the *Egyptians*) unto himself, namely in the *Wilderneck*.

— *That she might flee into the Wilderneck, into her place, where she is nourished from the face of the Serpent*] Seeing the whole *Apocalyps* almost consists of Expressions borrowed from the Types of the Old Testament; why should not this of the *Woman's dwelling and being fed in the Wilderneck* have reference to that of *Israel's*  
Mora



*Mora in deserto*, an estate and condition externally better than what they came from in Egypt, but inferiour to that they should in time attain unto? Yea besides this general, the Allusion is most fit for many particular Correspondencies. *Moses* brought the *Israelites* out of the *Egyptian* bondage into the *Wilderness*, a place where they might worship and sacrifice unto the Lord safely, where the Law was given, Tabernacle built, Ordinances both Sacred and Political enacted, &c. So did *Ἀέτος ὁ μέγας*, Great *Constantine* deliver the Apostolical Woman, and brought her into the like condition, wherein she might worship Christ safely, the Laws of the Church were established, Tabernacles for Christian Worship erected, Tithes and Revenues assigned, &c. And had not this Christian Wilderness a *Calf* too made of the *Ear-rings* stoln from the *Egyptians*? Was there not here found a *Korah* among the Sons of *Levi*, with his partakers, \* *men of renown*, to rebel against *Moses* and *Aaron*, and to offer strange fire unto the Lord? Was there not here a *Balaam* to deceive, and a *Baal-Peor* to be worshipped? was there not a *Marah* and a *Meribah*? Yea, was there not here also as well as there those who brought an evil report upon the Land whither they were to go? Farther, might not God say of the times of this Christian Wilderness, as he did of the abode of *Israel* there? *Psal.* 95. 10. *Forty years long was I grieved*, &c. and *Amos* 5. 25, 26. *Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have born the Tabernacle of your Moloch*, &c.

\* Numb. 16.

CHAP. 17. 14. — *and they that are with him are called and chosen and faithful* ] i. e. The Lamb and those called and elect and chosen ones which are with him shall overcome the Beast. So I understand it. These are that *Virgin-Company* (Chap. 14.) which follow the Lamb whithersoever he goeth, and shall now accompany him in this Exploit. This therefore will serve for a Character Synchronistical, That that *Virgin-Company* continues in time to the end of *Babylon* and the Beast; and for an intimation of whom that Vision meaneth, viz. such as faithfully adhere unto the Lamb, while the Beast reigneth and the rest of men admire and worship him.

CHAP. 19. 15. *And out of his mouth goeth a sharp sword, that with it he should smite the Nations* ] So it was prophesied of him by *Esay*, chap. 11. 4. — *that he should smite the earth with the rod of his mouth, and with the breath of his lips should slay the wicked*: and in *2 Thess.* 2. 8. — *he shall consume that Wicked one* (viz. Antichrist) *with the Spirit of his mouth*. Christ our General nor fights nor conquers by force of Arms, but by the power of his Word and Spirit; He does all *nutu & verbo*: As it is said (*Psal.* 33.) *God made the world by his word and by the breath of his mouth*; in like manner doth Christ overcome his enemies, and enables his Ministers to overcome them also, *Verbo & Spiritu oris*. Agreeable hereunto is that in *Hos.* 6. 5. *I have hewed them by my Prophets, and slain them by the words of my mouth*.

CHAP. 20. 6. *Blessed and Holy is he that hath part in the First Resurrection* ] What is meant by the *First Resurrection*, see in *The Remains upon the Apocalyps.* Book III. pag. 604. and in Book IV. Epistle 20.

Verf. 14. *And Death and Hades were cast into the lake of fire: This is the Second Death* ] Nothing is hereby meant but that *Death* was now quite vanquished; and that there should be no more *Death* of Body or Separation of Soul, but only the *second Death*. As if it had been said, *Death* and *Hades* were now confined only to the lake of fire, which is the *second Death*. The *Death* of Bodies in the grave should be no more, nor the state of Separate Souls in \* *Hades*.

\* *Hades* is the state of Separate Souls, whether good or bad, after death.

## CAP. XI.

## Commentationes Minores in Apocalypsin.

CHAP. 1. verf. 3. — *Tempus enim propè est* ] i. e. Jam adest tempus quo verba Prophetiae hujus impleri cœperint, & indies magis magisque implebuntur.

Verf. 4. — *ab eo qui est, & qui erat, & qui venturus est*, & ὁ ἐρχόμενος. ] Eadem habentur verba verf. 8. & cap. 4. 8, cap. 11. 17. Ὁ ἐρχόμενος, *Venturus*, idem est quod ὁ ἐσόμενος, *Futurus*; ut ex cap. 16. 5. manifestum est, ὁ ὢν, & ὁ ἦν, & ὁ ἐσόμενος. \* *Vulgat. le- gebat ὢν & Sanctus.* uti locum hunc restituit Beza ex vetusto bonæ fidei manuscripto codice. Seculum *Futurum* Hæbræis est עוֹלָם הַבָּא. Unde Marc. 10. 30. Luc. 18. 30. Αἰὼν ὁ ἐρχόμενος. Ephes. 2. 7. Ἐν τοῖς αἰῶσι τοῖς ἐπέρχουσιν. Vide *Psal.* 71. 18. יְבֹאֵל לְכָל־יָמַי; Esa. 27. 6. הַבָּאִים *Venturis*

*Venturis* sub. diebus, id est, Posthac, Imposterum; *Esaia* 44. 7. וְאוֹתוֹת וּמִשְׁפָּטִים יֵבְאוּ. *Vulgat.* *Ventura* & *quæ futura sunt*; *Dan.* 9. 26. וְנִיבֵר הַבָּנָה *Populus Principis venturus*, id est, *futurus*.

*Et à septem Spiritibus qui in conspectu throni ejus sunt* ] Per *Spiritus* hos intelligit *Angelos* *Aretas* in locum, τινὲς τὰ ἐπὶ τῶν πνεύματων τὰς ἐργασίας τῶν ἁγίων ὑπὸ λαβὸν πνεύματος, δοκιμώτερον δὲ ἀγγέλων ταῦτα νοεῖν. *Cornelius* à *Lapide* pro eadem sententia *Junium* laudat; sed fallitur. Fortè *Drusum* dicturus fuisset; nam ille sic sentit ad hunc locum, ubi inter alia habet, *Septem Archangelos esse qui stant coram Deo etiam Jonathan prodidit*: Sed ubi, non commemorat. Locus est *Gen.* 11. 7. *Dixit Dominus Septem Angelis qui stant coram eo, Venite nunc*, &c. Cum istis facit *Th. Beza*; *Quod* (inquit) *Septem hos spiritus nonnulli pro Spiritu Sancto acceperunt, cujus septiformis* (ut loquuntur) *sit gratia, manifestè refelli potest vel ex eo quod scribitur infra*, 5. 6. Et paulò post, *Ut nemo de hoc possit ambigere, iidem isti Septem Spiritus infra*, cap. 5. 6. *Agni cornua & oculi* (id est, *ministri*) *dicuntur*. Accedit, quòd in cap. 8. 2. expressè dicuntur *Angeli*: *Vidi*, inquit *Joannes*, τὸ ἐπὶ τῶν ἀγγέλων, οἱ ἐνώπιον τοῦ Θεοῦ ἐστῆκασιν, *Septem Angelos qui adstant coram Deo*. Confer. cap. 4. 5. — *Septem lampades ante Thronum, quæ sunt septem Spiritus Dei*: Cap. 5. 6. *Agnum stantem tanquam occisum, habentem cornua septem, & oculos septem, qui sunt septem Spiritus Dei, missi in omnem terram*: & *Zach.* 4. 10. *Septem isti oculi sunt Domini, qui discurrunt per universam terram*. Videtis etiam *Tobia* 12. 15. *Ego sum unus ex septem Angelis, qui astamus ante Dominum*. *Cypr.* adversus *Judæos*, lib. 1. 20. *Hilar.* in *Psal.* 118, vel 119. & *Psal.* 129. vel 130. Adde *Clem. Alex.* lib. 6. *Strom.* ἐπὶ τὰ μὲν εἶναι οἱ τῶν μεγίστων δυνάμιν ἔχοντες; πρωτόγονοι ἀγγέλων \* ἀρχόντες; id est, *Septem quidem sunt quorum est maxima potentia, primogeniti Angelorum principes*. [ Sed de *Septem* hisce *Angelis* fusiùs disseruit *Author* in peculiari *Diatrib.* in *Zach.* 4. 10. Lib. I. p. 40. & Lib. IV. Ep. 61. ]

\* *Dan.* 10. 13.  
שרים  
הראשנים  
Principes primi-  
marum.

\* *Vide Hieron.*  
ad *Matth.* 1. 1.  
2. — *Christi*,  
fili *Davidis*,  
fili *Abraham*.  
*Abraham* ge-  
nuit, &c.  
[ *Vide Tracta-*  
*tionem de Doctri-*  
*na Demonio-*  
*rum*, 1 *Tim.* 4.  
1. pag. 623. ]

*Verf. 5. Et à Jesu Christo* ] Postponit hic *Joannes* *Septem Spiritibus Christum*, quia de *Christo* deinceps continuandus erat sermo; viz. *Et à Jesu Christo, qui est testis fidelis, primogenitus mortuorum*, &c. Nempe id *Sacris Scriptoribus* solenne est, ut id postponant à quo volunt inchoare sequentia \*. Simile videre est in *Heb.* 12. 23. ubi post illa [ *Spiritus iustorum perfectorum* ] reperies-----N. *Test.* *Mediatorem Jesum & sanguinem asperisionis*, quia de sanguine *Christi* continuatur sermo,-----*meliora loquentem quàm* [ *Sanguis* ] *Abelis*. Videtis etiam 1 *Tim.* 3. 16. ubi ἀνελήφθη ἐν δόξῃ ob eandem rationem ultimo loco poni reperies.

*Verf. 12. Vidi in medio septem candelabrorum similem Filio hominis, vestitum podere, & præcinctum ad mammillas zonâ aureâ* ] id est, *Amictu & cinctu sacerdotali ornatum*. Ità *Irenæus* lib. 4. c. 37. p. 373. edit. *Fevard.* Confer. cap. 15. 6. & *Dan.* 10. 5. ubi *vir quidam dicitur amictus* כִּתְיָא lineis, sed *cinctus* non circa pectus ut *Sacerdos*, sed circa lumbos seu renes. *Martin.* *Lex.* *Poderis* est *tunica sacerdotalis linea corpori adstricta, usque ad pedes descendens*: *Hæc vulgò camisia vocatur ex Isidoro* lib. 19. 21. *Legitur* ποδῶν Sap. 18. 24. *Sirac.* 27. 8. & c. 45. 11. LXX. hæc voce reddiderunt אַפֹּר *Exod.* 28. 31. כִּתְיָא *Ezech.* 9. 2, 3. מַחֲרִצוֹת *Zach.* 3. 4.

*Verf. 15. Pedes ejus similes aurichalco, sicut in camino ardenti, & vox ejus tanquam vox aquarum multarum* ] *Hæc descriptio personæ Filii Dei ex Daniele expressa est*, *Dan.* 10. 6. *Pedes ejus quasi species aris candentis, & vox verborum ejus sicut vox multitudinis. Vox aquarum multarum* apud *Joannem* & *Vox multitudinis* apud *Danielem* prorsus ἰσοδυναμοῦσι. Similiter cap. 19. 6. *Audivi*, inquit *Joannes, quasi vocem turbæ multæ, & sicut vocem aquarum multarum*, &c. [ *Vide Comment.* *Apocal.* ad cap. 14. 2. pag. 512. ]

*C A P. 2. verf. 9. Novi blasphemiam eorum qui dicunt se Judæos esse, & non sunt-----sed mentiuntur*, cap. 3. 9. ] Per *Pseudo-Judæos* hîc intelligendi sunt *Pseudo-Christiani*. Scil. in *Apocalypsi* passim observare licet, *Judæos* sive *Synagogam* *Israeliticam* personam veræ *Christi Ecclesiæ* ex *Gentibus* surrogatæ sustinere; ( *Consule* cap. 7. ubi *Cœtus Ecclesiæ Christianæ* exhibetur typo *CXLIV M. ex omnibus tribubus Israelis signatorum* ) *Gentes* contrà typum *Idololatrarum* ejusdémque *Ecclesiæ* hostium: totâ nimirum parabolâ ex statu rerum sub *Veteri Test.* mutuâtâ, in quo veri *Dei cultus* apud unum *Israelem* viguit; *Gentes* verò reliquæ *Idolis & Deastris* in universum inservierint.

*C A P. 3. verf. 4. Εχεις ὀλίγα ὀνόματα* ] Hîc & *Act.* 1. 13. ὀνόματα nomina sunt capita hominum, seu singuli homines: alibi hoc vocabulum aliâ atque aliâ significatione adhibetur. Plura vide in *Comment.* *Apocal.* ad cap. 11. 13. *Et occisa sunt in terræmotu ὀνόματα ἀνθρώπων nomina hominum septies mille*.

*Verf. 5. Hic amicitur vestimentis albis* ] *Vide infra* *Commentat.* ad *Cap.* 7. 14.

*C A P. 4.*



C A P. 4. vers. 9. 10. Δάσσοι, πεσύνται, προσκυήσονται ] *Futura ex Hebræorum* *Vid. Resp. ad*  
notione denotare solent actum vel *solitum*, 1 Sam. 20. 5. אָשָׁב, vel *debitum*, Mal. 2. 7.  
יִשְׁמְרֵהוּ, 2 Sam. 13. 12. יִעֲשֶׂה.

Vers. 10. *Et adorabant*-----& *coniciebant coronas suas ante thronum* ] Vide quod  
de hujusmodi more apud Gentiles memorat interpret *Æschyli*, ad eum locum *Septem*  
*contra Thebas*, πέπλων & στεφάνων-----πότε εἴη ῥιψόμεν ἢ πέπλοις ἐπὶ γῆς, ἢ νῦν, τεταπεί-  
σαι ἐπὶ λιτανείαν τὴν περὶ ἡμῶν αὐτῶν & τῆς πόλεως; *Quando in terram coniciemus coro-*  
*nas aut peplos, nisi nunc, cum ad preces convertimur & pro nobis & pro urbe?*

C A P. 5. vers. 5. Ἡ ῥίζα Δαβὶδ. & cap. 22. 16. ἡ ῥίζα & τὸ γένος τῶ Δαβὶδ ] id  
est, ὁ ἐκ τῆς ῥίζης, ὁ ἐκ τῶ γένους, ὁ ἀπόγονος τῶ Δαβὶδ, ῥιζογενὴς τῶ Δαβὶδ. Vide  
Isai. 11. 1.

C A P. 6. vers. 9. *Vidi sub Altari animas interfectorum propter verbum Dei* ] Hic &  
incap. 18. 13. cap. 20. 4. ψυχὴν cadaver significare videtur. Sic & in V. 1. ψυχὰς  
*animas* non tantum *Personas* denotare, sed & *Cadavera*, notum est. Plal. 16. 16. Act.  
2. 31. Ezech. 44. 25. apud LXX. Levit. 19. 28. & alibi.

Vers. 11. *Et date sunt singulis stole albe* ] Vide annot. ad cap. 7 v. 14.

Vers. 14. *Et omnes Montes locis suis emoti sunt* ] Quære, Annon *Montes* referri  
possunt ad loca *Idolis* consecrata, quæ etiam *Excelsa* nuncupantur, Ezech. 6. & passim  
in V. Test. In Midraſh שִׁיר הַשִּׁירִים super illud cap. 2. [ *Ecce venit saliens super*  
*Montes, saltans super Colles* ] dicitur, *Non sunt Montes hic nisi עבודה זרה* Idololatria.  
Per. Galat. 1. 5.

C A P. 7. vers. 9. *Posthæc vidi, & ecce Turba multa, quam numerare nemo poterat,*  
*ex omni gente, & populis, & tribubus, & linguis, stantes ante Thronum & ante Ag-*  
*num, amicti vestibus albis, & palmæ in manibus eorum, &c.* ] De hac Turba *Palmifera*  
Vide *Tertullianum* in *Scorpiaco* adversus *Gnosticos*, cap. 12.-----Nam & rursus *In-*  
*numera multitudo albat & palmis victoriæ insignes revelantur, scilicet de A N T I-*  
*CHRISTO TRIUMPHALES: sicut unus ex Presbyteris, Hi sunt qui ve-*  
*niunt ex illa pressura magna, &c.*

Vers. 14. *Et dixit mihi, Hi sunt qui venerunt ex tribulatione magna, [ id est, de*  
*tyrannide Bestiæ Sanctos tribulantis ] & lavârunt vestes suas & dealbârunt, &c.* Et  
v. 17. *Absterget Deus omnem lacrymam ab oculis eorum* ] Hisce facem allucebit illud  
\* *Achmetis* cap. 231. ex *Indorum disciplina, Siquis ablutis sordibus vestes mundas*  
*induisse sibi visus fuerit, omni afflictione, sollicitudine, morbo liberabitur; proque modo*  
*loturæ & ipsarum vestium splendoris, gaudio potietur.* Item cap. 232. *Siquis visus sibi*  
*fuerit induisse vestes albas & mundas, pro munditiei & albedinis modo ab omni dolore*  
*repurgatur.*

\* Quid senti-  
endum sit de  
Omniverticis  
hisce Vide  
Comment. A-  
pocal. p. 451.

Vers. 15. De istis qui stolis albis amiciebantur dicitur, *Ideo sunt ante Thronum Dei,*  
*& colunt eum die ac nocte in Templo ejus;* Puta ut *Sacerdotes*. Respicitur mos *Judæ-*  
*orum* in probandis & admittendis *Sacerdotibus*. Vide *Comment. Apoc.* in cap. 6. 11.  
*Maimonidem* in *Mischne* lib. 8. tit. Biath hammikdash. cap. 6. Adde *Talmudis* *Ba-*  
*bylonici* cod. *Middoth*, cap. 5. לשכת הנווית בה היתה סנהדרין גדולה של ישראל ויושבת  
ורגלה את חכהונה וכהן שנמצא בו פסול לובש שחורין ומתעטף שחורין ויוצא וחולך לו  
שלא שנמצא בו פסול לובש רבנים ומתעטף לבנים נכנס ומשמש עם אחיו חכהנים  
id est, *In conclavi casti lapidis Synedrium Magnum Israelis sedebat, & judicabat sacer-*  
*dotes. Sacerdos in quo inveniretur vitium induebat nigras vestes, ac nigras involvebat*  
*se, adeoque egressus abibat: Cui verò non inerat vitium, induebat albas vestes, ac albis*  
*se involvebat, & ingressus ministrabat cum Sacerdotibus fratribus suis.*

C A P. 8. vers. 11. *Et nomen stellæ dicitur* "Αψινθ. ABSINTHIUM ] *Cæsar*  
ille *Hesperius*, fundi *Romani calamitas, calamitosus ipse & aliis calamitatis author,*  
perpetuis ærumnis ab ipso ortu suo exercitus, quo rerum potiunte *Imperium Roma-*  
*num* ruit, propter amaram sortem *Absinthium* meritò dicitur. Solent *Hebræis* *Ab-*  
*stracta* pro *Concretis* usurpari; ergò hic *Absinthium* dicitur pro *Absinthites*, id est,  
*Vir amaritudinum*: ut מַכְאֵבִים אִישׁ *Vir dolorum*, Isa. 53. 3. *Vir doloribus* *exposi-*  
*tus.* Ezech. 28. 24. *Et non erit ultra domui Israel spinus dolorificus.* LXX. σκόλοψ  
πικρίας. Vulg. *Offendiculum amaritudinis.* Targ. מֶלֶךְ מַכְאֵבִים *Rex malefaciens.* Βα-  
δύτιμος. Summè *amarus.* Βαδύτιμος, τὸ, appellatur *Absinthium* apud *Dioscoridem*,  
l. 3. c. 26.

C A P. 9. vers. 10.-----ἀνέτεξ ἐν ταῖς ὑστάσι αὐτῶν ] id est, in postremo agmine.  
*Hebr.* נָנַב *Cauda*, indè נָנַב *Decaudare.* Jos. 10. 19. וְנָנַבְתֶּם אוֹתָם *Et decaudabitis*  
*eos*, id est, *extremos occidetis.* Vulg: *Extremos quosque fugientium cadite.* Angl.  
*Smite the hindmost of them.* Deut. 25. 18. וְנָנַבְתֶּם *Et decaudavit [ Amalek, ]* id est, in  
postremo agmine cecidit [ *Israelitas.* ] Vulg. *extremos agminis tui ceciderit.* Angl.

Smato

Remove the hindmost of thee. *Cauda* Locustarum (id est, Saracenorum) est postremum earum agmen, longissimèque à capite Imperii distitum. *Caput* Imperii in Mesopotamia erat; *Cauda* igitur in Africa & Hispania putanda est. Ab hac autem *Cauda*, id est, à Saracenis ex Africa & Hispania delatis, mirum in modum afflictæ sunt Provinciæ quæ Romano Patriarchæ, ut propria ejus Diœcesis, suberant.

Præcessit in eodem versu, Καὶ ἔχουσιν ὡς ὁμοίας σκορπίους, καὶ κέντρα. *Et habebant caudas similes Scorpionibus, & aculeos* ] Scilicet Scorpionum aculeus in cauda est, uti Plin. l. 11. c. 25. *Semper cauda in ictu est, nullòque momento meditari cessat, nè quando desit occasioni: Ferit & obliquo ictu & inflexo.*

C A P. 11. vers. 15. *Et septimus Angelus clauxit* ] Cùm septem sacerdotes urbem Jericho septem diebus circumissent portantes buccinas arietinas, dièque septimo septem vicibus, corruit murus ejus, Josh. 6. sic & ad clangorem Tubæ septimæ penitus abolebitur quicquid Bestiæ superlit. Ut Phiala septima consummationis phiala est, proindeque effusâ hâc phialâ prodit vox magnâ Throno dicens, Γέγονε, cap. 16. 17. & Babylon funditus exscinditur, ver. 19. ita & Tuba septima consummationis Tuba est; quare ad hujus Tubæ clangorem in cælo acclamatum est, *Facta sunt Regna hujus mundi Domini nostri & Christi ejus, & regnabit in secula seculorum.* Desumpta sunt ex Dan. 7. Idemque omnino est Regnum quod Danieli ostensum à fine Monarchiarum futurum. Huc pertinet Prophetia Isaïæ cap. 45. 23. *Per me juravi, &c. quod mihi curvabitur omne genu, jurabit omnis lingua; nempe in magno illo die Judicii, auctore Apostolo ad Rom. 14. 11. Unde necesse est (si Apostolo fides) reliquam prophetiam de gloria Israelis, indè à versu 14, ad idem tempus pertinere, viz. ad secundum Christi adventum.*

Vers. 18. Καὶ τὰ ἔθνη ὠργίσθησαν, *Et iratae sunt Gentes* ] Exod. 15. 14. in Epinicio, ἤκουσαν ἔθνη καὶ ὠργίσθησαν. *Gentes* in Apocalypsi sunt Idololatæ & Pseudochristiani. Vide suprâ annotat. ad cap. 2. 7.

*Venit tempus mortuorum, ut judicentur* ] id est, Tempus ut judicetur causa Martyrum occisorum propter nomen Jesu. Apocal. 14. 13. οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνῄσκοντες, Martyres sunt Tertulliano lib. de Anima, c. 55.

Vers. 19. *Tunc apertum est Templum Dei in cælo, & ὡς θύνη κλειστος τῆς διαθήκης, &c. Et visa est Arca Fæderis, &c.* ] Annon reformatio illa Templi in Cælo, quâ ad septimæ Tubæ clangorem Arca Fæderis ibidem conspiciatur, sit revelatio Christi (cujus illa typus est) apparentis in nubibus cæli, ut eum conspiciant qui transfixerunt, Zach. 12. 10. Matth. 24. 30. Apocal. 1. 7 & illud Matth. 23. 39. *Non me videbitis ab hoc tempore, donec dicatis, Benedictus qui venit in nomine Domini.* [ Vide Comment. Apocal. ad c. 14. p. 519. ]

C A P. 14. vers. 8. ὅτι ἐκ τῶ οὐνοῦ τὸ θυμὸν τῆς πορνείας αὐτῆς πεπότικε πάντα τὰ ἔθνη ] *Θυμός* hic (& cap. 18. 3.) *Venenum* (non *Iram*) significat, ex usu Hellenistico. Scil. *Θυμός* Hellenisticus est *Venenum*, quia הַמָּוֶה, cui respondet, ut *Iram*, sic quoque *Venenum* significat. Istiusmodi exempla Hellenismi passim in S. S. occurrunt, ubi Græca vox respondens Hebrææ in una significatione, ad alteram ejusdem, licet non secundum idioma Græcum, extenditur. חַמַּת & חַמַּת significant & *finem* & *mercedem*; hinc τέλος pro *mercede* ponitur, Rom. 6. 21. 1 Pet. 1. 9. חַיִל plerumque denotat *robur*, interdum *virtutem*; hinc ἀρετή pro *robore*, 2 Pet. 1. 3. חַטָּאת denotat *peccatum*, aliquando *sacrificium pro peccato*; & sic ἀμαρτία 2 Cor. 5. 21.

C A P. 15. vers. 2. *Habentes κιθάρας τῷ Θεῷ, Citharas Dei* ] id est, Sacras, quarum in Templo solo usus. Res enim in Templo gerebatur: scilicet victores Bestiæ dum adhuc in crepidine Maris seu Labri vitrei insistebant, ὑμνήσαντες de Bestia superata cantillabant, habentes *citharas Dei*, id est, sacras. Sic 1 Chron. 16. 42. כְּלֵי שִׁיר הָאֱלֹהִים *Instrumenta musica Dei*, eodem planè sensu. Nam כְּלֵי שִׁיר construenda sunt quasi per Maccaph, ut 2 Chron. 7. 6. כְּלֵי שִׁיר יְהוָה, & cap. 34. 12. Vide etiam Nehem. 12. 36. Amos 6. 5. Alioquin שִׁיר יְהוָה significat quoque canticum sacrum & in Templo cani solitum. 2 Chron. 29. 27. Psal. 137. 4.

Vers. 4. Ὅτι πάντα τὰ ἔθνη ἤκουσαν καὶ προσκυνήσουσιν ἐνώπιόν σου ὅτι τὰ δικαιώματά σου ἐφανερώθησαν ] כִּי apud Hæbræos aliquando; præsertim cùm geminetur, valet *Ideo*, nempe si prius כִּי causale fuerit, vel è contrâ. Vid. Gen. 22. 16, 17. Jer. 4. 18. & cap. 29. 15, 16. 2 Reg. 13. 7. Eccles. 8. 6. Quidni & ὅτι apud Hellenistas simili modo usurpetur? Verto igitur, *Idcirco omnes Gentes venient & adorabunt coram te, quoniam Jurata tua manifestata sunt*, Nempe Te solum colendum esse.

C A P. 16. vers. 8. --- *Et quartus Angelus effudit phialam suam in Solem, & datum est ei æstu affligere homines per ignem. Et æstuaverunt homines æstu magno* ] Apomafar Apotelesmate 167. Si quis visus sibi fuerit à Sole plurimum adustus, penam pro modo usionis inveniet.

Vers. 10



Verf. 10. *Et factum est regnum ejus tenebrosum*, ἐσκοτούμενη ] Vide Isai. 8. 22. הנה צרה וחסכה, *Ecce tribulatio & tenebrae*. Jer. 13. 16. אֲשֶׁר יִתְּנֶה לָּךְ, *obtenebrasset*. Targum habet, *super vos tribulatio veniet*.

Verf. 14. De Præparatione ad Phialam ultimam (post illa verba εἰς πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τῆς Θεοῦ τῆς παντοκράτορος, *ad praelium magni illius Diei Dei omnipotentis*) dicitur, Ἰδὲ, ἔρχομαι ὡς κλέπτης, *Ecce venio sicut fur*: Id quod in 2 Ep. Petri c. 3. v. 10. perinde invenire est, Ἐξεῖ ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτί, & apud Paulum in 1 Thess. 5. 2. Quare cum DIES JUDICII Phialas proximè excipiat, eisdemque Regnum Sanctorum per mille annos, (nam post excisum Antichristum futurum est,) necesse est per *Diem istum*, continuatum & bene longum tempus intelligi.

CAP. 17. verf. 1. -----δείξω σοι τὸ κῆμα τῆς πόρνῃς τῆς μεγάλης. *Ostendam tibi scelus Meretricis illius magnæ*, id est, *sceleratam illam Meretricem*. Hebraïsmus est. Quomodo & \* Plautus loquitur, *scelus pueri & scelus viri*, pro *puero & viro scelestis*. \* in Perf. & Trucul. \* Sic & κῆμα autem aliquando \* *Culpam* significare annotavit Jo. Cameron in Myrothecio ad illud 1 Tim. 5. 12. ἔχουσαι κῆμα, nempe culpam quatenus ἔχουσιν habet ad pœnam, id est, reatum. Cui probando adducit Rom. 5. 16. *Ex uno* (inquit Apostolus) est κῆμα εἰς κατάκρημα, ubi absurda locutio esset, siquidem idem esset κῆμα & κατάκρημα. Significat igitur κῆμα peccatum quo contrahitur reatus. His addo 1 Cor. 11. 29. κῆμα ἑαυτῶν ἐδίδει καὶ πίνει, idem quod versu 27. εἰσὶν ἔσται τῷ σώματι καὶ αἵματι τῷ Κυρίου. Sic & verf. 34. ni fallor, ἵνα μὴ εἰς κῆμα συνέρχηθε. Annon & 1 Tim. 3. 6. κῆμα διαβόλου; Expende, erat enim Diaboli crimen Superbia. Junius κῆμα τῆς πόρνῃς vertit *Damnandam meretricem*, per Hypallagen, pro πόρνῃ μεγάλῃ τῇ κῆμα. Quid si sensus sit, *Meretricem illam quam supra audisti damnationis ream*, cap. 14. 8. imò *in quam damnationis sententiam executioni datam vidisti*, capite præcedente?

Verf. 3. *Vidi mulierem Bestiæ insidentem*, &c. ] Mulier Bestiæ insidens seu inequitans exponitur ab Angelo verf. 18. πόλις ἡ ἔχουσα βασιλείαν. Hæc notione adhibetur *Equitandi* verbum, Deut. 32. 13. Isai. 58. 14. Psal. 45. 5. *Prosperare & equita*. LXX. κατευσδὲ καὶ βασιλεύε. Chald. Par. מְרַכֵּב עַל כְּרִסִּי מַלְכוּתָא, *ut equites super thronum regni*. Scil. *Equi vehi* potestatis Symbolum est, eorumque qui rerum habenas moderantur, uti ex locis hisce manifestum est. *Vidi mulierem Bestiæ inequantem*, id est, *Romam regno seu imperio Romano imperantem*.

Verf. 4. *Et mulier erat amicta purpurâ & coccino, & inaurata auro & margaritis*, &c. ] id est, *Induta erat vestibus Regiis ornatuque Regio*; quippe nequaquam ex vulgo Meretrix, sed Domina & Regina, id est, *Urbs Imperatrix*. Vide Esther. 8. 15. *Mardocheus*—fulgebat בְּכֹשֶׁת מַלְכוּת בְּרִיבֹשׁ מְלִיכָא *veste vel indumento regio, hyacinthino viz. & candido, coronam auream portans in capite, & amictu byssino & purpurâ*, כִּזְוִי וְאַרְגָּמָן. Videtis Dan. 5. 29. totum versum. *Tunc jubente Rege indutus est Daniel purpurâ, & circumdata est torques aurea collo ejus, & prædicatum est de eo, quod haberet potestatem Tertius in Regno*. Josephus Antiq. l. 10. c. 12. *Publicavit daturum se ei τρεῖς πλὴν περιαιχρίων χρύσεον καὶ πορφύρεαν ἐδῆτα φορεῖν, ὡς οἱ τῶν Χαλδαίων βασιλεῖς, torquem aureum & purpureæ vestis usum, quali Chaldeorum Reges utuntur*. In 1 Maccab. 8. 14. de Romanis, *Et in omnibus istis nemo portabat diadema, nec induebatur purpurâ, ut magnificaretur in ea*: & cap. 14. 43. de Simone factio Ethnarchâ, — ὅπως περιβάλλεται πορφύρεαν καὶ χρυσοφορεῖν. verf. 44. καὶ ἐξέτα ὑδενί-----καὶ περιβάλλεσθαι πορφύρεαν, καὶ ἐμπορπύσθαι πορπην χρυσήν. 2 Maccab. 4. 38. *Rex Antiochus Andronicum purpurâ* (id est, *Magistratûs insigni*) *exutum per totam civitatem jubet circumduci*. Et quis nescit *Purpuram* quoque apud Romanos Imperatorum & Regum insigne fuisse?

Verf. 10. *Septem Capita* βασιλεῖς ἐπὶ αὐτῇ εἰσὶν *Septem sunt Reges* ] Non *Monarchas* solum, sed *Summas Reipublicæ Potestates* nomine *Regum* intelligit Scriptura: ut vel ex verf. 18. hujus capitis colligi potest. *Urbs* (inquit) *illa magna, quæ habet Regnum super Reges terræ*. Super *Reges* solum? Imò super omnes Democratas, Optimates, Respublicas, Summos Magistratus & Potestates, sive jure Hæreditario, sive Successione, sive Electione fiant. Exinde quoque colligitur non designari singulares aliquas personas, sed Ordines & Summa Authoritatis & Potentiæ capita; talibus enim Roma imperabat, non singularibus tantum Regum personis. *Septem* igitur *Bestiæ Romanæ Capita* (in quibus *Consules, Tribuni, Decemviri, Dictatores, Pontifices*) totidem *Reges* interpretatur Angelus, id est, tot Summates, penes quos vicibus suis Majestas erat regnantis Populi Romani.

Quinque

*Quinque ceciderunt* ] id est, Mortui sunt, obierunt diem suum. Sic Gen. 25. 18. de Imaele dicitur, *Ante omnes fratres suos cecidit.*

Verf. 14. *Hi cum Agno pugnabunt, & Agnus vincet eos, (quoniam Dominus Dominorum est & Rex Regum) & qui cum eo sunt, Vocati, & Electi, & Fideles* ] id est, Agnus, & qui cum eo sunt, Vocati Electi & Fideles, vincent decem Reges seu Cornua Bestiæ Babylonicæ. Illa enim de *Domino Dominorum & Rege Regum* per parenthesis censeo legenda.

Verf. 16. *Decem Cornua — odio persequentur Meretricem* ] *Decem* Cornua (seu Reges) id est, aliqua ex illis. Sic cap. 9. 18. *Occisa fuit* [ τὸ τρίτον τῶν ἀνθρώπων ] *tertia pars hominum*, id est, qui ex tertia illa parte fuerant. Judic. 12. 7. *sepultus est Jephthe in urbibus Gilead*, hoc est, aliquâ urbium. 2 Chron. 35. 24. *sepultus est Josias in sepulchris patrum suorum*, hoc est, uno seu aliquo sepulchrorum. Cujusmodi Ellipseos passim in Sacris Scripturis occurrunt exempla. Psal. 1. 3. Zach. 9. 9. 1 Sam. 18. 21. Jon. 1. 5. Matth. 27. 44. Luc. 23. 39. Joan. 6. 45.

\* Tertul. adv. Judæos c. 9. Sic & Babylon apud Joannem nostrum Romana Urbis figuram portat, proinde & magna & Regno superbia & Sanctorum debilitas. Idem habet l. 3. adv. Marcionem.

Verf. 18. *Mulier quam vidisti, est Urbs illa magna* ] Sic verf. 5. \* *Babylon illa magna*, ut & cap. 16. 19. cap. 18. 2, 10, 21. Verf. 1. hujus cap. *Meretrix illa magna*, ut & cap. 19. 2. Passim in hoc libro *Urbs illa magna*, cap. 11. 8. cap. 14. 8. c. 16. 19. c. 18. 16. 19, 21. Quocunque enim nomine *Roma* appellatur, semper hoc titulo *Magnæ* insignitur. Dicta est autem *Urbs magna* ἡ πόλις ἡ μεγάλη, non tam quantitatibus intuitu, quàm quòd aliarum Urbium Caput & Regina esset, juxta id quod sequitur, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλείων τῆς γῆς, *quæ regnum habet super reges terræ.* Apud Athenæum *Roma* dicitur Ἐπιτομή τῆς οἰκουμένης, & paulò post Οὐρανόπολις. Vid. Athenæum lib. 1. Ἐπιλείποι δ' ἂν γε ἔχῃ ἡμεῖς μία ἐξαριθμύμενον τὰς ἐν τῇ Ῥωμαίων ὑρανόπολιν Ῥώμην ἀριθμύμενας πόλεις, ἀλλὰ πᾶσαι αἰκατὰ τὸν ὀνταυτὸν ἀριθμύμεναι, διὰ τὸ πλῆθος. Recensere me conantem quot urbes intra Romæ, Urbis illius Cælestis, ambitum contineantur, ob earum multitudinem non unica dies tantum deficeret, sed quotquot annum conficiunt. Vide Casaub. in locum. Ex hisce aliisque Romæ appellationibus [ viz. apud Cic. *Lux orbis terrarum*; Mart. Heracl. Ἄγεον τὴ κοινὴν τῆς ὅλης οἰκουμένης. Jul. Front. *Regina & Domina orbis terrarum*, &c. ] videre est quàm merito dicatur *Urbs illa magna*, utpote *quæ regnum habet super reges terræ.*

CAP. 18. verf. 2, 3. Ἐκράξεν ἐν ἰσχύϊ φωνῇ μεγάλῃ, λέγων, Ἐπεσε Βαβυλὼν ----- ὅτι ἐκ τῆ οἴνου τῆς θυμῆς τῆς πορνείας αὐτῆς πεποτικε πάντα τὰ ἐν τῇ ] Præco olim edebat causam supplicii. Inter cadendum, præconem causam dicere solenne fuit. Vide quæ Pontanus part. 3. p. 183. ex Cujacio habet, isque ex Ambrosio, Petronio, Suida, Platone, Josepho. [ De duplici Babylonis interitu vid. Comment. Apocal. ad cap. 11. pag. 489. ]

Verf. 23. ----- ἐν τῇ φαρμακείᾳ συ ἐπλανήθησαν πάντα τὰ ἔθνη ] Vox illa *φαρμακεία* *Veneficium*, & οἶνον τῆς θυμῆς τῆς πορνείας cap. 14. idem designant, viz. amatorium virus seu philtum, seu spiritualis scortationis illecebram, ex consuetudine meretricum philtis amorem conciliantium. Unde *Meretrix illa magna* dicitur (cap. 17. 4.) *tenere poculum aureum in manu sua plenum immunditiæ scortationis suæ.* Observandum porro, quòd alibi in S. Scr. cum *scortatione* jungitur *φαρμακεία*. 2 Reg. 9. 22. αἱ πορνεῖαι ἰεζαβὴλ τῆς μητρὸς σου καὶ τὰ φάρμακα αὐτῆς τὰ πολλά. & Nahum. 3. 4. de Ninive, *Propter multitudinem fornicationum meretricis decoræ, ἡγμένης φαρμάκων* כְּשֵׁף כְּשֵׁף בְּעָלָהּ. *vendentis gentes in fornicationibus suis, & familias ἐν τοῖς φαρμάκοις αὐτῆς.*

CAP. 19. verf. 4. *Amen, Halleluja* ] Confer I Paral. 16. 36. item Nehem. 5. 13. Simile reperitur ad finem Psal. 106. *Benedictus Dominus Deus Israel à seculo in seculum*; & dicit omnis populus, *Amen, Hallelujah*, הַלְלֵיהוָה אֱמֵן; uti ad finem Psal. 41. ----- אֱמֵן אֱמֵן. Observandum autem utroque loco, ubi hæc formula adhibetur, geminâ acclamatione benedictionem claudi; Psal. 41. duplici *Amen*, hîc τῷ *Amen Hallelujah*.

Verf. 7. *Quia venerunt nuptiæ Agni, & uxor ejus preparavit seipsam* ] Hæc *apparatio Sponsæ* quid aliud esse videatur quàm illa tot seculis expectata conversio Israelis? Gentes olim & à multis seculis Christo desponsatæ fuerunt; Judæi idcirco sunt qui adhuc *Agni sponsa* futuri expectantur. Certè Judæi olim (juxta parabolam Matth. 22.) ad nuptias Filii Regis invitati, venire recusarunt; nunc verò tandem prompti & parati accurrent; ἡ γυνὴ αὐτῆς ἡτοίμασεν ἑαυτῇ. Et cap. 21. 2. Ἰερὺς αὐτῆς καὶ τῶν ----- ἡτοίμασμένῃς, ὡς νύμφῃς κεκοσμημένῃς τῷ ἀνδρὶ αὐτῆς. Videtis Tertul.



Tertul. advers. Marcionem lib. 5. cap. 10. *Christus præputiati Sacerdotii Pontifex cognituram se quandoque Circumcisionem & Abrahæ gentem, cum ultimò advenerit, acceptione & benedictione dignabitur.* Vid. & Justin. Mart. dial. cum Tryphone Jud. p. 259.

Verf. 8. *Bissinum enim justificationes sunt Sanctorum* ] δικαιώματα Justificationes, Justitia, Justa facta, seu Bona opera, Piscat. Per *Byssinum splendorem* \* Aretas in locum intelligi vult *Virtutes*. R. D. Kimchi ad Esa. 65. 13. haud dissimili notione illud Eccles. 9. 8. interpretatur; שרמה אמר כחכמתו בכל-עת יהיו כנריך לבנים \* *solomon dixit pro sapientia sua, IN OMNI TEMPORE CANDIDA SINT VESTIMENTA TUA, hoc est, Respicientia & bona opera.*

Atq; ad istum locum Solomonis, R. S. Jarchi, *התקן עצמך בכל שעה כמעשה טוב*. Para seu orna teipsum quâvis horâ bonis operibus. Atque eodem sensu acceptum priscis interpretibus astruit Aben Ezra, nempe de operibus impollutis, שלא יהיו מנאליים.

Verf. 13. *Et vestitus erat veste aspersâ sanguine* ] Scil. sanguine uvarum. Ex mysticis priscorum Cabalistarum propositionibus apud Jo. Picum Mirand. Galat. & Reuchlinum una est, *Vestimentum Messiae rubebit.*

*Et vocatur nomen ejus VERBUM DEI* ] i. e. Ipse est Verbum illud Dei. Ex notione Hebræorum, Prophetarum præsertim, *vocari* idem quandoque valeat quod *esse* vel *existere*, sed eximio quodam modo. Sic Isai. 9. v. 6. de Christo, *Vocabitur nomen ejus Admirabilis, Consiliarius, Deus fortis, Pater futuri seculi, Princeps pacis*; id est, erit hæc omnia. Vide Jer. 23. 6. Zach. 6. 12. Genes. 21. 12. *In Isaac vocabitur tibi semen*, id est, erit. Isa. 56. 7. *Domus mea domus orationis* יְהוָה *vocabitur*; pro quo Luc. 19. *Domus orationis* ἱεὺν *est, erit, habebitur*. Simili notione iisdem Hebræis דבר *est* τὸ πῆμα *est* τὸ πῆμα.

Verf. 15. *Is est qui calcatur torcular vini furoris Dei Omnipotentis* ] *Calcatio vindemialis* in Scriptura parabolica cladem atrocem & cruentam denotat. Sic & *Messias* nomen stragem & excidium. Jer. 51. 33. Joelis 3. 13. \* [Vide Comment. Apocalyp. ad cap. 14. verf. 15, 16, 17, 18, 19.]

\* Isai. 63. 3.  
Thren. 1. 15.  
Targum. *ecce*.

CAP. 20. verf. 4. *Et Sancti vixerunt & regnârunt cum Christo mille annis* ] Aliud est Regnum quo Christus in Sanctis suis regnat, aliud quo Sancti regnant cum Christo. Illud enim toto Bestiæ tempore fuit, hoc nequaquam. Verum quidem est Christum jam indè à primo suo adventu Regnum inchoasse, illudque Regnum Ecclesiam esse. Interim & illud haud minùs certum est, Regnum aliquod in Scripturis promitti adventûs secundi proprium, quod & *Regnum* κατ' ἐξοχὴν dicitur, adhucque implendum superest: ut Dan. 7. 14. Luc. 19. 11, 15. Luc. 21. 31. 2 Theff. 1. 5. 2 Tim. 4. 1. Vide Authorem Quæst. & Respons. ad Orthodox. apud Justinum Mart. quæst. 120. Βασιλείαν Θεῷ οἶδεν ἡ γραφή ὀνομάζειν, ὡς τὴν ἀνίστασιν ἀπλῶς, ἀλλὰ τὴν μετὰ τὴν ἀνάστασιν ἀποκατάστασιν, ἐν ᾗ γίνεται κολαζομένων τε καὶ δοξαζομένων ἡ διαίρεσις.

Verf. 6. Δεύτερον θάνατον. ] Hæc *mortis secundæ* nomenclatura non à Joanne primùm usurpata, sed ex Magistrorum Judaicorum usu desumpta est; sic nimirum ab illis dicta, quod eâ impii, qui à mortuis resurrexerint, quasi secundò morituri sint. In hoc libro quater occurrit δεύτερον θάνατον, cap. 2. 11. hoc cap. 20. 6, 14. cap. 21. 8. Apud Chaldaum Paraph. sæpius habetur מוֹתָא תַּנִּינָא *mors secunda*. Deut. 33. 6. *Vivat Reuben, & non moriatur*; Chal. Paraph. addit מוֹתָא תַּנִּינָא *morte secundâ*. Psal. 49. 11. *Quia videt* יוֹמָתוֹ תַּנִּינָא *quod sapientes moriantur*; Chald. Par. *Quoniam videbit sapientes improbos, qui moriuntur* מוֹתָא תַּנִּינָא *morte secundâ, & adjudicantur Gehennæ*. Isa. 65. 6. pro וְיִשְׁלַחְתִּי עַל חֵיקִם & *rependam in sinum eorum*, Chald. Par. substituit, & *tradam* מוֹתָא תַּנִּינָא *morti secundæ corpora eorum*. Eodem cap. verf. 15. *Occidet te*, Targum addit מוֹתָא תַּנִּינָא *morte secundâ*. Jer. 51. 39, 37. pro וְיִשְׁנֻן שְׁנַת עוֹלָם & *dormiant somnum sempiternum*, Chald. Par. habet, & *morientur* מוֹתָא תַּנִּינָא *morte secundâ*. Idem in Isai. 22. 14.

Verf. 8. Καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν Μαγῶγ, &c. ] [Videfis Conjecturam de Gogo & Magogo, pag. 574.]

Verf. 15. Ἐβλήθη εἰς τὴν λίμνην τῆς πυρὸς ] Alibi Σεῖον additur, ut cap. 19. 20. εἰς τὴν λίμνην τῆς πυρὸς τὴν καιομένην ἐν τῷ Σεῖῳ cap. 21. 8. ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ Σεῖῳ. Respicit lacum Sodomiticum seu Asphaltitem  
K k k k tanquam

tanquam Ignis æterni figuram gerentem. Judæ v. 7. *Sicut Sodoma & Gomorrha, & finitimæ civitates, &c. factæ sunt exemplum, πνεὺς αἰωνίῳ δίκλῳ ὑπέχουσαι, ignis æterni pœnam sustinentes; potius, ignis æterni similitudinem seu imaginem sustinentes.* Nam solet δίκλῳ significare *instar, more, &c.* Cùmque Roma sit *Sodoma spiritualis*, cap. 11. similiter atque illa in *lacum ignis & sulphuris* conjicienda est, cap. 19. 20. Videtur & cap. 21. 8. ad Sodomæ peccata respici, δειλοῖς δὲ καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσι καὶ πόρνοις-----Τὸ μὲν αὐτῶν ἐν τῇ λίμνῃ καὶ οὐ μὲν πυρὶ καὶ θείῳ. Confer 2 Pet. 2. vers. 6. cum vers. 9. ὑπόδειγμα μελλόντων ἀσεβεῖν----εἰδὲ Κύριον-----ἀδίκους εἰς ἡμέραν κείσεως κολαζομένους τηρεῖν. De Sodomæ excidio sermo est, posuisse illud Deum ὑπόδειγμα μελλόντων ἀσεβεῖν, id est, κολάσεως μελλόντων ἀσεβεῖν— *ut qui novit ἀδίκους ἐν ἡμέρᾳ κείσεως κολαζομένους τηρεῖν.*

CAP. 21. vers. 2. *Et vidi civitatem sanctam, novam Jerusalem, &c.* ] Eusebius. l. 3. de vita Constantini, c. 32. satis ineptè opinabatur Templum illud magnificum Servatoris à Constantino Hierosolymis exstructum, fuisse *Καὶνὴν καὶ νέαν Ἱερουσαλήμ*, ἥς πέρι μάκερι λόγοι μυρία δι' ἐνδεὺς πνεύματι. *Ἐπεὶ οὖν αὐτοὶ ἀνυμνεῖσι, Novam illam Jerusalem quam tot retro seculis Prophetarum oracula prædixerant, &c.* Et paulò antè-----*Ad illud salutare Christi monumentum* (Sepulchrum intelligit) ἡ νέα κατεσκευάζετο Ἱερουσαλήμ ἀντιπερὶσωπ. τῇ πάλαι βωμῇ. Sed misè hanc ineptà opinionem, Nova Jerusalem est civitas quam Abrahamum, Isaacum & Jacobum expectasse scribit Apostolus ad Hebræos, cap. 11. 10. *Τῷ τῷ Σεμελίῳ ἔχουσιν πόλιν, ἥς τεχνίτης καὶ δημιουργὸς ὁ Θεός.* [ Vide plura de nova Jerusalem in Clav. Apocal. Part. 2. Synchron. 6, & 7. ]

Vers. 10. *Et ostendit mihi Civitatem MAGNAM, sanctam JERUSALEM.* Videfis suprà Annot. ad cap. 17. 18. de *BABYLONE MAGNA.* In tota Apocalypsi, nulli præter *Babylonem* seu *Romam* urbi \* titulus iste tribuitur, nisi, demum post excidium Babylonis, *novæ* istī *Jerusalem* de cælo descensæ, in cujus lumine deinceps ambularunt Gentes.

Vers. 14.-----*Nomina duodecim Apostolorum Agni* ] [ De numero Duo-denario vide Comment. Apocal. ad cap. 7. pag. 455. & ad cap. 13. vers. 17. pag. 509, 510. ]

Vers. 19. *Et fundamenta muri Civitatis omni lapide pretioso ornata* ] Descriptio petita est ex Isai. 54. 12. *Sternam carbunculo lapides ejus, (id est, pavementum) fundabo te in sapphis, &c.*

Vers. 23. *Et Civitas non eget sole, &c.* ] Descriptio *Novæ Jerusalem*, ab hoc versu ad finem Capituli, tota desumpta est ex Isaiæ cap. 60.

## Apocal. 21.

Vers. 23. *Et civitas non eget sole neque Luna, ut luceant in ea; nam gloria Dei illuminavit eam.*

Vers. 24. *Et ambulant Gentes in lumine ejus, & Reges terræ afferent gloriam suam & honorem in illam.*

Vers. 25. *Et portæ ejus non clauduntur die.*

Vers. 26. *Et afferent gloriam & honorem Gentium in illam.*

Vers. 27. *Non intrabit in eam quicquam immundum, aut faciens abominationem-----*

## Isai. 60.

Vers. 19. *Non erit tibi amplius Sol in lucem per diem, nec splendor Lune illuminabit te; sed erit tibi Dominus in lucem sempiternam, & Deus tuus in gloriam tuam.*

Vers. 3. *Et ambulant Gentes in lumine tuo, & Reges in splendore ortus tui.* Vers. 11.-----*ut afferantur ad te opes Gentium & Reges earum adducantur.* Vers. 10.-----*& Reges eorum ministrabunt tibi.*

Vers. 11. *Et aperientur portæ tuæ jugiter, die ac nocte non clauduntur.*

Vers. 5. *Quoniam ad te convertetur multitudo (vel copia) maris, & opes Gentium ad te venient.* Vers. 6.-----*aurum & thus deferent*---Vers. 9.-----*argentum eorum & aurum eorum cum eis.*

Vers. 21. *Populus tuus omnes justi: & Cap. 52. 1.-----non veniet in te, Jerusalem Civitas sancta, incircumcisus & immundus.*

Vers. 24. *Καὶ τὰ ἔθνη σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι, &c.* ] Σώζω & διασώζω apud LXX respondent verbo רָצַץ reliquus fuit, superstes fuit, adeo ut non

\* Civitas magna.



non nisi tribus in locis aliter reddatur. Τα ἔθνη τῶν σωζομένων sunt illi ex Gentili-um reliquiis quos *Diluvium ignis* non inundaverit. Vide Isai. 66. 19. *Et mittam ex iis qui salvati fuerint* (פְּלִיטֵי הַיָּם, σωσωμένοι) *ad gentes Tarshish & Pul— & annuncia- bunt gloriam meam in Gentibus.* Intelliguntur utrobique, ni fallor, qui cladem illam in Christi ἐπιφάνεια futuram evaserint, quando venturus est ad hostes Ecclesiae suae perdendos. Isai. 45. 20. *Congregamini & venite, & accedite simul qui salvati estis ex Gentibus.* [פְּלִיטֵי הַיָּם, LXX. Σωζόμενοι ἀπὸ τῶν ἔθνων.] Agitur de universali vocatione Gentium, ut apparet ex v. 22. *Convertimini ad me, & salvi eritis, omnes fines terrae; quia ego Deus, & non est alius.* V. 23. *Mihi curvabitur omne genu, & jurabit omnis lingua, &c.*

Verf. 26, Φέρει τὴν δόξαν & τὴν τιμὴν τῶν ἔθνων εἰς αὐτὴν] scil. in Novam Je- rusalem. τὴν δόξαν & τὴν τιμὴν, *gloriam & honorem*, id est, opus & divitias, munus seu honorarium. Quā mente est illud 1 Tim. 5. 17. διπλῆς τιμῆς ἀξιεῖσθωσαν, *duplici honore*, id est, honorario, *digni habeantur.*

Verf. 27. *Faciens abominationem & mendacium*] Similiter v. 8. *Idololatra & mendaces*: cap. 22. 15. *Idololatra, & omnis qui amat & facit mendacium.* Scil. om- nis Idololatra mendax est, \* cū pro Deo colat quod non est Deus: Unde in hisce locis [*Idololatra & mendaces*, seu *facientes mendacium*] ἐκ παραλλήλου seu tanquam Synonyma poni videntur. Similiter *Idola* dicuntur mendacia. Vide Amos 2. 4. *Se- duxerunt eos* יְבִיחֵם *mendacia ipsorum*: Vulgat. *Idola.* Confer Isai. 28. 15. Jerem. 16. 19, &c.

\* Rom. 25. *Committunt veritatem Dei in mendacium,* &c.

C A P. 22. v. 2. Ἐν μέσῳ τῆς πλατείας αὐτῆς, & τῷ ποταμῷ ἐντεῦθεν & ἐντεῦθεν, ἔϋλον ζωῆς—] Nequaquam videtur \* πλατεία hoc loco pro civitatis Foro sumi, ut- pote in quo arbores plantari non poterant, cū ex auro solido fuisse dicatur, cap. 21. v. 21. At in hujus πλατείας medio ἔϋλον ζωῆς ποιῶν καρπὸς δώδεκα nascitur. Cap. 2. 7. mentio fit τῷ ἔϋλῳ τῆς ζωῆς ὃ ἔστιν ἐν μέσῳ τῆς παραδείσου τῷ Θεῷ. Ergo necesse est, si huc spectet descriptio, τὴν πλατείαν, de qua hic sermo, esse ipsam Paradisum, ut- pote in cujus quoque medio esse dicitur ἔϋλον ζωῆς *Arbor vitae*. Sin hoc fuerit, πλατεία pro alveo *Fluminis* (ut Prov. 8. 26. חֲוִצוֹת, *Flumina* Targum & Vulg. & Prov. 5. 16. בְּרִחְכוֹת, LXX. εἰς πλατείας, Vulg. *in plateis aquas tuas divide*) sumi nequit, quin potius pro patente seu lato quodam spatio quod Fluvius utrinque am- biret. Cūque unius tantum Arboris sit mentio, dici non potest eam tum in medio tum utrinque ad fluminis ripam crescere, sed duntaxat in medio πλατείας. Ut sensus sit, Ἐν μέσῳ τῆς πλατείας αὐτῆς, &c. *In medio planitiei ipsius, fluviique planitiem utrin- que alluentis* (seu praterlabentis, seu cingentis,) *Arbor vitae, &c.* Fuit enim Paradi- sus quoque Edenis planities, hinc Euphrate, illinc Tigri intercepta: Vel, *In medio Planitiei Flumine utrinque intercepta, Arbor vitae, &c.*

\* Vide Com- ment. Apocal. pag. 481-485.

Πλατείας αὐτῆς, & verf. 3. Θεοῦ—τῷ ἁγίῳ ἐν αὐτῇ] Quid si hic genus *femi- ninum* [αὐτῆς & αὐτῇ] usurpetur absolutē? Sic Hebraeis solet, ut *neutrum* Latini- nis: ut Psal. 27. 4. חַתְּתִי Unam petii à Domino, חַתְּתִי Eam requiram, pro *unum*, id. Psal. 118. 23. A Domino וְחַתְּתִי facta est hæc, וְחַתְּתִי & ea mirabilis, &c. pro *factum hoc*, &c. LXX. priore loco μίαν, ταύτην· posteriore αὐτῇ, ταυμασθή, & ita citatur Matt. 21. 42.

Vel forsan αὐτῆς & αὐτῇ referantur ad intellectum, & subintelligatur *χώρα* vel istiusmodi. Hujusmodi Enallagen observat Buxtorfius Thef. Gram. pag. 414. ubi etiam commodè affert exemplum de Paradiso terrestri, Gen. 2. 15. כָּנַן עֵדֶן לְעֵבֶר: Sensu congruit, inquit, pronomen [הָ,] non cum antecedente masculino הוּא, sed synonymo הִיא, quod *fœmininum*. Ego potius sensu ad אֶרֶץ referrem, quia supra dicebatur v. 5. אֶרֶץ הָאֵדֶן. Ità c. 4. 2. & 11.

Vel αὐτῆς sumi potest demonstrativè, non relativè, ut sit Ἐν μέσῳ πλατείας αὐτῆς, *In medio ipsius plateæ.* Sic αὐτὸς sumitur Matth. 3. 4. Marc. 12. 36, 37. Rom. 8. 21.

Ἐϋλον ζωῆς, *Arbor Vitæ*—& τὰ φύλλα τῆς ἔϋλου εἰς θεραπείαν τῶν ἔθνων] De Pa- radiso immortalitatis etiam mentio in lib. 4. Esdræ cap. 7. ver. 53. *Quid prodest nobis, si promissum est nobis immortale tempus; nos autem mortalia opera egimus?— Et quoniam reposita sunt nobis habitacula sanitatis & securitatis; nos verò malè con- versati sumus?— Et quoniam ostendetur Paradisus, cujus fructus incorruptus perse- verat, in quo est securitas & medela; nos verò non ingrediemur? &c.* Simile est hic in Apocalypsi de medela, cū dicitur, *Et folia ligni eis θεραπείαν ad medelam Gentium*: Ad securitatem pertinet illud in sequenti versu, viz.

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Verf. 3:

Vers. 3. *Et omne maledictum non erit amplius* ] Adde Ecclesiastic. c. 19. v. 18. Γνώσις ἐντολῶν Κυρίου παιδεία ζωῆς· οἱ δὲ ποιῦντες τὰ ἀρετὰ αὐτῶ ἀθανασίας δέουσιν [ id est, ξύλον ζωῆς ] καρπύνται. Vulgatus non habet.

Vers. 16. Ἡ ῥίζα καὶ τὸ γένος τοῦ Δαβὶδ ] Vide suprā annotat. ad cap. 5. vers. 5.

Vers. 20. Ἐρχομαι ταχύ, *venio citò* ] Eadem locutio quæ suprā vers. 7, & 12. cap. 3. 11. cap. 2. 5, 16. Similiter ἔρχομαι ὡς κλέπτῃς, de phiala septima, cap. 16. 15. Vid. Luc. 18. 8. ἐν τάχει, id est, *festinanter*. LXX. reddunt σπεδῇ. Zeph. i. 18. Dan. 6. 19. ἐν σπεδῇ ἦλθεν. Deut. 16. 3. Σπεδῇ nihil aliud quàm *festinatio*. LXX. Thren. 4. 6. ὕψος momentum vertunt σπεδῇ. Ναὶ, ἔρχομαι ταχύ, Ἰδὲ, ἔρχομαι ταχύ. *Etiam venio citò, Ecce venio citò*. Vulg. in vers. 5. *velociter*. Benjamin Tudelensis pag. 129. de Judæis in Germania degentibus, *si hospes accedat, eo delectantur, eique convivium dant, dicentes, Latamini fratres nostri*, עין כהרף השם ישועתך Nam Dei salus idum oculi celeritate æquabit.

## ἈΝΤΙΣΤΟΙΧΑ ΒΑΣΙΛΙΚΑ.

Bestia Decemcornupeta, seu Regnum De- }  
cacorne Apostaticum. } *Regnum Sanctorum.*

Pseudo-propheta Ἀπιοειδής, }  
Regni caput. } *Christus Agnus ille verus,*  
*Rex Regum & Dominus dominantium.*

Babylon Meretrix. }  
Scortum Pseudo-prophete. } *Nova Hierusalem.*  
Metropolis Regni Ἀποστασίας, } *Sponsa Agni.*  
quæcum fornicantur Reges terræ. } *Metropolis Regni Sanctorum,*  
*in cujus lumine ambulabunt Gentes.*

## CHAP. XII.

### The Brief Meaning or Summary Exposition of the Apocalyps.

*The Stage of the Apocalyptic Visions, Chap. 4.*

**G**OD sitting in Majesty upon the Throne of his Temple, according to the pattern of his ancient encamping with *Israel* in the Wilderness, [ *Numb. 1. 52, 53. & ch. 2. 3, &c.* ] His Throne, the Tabernacle, stood in the midst: next pitched the Priests and Levites, round about it: Behind them, to the four quarters of Heaven, encamped the four Standards of *Israel*, three Tribes to a Standard; and each Standard had his Ensign, which though the Scriptures particularly describe not, yet the *Jews* by ancient Tradition do. The Standard of *Judah* on the *East-side* of the Tabernacle had for his Ensign a *Lion*; the Standard of *Ephraim* on the *West*, an *Oxe*; the Standard of *Reuben* upon the *South*, a *Man*; the Standard of *Dan* on the North,



North, an Eagle. [ See *Chaskuni* on Numb. 3. *Aben Ezra* on Numb. 2. ] The truth of this Tradition may be confirmed by the *Cherubims* four Faces \* in *Ezekiel* of the same likeness, signifying that he who rode upon them was *Jehovah*, the Lord of the four Standards of *Israel*: where also is easie to be gathered ( by the *Cherubims* and *Ezekiel's* posture in that Vision ) toward which quarter of the Heaven each Face looked. The like Faces, I suppose, the other of the *Cherubims* had, even those in the Temple. ( See *Ezek.* 41. ) Even as the Chariots and Horses of Princes and Potentates carry upon them the *Insignia* of their Masters atchievements; so do the *Cherubims* here of the Lord God of *Israel*. And of these Four *Animalia*, the Ensigns of the four Standards, some have expounded that of *Psal.* 68. 11. which *Hierom* turns *juxta Hebraicam veritatem*, \* *Animalia tua habitaverunt in ea, id est, in hereditate tua.* A sense not improbable, the Psalm speaking directly of God's marching before his people in the wilderness: Yet we translate it much otherwise.

\* Not four Heads, as some conceive, but four Faces on one Head; the *Man's* face being the forward Face.

\* The LXX.  $\tau\epsilon\lambda\epsilon\alpha\ \tau\epsilon$  Hebr.  $\text{חיה}$

See now whether God's Session in the *Apocalyps* be not in every part accommodated to this his Encamping in the Wilderness.

1. The Throne pitched in the Temple, insinuated 1. by the \* *Seven Lamps* burning before it, like the Candlestick of so many Lamps in the Tabernacle: 2. by the \* *Glassy* and *Chrystal Sea*; not the Ocean, but the great washing Laver which in *Solomon's* Temple was call'd a *sea*; but there of *brass*, here of more transparent metal. And yet some allusion may be unto the *Laver* in the Tabernacle, which is said *Exod.* 38. 8. to be made of the *Looking-glasses of the women which assembled at the door of the Tabernacle of the Congregation*. See the Temple called a *Throne*, *Esay* 6. 1. *Jer.* 17. 12. *Ezek.* 43. 7. And such the whole *Apocalyps* supposeth the *Throne* to be in this Session. How come we else to have *Souls under an Altar*, chap. 6. 9. a *golden Altar of Incense before the Throne*, ch. 8. 3. *four Horns of the golden Altar before God*, ch. 9. 13. the *Temple, Courts and Altar* to be *measured*, ch. 11. 1. the *Ark of the Testament seen in the Temple*, vers. 19. *Angels coming out of the Temple*, ch. 14. 15, 17, 18. the *Harpers* upon the brim of the *Glassy-Sea* or *Laver*, chaunting a \* *Song of Deliverance* from the Beast, as being but newly cleansed, and yet as soon as out of the water a-flinging, when not yet come off from the Laver, ch. 15. 2. *Temple of the Tabernacle of the Testimony opened in Heaven*, vers. 5. *Temple filled with smoke from the glory of God*, (as the Temple and Tabernacle were at their dedication) vers. 8. But most invincibly manifest ch. 16. 17. where a *voice comes out of the Temple of Heaven, from the Throne, saying, It is done?*

\* The Song of the Reformed Churches all the time the Vials are pouring upon the Beast.

2. \* Round about this Throne and next unto it sit 24 *crowned Presbyters*, representing the Pastors of the Churches, which answer to the Priests and Levites about the Tabernacle, and their number alludes to their 24 Courses. \* Verf. 4.

3. Lastly and outmost we have the \* *Four Beasts*, signifying the Church in the four Quarters of the world, and answering to the four Standards of *Israel*, distinguished by the same Beasts in their several Ensigns. Which Beasts are here said to be in \* *the midst of the Throne* and *round about the Throne*, that is, diametrically placed round about the Throne. For so must *ὁ μέσῳ* be understood, *quasi ὁν διαμέτρῳ*. \* See the Author's clearer explication of *μέσῳ*.

And so will the supposed Solocism in the Greek, vers. 9 and 10, in the words δώσουσι, πεσύνται and προσκυνήσουσι, be avoided, if the words be taken not as a Narration of what S. John saw the four Beasts and the Elders then to do, but what their Office was to do, and what they would do afterward as occasion required in the progress of the Visions; namely, As often as the four Wights had occasion to give glory and thanks unto God, the 24 Elders should fall down before him that sat upon the Throne, &c.

This was the Stage whither *S. John* was called to be a Spectator, and where and whence he saw his Visions.

### *The Interpretation of the Seven Seals.*

As *Daniel* in his Prophecy carries the Fates of the Church along with the State of the Empires and Kingdoms under which it lived ; so doth *S. John* here : the First Prophecy [ *The Seals* ] containing *Fata Imperii*, what should befall the Empire ;

the Second [ *The Book opened* ] *Statum Ecclesie*, the Fates of the Church, until both do meet in one in *Ecclesia regnante*, when all the Kingdoms of the world shall become the Kingdoms of our Lord and of his Christ.

*Fata Imperii*, the argument of the *Seals*, are the successive States and Changes of the Roman Kingdom for the times thereof then yet remaining. The First six *Seals* distinguishing the times preceding its Fall by the Characters of Six predominant Tempers. The *Seventh* is the Climacterical Seal, sounding the warlike alarm to the Empire's Ruine by Seven successive and languishing blows, signified by Seven Trumpets.

SEAL 1.  
Chap. 6. 2.

The First predominant Character which befalls the Empire is of *Conquest*, when Christ began to subdue the subjects thereof by the Sword of the Gospel; Of which the First Beast gives notice, because the Actors, Christ and his Apostles, came from his Quarter, *ab Oriente*.

*Aliter.*

If the beginning of the *Seals* be from the destruction of *Jerusalem*, then may this First *Seal* be expounded of Political Conquest: Forasmuch as the Empire, after the death of *Nero*, being in extreme danger of dissolution, was again not only restored anew but much enlarged by *Vespasian*, *Titus*, &c. And so the First Beast gives notice at the opening thereof, because the *Epocha* of this conquering State is *Excidium Hierosolymorum*, an Oriental action, and therefore of his Quarter.

SEAL 2.  
Vers. 4.

The Second predominant Temper is of *Slaughter* and *Massacres* in the Empire; as happened in the *Bellum Judaicum* under *Trajan* and *Adrian*, & *postea in Bello Marcomanico*. The *Index* is the Second Beast; because the first of those Emperors which began and managed the Times of this Temper was *Trajan*, a *Spaniard*, of the Second Beast's Quarter, *ab Occidente*.

SEAL 3.  
Vers. 5.

3. The Third State was remarkable for establishment of *Equity*, & *procuratio rei frumentariae* & *annonariae* in behalf of the City of *Rome*. The *Index* when this time began is the Third Beast, the first of the Emperors of this State belonging to his Quarter; *Septimius Severus*, *Afer*, *Imperator à meridie*. *Eutropius*, *Solus ex omni memoria* & *antea* & *post ex Africa Imperator*. Most interpret this Seal of *Famine*; but History affordeth not an Event answerable. By *Libra* therefore I understand *Aequilibrium Justitiae*. Such were the Laws of *Severus*; *Legum conditor longè æquabilium*, saith *Anrelius Victor*: and especially of *Alexander Mameæ*, who so much delighted in that Christian Maxime, *Quod tibi fieri non vis, alteri nè feceris*. For the prizing of provision, in the Text, I understand *A Chanix of Wheat* and three *Chanixes* of *Barley* for one and the same *Denier*, and a competency of *Oil* and *Wine* into the bargain, that is, a compleat sufficiency for the price of one day's hire; (such was *Antiochus III.*) By *Chanix* I understand *Chanix Syriaca*, which is said to contain *quatuor cotylas*, double to the other *Chanix*, which holds but two, and yet is called *ἡμετέρεα*. *Spartianus de Severo*, cap. 8. *Rei frumentariae, quam minimam repperat, ita consuluit, ut excedens ipse vitâ septem annorum Canonem populo Romano relinqueret: ita ut quotidiana septuagena quinque millia modiorum expendi possent—Olei verò tantum reliquit, ut per quinquennium non solum Urbis usibus, sed & totius Italiae, quæ oleo indigeret, sufficeret*. *Herodian*. *Frumenti summam primus adauxit*. *Lamprid. de Alexandro*, *Oleum quod Severus populo dederat (quòdque Heligabalus imminuerat) integrum restituit, &c.* The colour of the Horse [ *Black* ] fits the severity and strictness of Justice, yea *Severus* his person both for countrey and quality. *Sed non est tanti*.

SEAL 4.  
Vers. 8.

The Fourth State was remarkable for concurrence of *War*, *Famine*, *Pestilence*, (This, fortien years together,) as it is plain in Story. The *Index*, the Fourth Beast: the first Emperour of this State, *Maximinus Thrax*, being of his Quarter, *Imperator ab Aquilone*.

Thus the first *Four Seals* of the *Six*, as being of unequal times, and easy for their qualities to be confounded in the accommodation, it pleased the Holy Ghost therefore to distinguish them by their several references to the *Four Beasts*: but the other Two have no such need; the Character of their qualities will sufficiently serve to sever them.

The



The Fifth State therefore, which we may count from *Aurelian*, Ann. 270, or 268. SEAL 5. ( for thereabouts the former ended ) unto *Constantine*, is notable for the *Tenth Persecution* by *Diocletian*, the greatest that ever the *Ethnick Cæsars* raised against the Saints of Christ, in regard whereof the rest were but as *Flea-bitings*. This is typified by the Cry of the Souls under the Altar, *How long, O Lord, Holy and True, dost thou not judge and avenge our blood on them that dwell on the earth?* And they had promise of present hearing, as soon as their Fellow-servants, which were yet behind, should come in; which was not to be long after. Verse 9.

The Sixth Seal is *Terræ-motus*, a great Earth-quake. That intestine Change of the Roman State begun with *Constantine*, and was fully settled with the death of *Julian*, about the year 364. SEAL 6. Verse 12. For an *Earthquake* implies not a Destruction, but an extraordinary Alteration and Change of the face of things: As an *Earthquake* changeth the posture of the Earth by exalting Valleys and depressing Hills, turning the Channells and courses of Rivers, and such like. And was there not here the whole Politick Government as well as Religion altered, the Imperial Seat removed, the distribution of Provinces, Offices and Governments new moulded, &c? Was not the former State of the Empire turned topsie-turvy, when the low and trampled Valleys arose into Mountains, and the haughty Mountains were laid as low as the Valleys? And if the *Roman Gods* be any of the \* *Stars* or \* *Hills* here mentioned, we need not go farther for an \* Verse 13, 14. Exposition of this *Earthquake* and the shock it caused in the world.

The SEVENTH SEAL, or Seven Trumpets.

The \* *Seventh Seal*, or *Seal of Trumpets*, brings forth the Ruine and miserable \* Chap 8.1. Downfall of the *Roman State*. This is that which the Martyred Saints in the Fifth Seal, prayed for, *How long, O Lord, Holy and True, dost thou not judge and avenge our blood upon this cruel Empire?* They were answered, that some more of their Brethren must yet suffer as they had done. When they were once come in, then should the cry of their blood be avenged upon that bloody State. This now comes to be accomplished. And therefore when the *seventh seal* was opened, and the Trumpets were to sound, Christ, the Angel of the Covenant, offereth those Prayers of the Martyrs in a golden Censer upon the golden Altar before the Throne, that they might come into remembrance before God. Verse 3. And no sooner was the Incense of their Prayers ascended, but instantly the Seven Angels come forth with their *Seven Trumpets* to sound alarm for the Empire's Dissolution. For though *Josiah* were a good King, and made a Reformation, yet must the blood shed by *Manasseh* needs be avenged upon the Kingdom of *Judah*. So although the *Roman Emperors* were now become Christians, yet would not God forget their former slaughters of his Servants, but require their blood at the hands of that Empire.

The *Epocha* or beginning of these Trumpets was about the year 365. Now was the Censer, wherein the Martyrs Prayers were offered, thrown down to the Earth; and Verse 5. there were Thundrings and Lightnings and an Earthquake: the meaning whereof may be otherways expounded, but was here even literally fulfilled in that stupendious Earthquake described by *Ammianus Marcellinus*, l. 26. c. 14. *Horrendi tremores per omnem Orbis ambitum grassati sunt subito, quales nec fabulæ nec veridicæ nobis antiquitates exponunt. Paulo post lucis exortum densitate præviâ fulgurum acrius vibratorum tremefacta concutitur omnis terreni stabilitas ponderis, &c.* Now the Trumpets began to sound, which *Ammianus* c. 5. tells so happily as if he meant to be an Expofitor. *Hoc tempore (saith he) velut per universum Orbem Romanum Bellicum canentibus Buccinis, excitæ & viffimæ Gentes limites sibi proximos persultabunt. Gallias Rhetiasque simul Alemanni populabantur, Sarmatæ Pannonias — Thracias diripiebant prædatorii globi Gothorum, &c.*

Of these *Seven Trumpets* the first Four are lesser ones, and fall chiefly upon the West, and made way for the rising of the Antichristian State of the Beast or Kingdom of the False-Prophet. The last Three are greater and more terrible and more lasting, and therefore distinguished from the former by the name of WOES, verse 13.

The First Trumpet, which lights upon the Earth, was that terrible, furious and bloody Hail-storm of the Nations of the North, (which *Ammianus* told us of even now) without intermission harrying, spoiling, burning and wasting the inhabitants and Citizens of the Empire, great and small, young and old, from the year 365, almost

TOBA 1  
Verse 7.

most 45 years, but not yet, by settling therein, impairing or diminishing the *Roman* Dition.

TUBA 2.  
Verse 8.

The *second*, which fell upon the *Sea*, was the bloody rending and destruction of the Amplitude of the *Roman* Jurisdiction in the West, from the time (viz. *Ann.* 410.) when *Alaricus* sacked *Rome*; and was occasioned by the swelling and burning ambition of *Stilico*, who called in the *Goths*, hoping, when the waters were thus troubled, to have made his Son an Emperor.

TUBA 3.  
Verse 10.

The *Third Trumpet* brought *Lapsus Hesperii*, the fall of the Western *Cæsar*, which after the death of the third *Valentinian*, when *Genfericus* with his *Vandals* had again sacked *Rome*, fell by degrees out of the Orb of Sovereignty, though blazing a little as a Candle before extinction. By the fall of this *star* the Rivers and Fountains suffered, the power of the *Roman* Presidents, Ministers and Courts of Justice failing in the West for want of their wonted influence from that *star*, the Western *Cæsareate* being extinct in *Augustulus*, resembled, by reason of the then bitterness and sorrows, by a falling *Star* called *Wormwood*, vers. 11.

TUBA 4.  
Verse 12.

The *Fourth Trumpet* brings *darkness* upon the *Roman* Firmament by an Eclipse of the Sun, Moon and Stars in the third part thereof; when in the Wars of the *Greek* Emperors with the Kings of the *Goths* in *Italy*, the remaining light of *Rome's* Majesty in the West was quite put out; after the year 542 the long-continued succession of the *Roman* *Consuls* ceasing, the *Roman* City taken by *Totilas*, and a third part thereof demolished, and the rest left for a while *memorandum* *Fortuna ludibrium*, without an inhabitant; and, lastly, the *Ostrogothish* Kingdom, which a while, as a blaze, continued the light of the dying *Cæsars* in *Italy*, by *Narses* utterly extinguished.

#### WOE, WOE, WOE.

TUBA 5.  
Ch. 9. 3.

The *Fifth Trumpet* is the *First Woe*, and brings the *Saracen Locusts* upon the world, proceeding out of the smoaky and darkning Seduction of *Mahomet*, conjured up by the Angel of the bottomless pit: who, though a warlike people and well armed, yet had not power to destroy either the State of *Cæsars* in *New Rome*, or the Papal Principality sprung out of the Empire's ruine in the *Old*, but only *scorpion-like* to torment and vex them, as their *Tailor* hindermost Troups out of *Africk* did *Italy* and Western *Rome* 150 years.

TUBA 6.  
Verse 14.

The *Sixth Trumpet* is the *Second Woe*, and brings upon the *Roman* Provinces the barbarous and dreadful Inundation of the *Turks*, loosing them from the great River *Euphrates*, where they had been long before \* *prepared*, and now let go as a *plague* for the || *Idolatry* of Christians; not only, as the *Saracen* Locusts, to plague and torment the *Roman* State, but in part to utterly \* *slay* and destroy it, as they have done in the Empire of *Greece*, which the *Saracens* had no power to do.

\* Verse 15.  
|| Verse 20.

\* Verse 15.

TUBA 7.  
Ch. 11. 14.

The *Seventh* and *Last Trumpet* is yet to come, the entrance whereof is the *Last Woe*, wherein all the Reliques of the *Roman* Beast, with the last Principality of the City of *Rome* yet surviving, shall together with the rest of the enemies of *Christ* be utterly abolished in the Great Day of \* *Armageddon*; that all the *Kingdoms of the world* may become the *Kingdoms of our Lord and of his Christ*. Ch. 11. 15.

\* Ch. 16.

\* viz. the Prophecy of the Seals, and the Prophecy of the Book opened.

Note, that when the Angel comes at the *Seventh Trumpet*, because the Event thereof is the common issue to \* both Prophecies, he therefore suspends it a while, till he hath fetch'd up (Chap. 11.) a transcurent and through-running Vision of the Second Prophecy unto it, and then joyns them together in one and the same close, *The Kingdoms of the world are become the Kingdoms of our Lord and of his Christ*.

#### The Second Prophecy, The Opened Book; containing Fata Ecclesiæ.

##### I.

\* Ch. 11. 1.

By the \* *Inmost* and *Measured Court of the Temple*, I understand the Church in her Primitive Purity, whenas yet the Christian Worship was unprophaned, and answerable to the Divine Rule revealed from above.

\* Ch. 12. 7.

By the \* *War between Michael and the Dragon* about the Woman's manly Off-spring contemporary with the *Measured Court*, I understand that long and bloody Combate which



which Christ our Lord, animating with his Spirit his undaunted Souldiers, fought with the Devil possessing and reigning in the Ethnick *Roman* State; that is, the Times of the Primitive Persecution by the Heathen Emperors: a War lasting long, and costing the lives of many a valiant Martyr; yet at 300 years end, when a Christian was installed in the Imperial Throne, the old Dragon was \* dismounted and over-  
thrown, and the Souldiers of Christ our Lord prevailed; For || *they overcame him by the blood of the Lamb and by the word of their testimony, and loved not their lives unto the death.* \* Verse 9. 1 Verse 11.

Note that the Description of this Vision is double in the Text: 1. more General, The Dragon's endeavour to destroy the Woman's Off-spring, from ver. 1. to the 7. verse; 2. more Particular, of his Battel with *Michael* the Woman's Champion. For that these two Descriptions are of the same thing and same time, is manifest in that one and the same Event [ \* *The Woman's escape into the Wilderneck* ] is the Consequent to them both. \* Verse 6, & 14.

## II.

1. By the Second or \* *Outward Court trampled by the Gentiles, and not to be measured*, I understand the *Apostasie* under the Man of Sin, when the Visible Church, being possessed by Idolaters and Idolatry like that of the Gentiles, became so inconformable and unapt for Divine measure, that it was to be cast out and accounted as prophane and polluted. For the *Apostasie* of the Church is *Ethnicismus Christianus*. \* Ch. 11. 2.

2. By the \* *Witnesses in sack-cloth*, I understand the mournful Prophecy of God's true Ministers during all that time: who, when toward the end of their days of mourning they should be about to put off their sack-cloth and leave their lamentation, (seeing the Truth they witnessed beginning to take place by publick Reformation) the *Beast which ascends out of the Abyss* shall slay them, and rejoyce over them as dead three days and an half, that is, so many years. \* Verse 3. 1 Verse 7-9.

3. By the *Woman in the Wilderneck*, (Ch. 12.) I understand the condition of the true Church in respect of her \* Latency and Invisibilty to the eyes of man. As the *Israelites*, when they had escaped the rage and gotten out of the reach of the *Egyptian Pharaoh*, yet lived a long time after, but in a *Wilderneck*, an infrequent and barren place, where they could not have lived without being extraordinarily fed with *Manna* from Heaven: Such was the condition of the Apostolical Woman and Church of Christ, when she had escaped the rage and fury of the Dragon persecuting in the *Seven-headed Empire*. \* See a farther account of her being in the Wilderneck, in the Short Observations, Chap. 12. & Comments, Apocal, in locum.

4. By the \* *Virgin-Company of the 144000 sealed ones*, I understand the opposite State of the unstained Church unto the Kingdom of *Apostasie*, in their sincerity of Service and faithful adherence to their Lord and Master, whilst the rest worshipped the *Beast* and his Image. These are those who, when the *Trumpets* were to sound, were secured by the \* *Mark* of Divine protection, lest their Society should have been extinguished in those Calamities which then fell upon the Empire. How could this Holy Company else but have perished in such Confusions? In that \* place they were represented by the *Tribes of Israel*; for the present Church of the Gentiles is but *Israel* *surrogatus*, and so by God accounted, until the Fulness of the Gentiles come in. \* Chap. 14. 1. \* Chap. 7. 3. \* viz. Ch. 7.

5. By the \* *Seven-headed Ten-horned Beast, the Two horned False-Prophet, and || Babylon the Mother of Harlots*, I understand the State and Kingdom of *Apostasie* according to three subordinate parts thereof, 1. *The Body*, 2. *the Head*, 3. *the Seat*. For Kingdoms, especially of the ancient form, consisted of three parts, *Regnum, Rex, Metropolis Regni*. So in the Kingdom of *Apostasie* (for such it was to be) are *Regnum Apostaticum, Rex Apostaticus, Metropolis Apostaticus*. \* Ch. 13. 1, 11. 1 Chap. 17.

The Kingdom of *Apostasie* was to be the *Roman* Empire upon a deadly wound of the *Cæsarean* Sovereignty shivered into a Plurality of Kingdoms, yet all joyntly as one Body anew acknowledging the *Motherdom* of the *Roman* City. This is that *Seven-headed Beast* with *Ten crowned Horns* upon the Seventh Head, whereof *S. John* speaks Chap. 13. whose description there I understand as if he had said, "I saw a Beast with Seven Heads and Ten Horns with Diadems, which, upon the recovery of a deadly wound in one of his Heads, arose out of the Sea, and succeeded in the Throne, Power and Authority of the Dragon; blaspheming God by another Idolatrous worship, and warring at length against his Saints and overcoming them. This I would call *Antichristendom*."

Rex

*Rex Apostaticus*, The King of this Apostatical Kingdom is the *Two-horned False-Prophet*, the *Roman Bishop*, who also is the Founder thereof, soasmuch as by lying Signs and Wonders establishing a new-coined Idolatry therein, he made it to be a living Resemblance or Image of the Kingdom of the *Cæsars* in Ethnicism when the Dragon ruled. Observe here that in Ch. 13. 14. those last words [ *Kai i'znoen* ] are not the words of the Beast speaking, but of S. John relating the Event of his speech. And so the Interpretation will be plain.

The Metropolis of this Kingdom is Mystical Babylon, that is, the See and City of Rome, of the Spouse of Christ become a *Babylonish* Strumpet. This is the *Mother of Harlots*, that is, the Metropolis of the Brothel-Cities, and Lady of the Apostatical Kingdom, whose Kings commit fornication with her. For the Beast she rides upon is the new-formed Beast which arose out of the Sea with Ten crowned Horns; the meaning whereof the Angel here expoundeth, and thereby openeth an entrance to the whole Prophecy, which till now was nothing but an involved Mystery.

### The Whore's Beast, Chap. 17.

The Whore's Beast is that Kingdom which in S. John's time had Five Successive Heads already past, One (that of the *Cæsars*) in present being; but the Last, or Seventh, wearing Ten Horns, which was yet to come, was that under which the Whore should ride him. Hence comes the Angel's Riddle, \* The Beast which was, and is not, and shall ascend out of the bottomless pit; The Beast that was, and is not, and yet shall be, *ἡ παρέραι* that is, The Beast or State that had then been in the course of Five or Six Seals, but in the Seventh was yet to come. Some read the last expression of the Riddle thus, The Beast that was, and is not, and yet is; that is, The Beast that had already been in the course of Five of his Heads, was not then in that State of Sovereignty in which the Whore should ride him; and yet was even then (in S. John's time) in present being in the Sixth Head, the *Cæsars* then reigning.

\* Ch. 17. 8.

The \* Seven Heads of the Beast are by the Angel made a double Type both of the Seven Hills where the Woman sitteth, and of the Seven Sovereignities with which in a successive order the Beast should reign. This is a pair of Fetters to tie both Beast and Whore to Western Rome. The Seven Sovereignities must not be separated from the Seven Hills, nor the Seven Hills from as many Sovereignities. Constantinople may have so many Hills, but those Hills had never so many Sovereignities. In other Cities where the Sovereign Roman Name (or but the Name) hath reigned, are neither so many Hills, nor ever were those Seven succeeding Sovereignities. By these Fetters we shall hold this *Proteus*-like and flitting Beast fast enough.

\* Verse 9, 10.

The Last Head of the Beast is indeed but the Seventh, (for the Beast, we see, hath no more Heads than Seven in the Vision) yet for some respect is an Eighth, namely, because the Sixth Head, the Sovereignty of *Cæsars*, (that Head which in S. John's time was) declined at length to a *Demi-Cæsar* confined to the West, (beginning with *Honorius*, (or, if you will, sooner,) till after a short time it failed upon the death of the last *Valentinian*,) which being in some sort diverse from the former takes the seventh place, and makes the *False-Prophet* the Eighth. But being, as in name, so in substance, the same *Cæsar* with the former, the *False-Prophet* (in whose time the Whore rides the Beast) is still in order the Seventh. 2. The *False-Prophet* beginning his dominion as soon almost (if not altogether) as the *Demi-Cæsar*, is therefore in order of time the Seventh as well as he. But the *Demi-Cæsar* being soon gone, the *False-Prophet* still surviving, and therefore succeeding him, is, in respect of that time wherein he outlasteth him, as it were an Eighth. But whether Eighth or Seventh, he is the Last Head this Beast shall ever wear. When the former Heads failed, the Beast still continued by succession of a New: But in this he \* goeth into perdition, that is, shall utterly be destroyed.

\* Verse 11.

*Object.* Yea but when the Roman State was a Red Dragon, it appeared then also with \* Seven Heads and Ten Horns as well as now.

\* Ch. 12. 3.

*Ans.* As the Beast which carrieth the Whore appeareth with all his \* Heads, though six of them should be past before the Whore should ride him: so the Red Dragon, which watched the Woman in travail, is represented with the whole Roman Cognizance of Heads and Horns, though the Sixth Head only (the persecuting *Cæsars*) were then in course when the bloody Dragon informed it.

\* Ch. 17. 3.

The



*The Seven Vials.*

*The \* Seven Vials* are the Seven several and successive degrees of the Fall of the \* Chap. 16. Apostatical or Pseudoprophetical Beast: some whereof are already past, ( for his Declination and Ruine we see is already begun, ) some are still to come. They are called the \* *Seven last Plagues* in reference to the *Seven Trumpets* which are the *Seven first* \* Chap. 15. 1. *Plagues*; the first ruining the Old Beast, the last destroying the New which is risen out of his ruine: Which is the reason why the *Vials* are so like the *Trumpets*. For as this Latter Beast was fashioned after the Image of the Former; so was it fit his Ruine should carry the resemblance of the Ruine of it.

*The Kingdom of Christ upon the Seventh Trumpet.*

That Kingdom of our Lord to follow upon the sounding of the Seventh Trumpet, at the appearing whereof, in several Visions, the Quire of Wights and Elders sing and worship before the Throne, ( Ch. 7. 11. Ch. 11. 16. Ch. 19. 4 ) what it means and what shall be therein, Posterity will better understand. Perhaps we may be as wide of the meaning thereof as our Forefathers were of the State and Condition of the times of Antichrist. Yet as they in this missed not of the main, but erred in the manner and particular Circumstances; so would it be considered whether the conceit the Ancients had of this *Regnum Christi* contains not likewise some general Truth received from the eldest times, though deformed with many erroneous misconceits and idle, yea some not tolerable, fancies.

*The End of the Fifth Book.*





# A

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### II CHRONICLES.

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**A. Spa.**



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<p>A. Spalatensis Spartianus Stadii Ephemeris Stephanus { <i>Henr.</i>                   <i>Rob.</i> Strabo Suidas Sulpitius Severus Sylburgius Symbolum { <i>Athanas.</i>                   <i>Chalcedon.</i>                   <i>Constantinop.</i>                   <i>Nicen.</i> Symmachus Synesius                   <i>Frankofurt.</i> Synodus { <i>Lateran.</i>                   <i>Trullens.</i>                   <i>Turonens.</i> Syr. Paraphr.</p>	<p>R. Tedacus Levi Terence Tertullian Thaddei Conscio ap. Euseb. Theocritus Justus Laweni Theodoret Theodori Hymnus ap. Baron. Theodotion Theophanes Theophili Alexander. Edict.                                   ap. Balsam. Theophilus Antiochenus Theophylact. Theosterictus ap. Surium Thuanus Thucydides Tilenus Tractatus de Antichr. ap. Per-                                   rin in Hist. Waldens. Trebellius Pollio Tremelius Trithemius</p>	<p>Vergerius Versio Vulgata Lat. Viega Villalpandus Vincentius histor. Virgil Vopiscus Uranus ap. Stephan.                                   Byzant. Urspergensis Usserius Armach. Episc.</p>
T.	V.	W.
<p>T Acitus Talmud { <i>Babylon.</i>           <i>Hierosolym.</i> Talmudici Doctores Targum { <i>Hierosol.</i>           <i>Jonathan</i></p>	<p>V Arro Vatablus Vedelius Vegetius Venantius Fortunatus</p>	<p>X Enophon Xiphiline</p>
Z.	Z.	Z.
<p>Z Aga Zabo Zeno Veronens. Zonaras Zosimus</p>		

## The Third Table, containing the *Hebrew*, *Chaldee*, and *Greek* words explained.

### The *Hebrew* and *Chaldee* words explain'd.

<p>א The chief of the Sanhedrin. p.184,762 אבן sometimes used for King. p.833 אבר מן החי what. p.19 אוהל מועד The Tabernacle of meeting, why so called. p.343 אורים ותמים p.183 אז for אז Exod. 4. 26. p.54 אזכיר את שמי p.341 אחרי &amp; אחרי signifies <i>Behind</i> as well as <i>After</i>. p.778 אני הנני Gen. 10. 5. p.272 אל אהרן Levit. 18. 18. p.669 אלה &amp; אלון p.65 ארץ צבי for the land of Canaan. p.816</p>	<p>אשה Fire-offering, what. p.290 אשם Trespass-offering, what. p.287</p> <tr> <td data-bbox="708 1860 1304 1936" style="text-align: center;">ב</td><td data-bbox="708 1936 1304 2244"> <p>ביר p.119 ביום הזה Dan. 2. 44. p.754 בשרי ולבד Jud. 12. 7. p.755 ברית A covenant, so called from ברה To eat. p.370 בך To bless, hath a threefold notion in Scripture. p.83 ברכה for a Gift or Present. Ibid. בשרה &amp; בסורא signifies both <i>nuncium</i> &amp; <i>nuncii pra-</i>                                   <i>mium</i>. p.79 בן קור what. p.458,183 בן</p> </td></tr>	ב	<p>ביר p.119 ביום הזה Dan. 2. 44. p.754 בשרי ולבד Jud. 12. 7. p.755 ברית A covenant, so called from ברה To eat. p.370 בך To bless, hath a threefold notion in Scripture. p.83 ברכה for a Gift or Present. Ibid. בשרה &amp; בסורא signifies both <i>nuncium</i> &amp; <i>nuncii pra-</i>                                   <i>mium</i>. p.79 בן קור what. p.458,183 בן</p>
ב	<p>ביר p.119 ביום הזה Dan. 2. 44. p.754 בשרי ולבד Jud. 12. 7. p.755 ברית A covenant, so called from ברה To eat. p.370 בך To bless, hath a threefold notion in Scripture. p.83 ברכה for a Gift or Present. Ibid. בשרה &amp; בסורא signifies both <i>nuncium</i> &amp; <i>nuncii pra-</i>                                   <i>mium</i>. p.79 בן קור what. p.458,183 בן</p>		

*Hebrew and Chaldee words explain'd.*

<p><b>ג</b></p> <p><b>גָּרַף</b> <i>To reproach or blaspheme</i>, is put for <i>Idolatry</i>. P. 502  <b>גִּבְעוֹן</b> <i>Ezek. 38. 2.</i> p. 281  <b>גִּחְזוֹן</b> in Gen. 3. 14. is <i>Breast</i>, not <i>Belly</i>. 231, &amp;c.  <b>גָּרִי בְרִית &amp; גָּרִי צָרַק</b> what <i>Profelytes</i> were so called. 19  <b>גָּרִי שַׁעַר</b> Another sort of <i>Profelytes</i>. 20</p>	<p><b>כ</b></p> <p><b>כִּי</b> is both <i>Quoniam</i> and <i>Ideo</i>. Pag. 701, 910  <b>כִּלָּה</b> is properly <i>Nurus</i>. 53  <b>כָּלִי שִׁיר הָאֱלֹהִים</b> 11, 910, &amp;c.  <b>כִּנָּף שְׁקוּצִים</b> Dan. 9. 27. 707  <b>כְּרוּב</b> <i>Cherub</i>, whence so called. 567  <b>כִּרְת</b> Dan. 9. 26. 704</p>
<p><b>ד</b></p> <p><b>דָּבָר</b>, the <i>Holy of Holies</i> so called. Pag. 393  <b>דָּבָר</b> <i>Word</i> put for <i>Thing</i>. 465  <b>דָּחִילָא</b> <i>Fear</i> put for <i>God</i>. 9</p>	<p><b>ה</b></p> <p><b>הָאֱלֹהִים</b> Dan. 11. 38. Pag. 669  <b>הָאֱלֹהִים</b> 2 Sam. 19. 24. 347  <b>לִבְכַּת הַמִּים &amp; לִבְכַּת הָרֹחַ</b> Plal. 132. 7. 202  <b>לֹא</b> why so called. 393  <b>לֶחֶם</b> <i>Bread or Food</i> signifie <i>omnia visa subsidia</i>. 178  <b>לֶחֶם חֶקֶי</b> Prov. 30. 8. 689  <b>לֶחֶם חֶקֶי</b> 124  <b>לֶחֶם חֶקֶי</b> <i>percussere fœdus</i>: whence that phrase. ibid.  <b>לֶחֶם חֶקֶי</b> Plal. 104. 19. 372  <b>לֶחֶם חֶקֶי</b> 492  <b>לֶחֶם חֶקֶי</b> 506  <b>לֶחֶם חֶקֶי</b> 171</p>
<p><b>ו</b></p> <p><b>וָאֵין לוֹ</b> Dan. 9. 26. Pag. 704</p>	<p><b>ז</b></p> <p><b>זָכַר</b>, <i>The bloody Sacrifice</i>, how it differs from <i>Mincha</i>. Pag. 287  <b>זָכַר</b> 909</p>
<p><b>ח</b></p> <p><b>חַג הַתְּקִיעָה</b> Exod. 23. 16. why <i>Pentecost</i> so call'd. Pag. 269  <b>חַוָּץ</b> <i>πλατεια</i>. 485  <b>חַוָּץ</b> <i>Sin-offering</i>, what. 287  <b>חֵיל</b> put for <i>Strength</i> and an <i>Army</i>. 499  <b>חֵיל יִשְׂרָאֵל</b> Psal. 68. 11. 594, 757  <b>חֵיל</b> <i>Transire &amp; Mutari</i>. 615  <b>חֵיל</b> used <i>actively</i> and <i>passively</i>. 181  <b>חֵיל</b> 2 Paralip. 4. 9. 479  <b>חֵיל</b> Dan. 9. 24. 700  <b>חֵיל</b> 123  <b>חֵיל</b> <i>To reproach or blaspheme</i> is put for <i>Idolatry</i>. 502  <b>חֵיל</b> Exod. 28. 19. 184  <b>חֵיל</b> Exod. 4. 25. 53, 54  <b>חֵיל</b> is properly <i>Gener</i>. 53</p>	<p><b>מ</b></p> <p><b>מָוֶה</b> Psal. 74. 7. Pag. 69  <b>מָוֶה</b> <i>Death</i> put for <i>the Plague</i>. 446  <b>מָוֶה</b> <i>The second death</i>, what. 913  <b>מָוֶה</b> &amp; <i>מָוֶה</i> 614  <b>מָוֶה</b> Gen. 49. 10. 35  <b>מָוֶה</b> Ezek. 24. 16. 668  <b>מָוֶה</b> Eth. 7. 5. 116  <b>מָוֶה</b> 170  <b>מָוֶה</b> <i>Manna</i>. 245  <b>מָוֶה</b> <i>Meat-offering</i>, what. 287, 358  <b>מָוֶה</b> <i>Mahuzzim</i>, Dan. 11. 38. 669  <b>מָוֶה</b> <i>To revolt</i> put for <i>Idolatry</i>. 625  <b>מָוֶה</b> Dan. 9. 27. 706  <b>מָוֶה</b> signifie both <i>pœnam</i> &amp; <i>culpam</i>. 911</p>
<p><b>ט</b></p> <p><b>טָעָא</b> put for <i>Idolatry</i>. Pag. 626</p>	<p><b>נ</b></p> <p><b>נָאץ</b> <i>To despise, provoke, blaspheme</i>, is put for <i>Idolatry</i>. 502  <b>נָאץ</b> Elai. 26. 19. 578  <b>נָאץ</b> Dan. 9. 24. 697  <b>נָאץ</b> Dan. 11. 37. 668</p>
<p><b>י</b></p> <p><b>יָוֶם</b> <i>Day</i> put for <i>a long time</i>. Pag. 772, 892  <b>יָוֶם</b> <i>Reina</i> 762  <b>יָוֶם</b> Psal. 75. 9. 518  <b>יָוֶם</b> signifies both <i>motum à loco</i> and <i>in locum</i>. 347  <b>יָוֶם</b> <i>an heeler</i>: why <i>Jacob</i> so called. 226  <b>יָוֶם</b> Gen. 49. 10. 36  <b>יָוֶם</b> <i>the Thigh</i>. <i>To come out of his Thigh</i>, what. 35  <b>יָוֶם</b> signifies any <i>Stray</i> in a place. 75</p>	<p><b>ע</b></p> <p><b>עָוֶה</b> Psal. 8. 2. why rendred <i>ai:ē</i>. Pag. 39  <b>עָוֶה</b> 536, 705  <b>עָוֶה</b> 474  <b>עָוֶה</b> Dan. 9. 26. 507  <b>עָוֶה</b> Psal. 110. 3. 115  <b>עָוֶה</b> 60  <b>עָוֶה</b> <i>Idols</i>, why so called. 268  <b>עָוֶה</b> signifies a <i>Foundation</i>, and a <i>Bond</i>, or a <i>Bill of contract</i>. 82  <b>עָוֶה</b> <i>Facere</i> is both <i>to do</i>, and <i>to sacrifice</i>. 674</p>
<p><b>פ</b></p> <p><b>פָּרָקִלֵּיט</b> <i>Paraclete</i>. Pag. 496</p>	<p><b>פ</b></p>



## Greek words explain'd.

	רמה Dan. 7. 9. mis-translated.	762
	רשע	206
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ז	ש	
צנא ( to which answers <i>צניעו</i> & <i>צניעו</i> . )	Page 614	
צרקא <i>Almes</i> why so called.	80,&c	
צור <i>Rock</i> , a Title given to God.	670	
צר Exod. 4. 25.	52	
צרף <i>To melt</i> , and <i>To refine</i> .	615	
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ק		
קרוש <i>Holy</i> , what it imports,	Page 6,&c.	
קדם <i>The East</i> , why <i>Arabia</i> so called.	467	
קדש how it differs from הקדוש.	402,860	
קדש הדולים Levit. 19. 24. why the <i>Heave-offering</i>	288	
so called	32	
קהל רפאים <i>Catus Gigantum</i> , why <i>Hell</i> was so called.	458	
קולות <i>Voices</i> signif. <i>Thunder</i> .	496	
קתיגור <i>Katigōrōs</i> , Apocal. 12. 10. why <i>Satan</i> is so	286	
call'd.		
קרבן <i>Corban</i> , what.		
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ר		
רחב <i>πλατεια &amp; πλατος</i> .	Page 485	
רחוב Dan. 9. 25.	700	

רמה Dan. 7. 9. mis-translated.	762
רשע	206
<hr/>	
ש	
שבוע signif. <i>Sevens of daies</i> , not of <i>years</i> .	Page 599
שבת signif. <i>the Supreme Power</i> .	35
שבעה Dan. 9. 25.	700
שילה <i>Shiloh</i> , why Christ was so called.	35
שכינה <i>Shechinah</i> , what.	343
שלוו <i>Peace</i> .	94
שלמים <i>Peace-offerings</i> , what.	287
שמים וארץ <i>Heaven and Earth</i> put for <i>the World</i> .	613
שמע <i>To hear</i> , and <i>To obey</i> .	351
שמר רנליך Ecclef. 5. 1.	347
שקוצים <i>Idols</i> .	707
שרים הראשונים Dan. 10. 13.	42
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ח	
תכל <i>Oikouménē</i> , the habitable <i>Earth</i> .	Page 196
תועבות <i>Idols</i> .	707
תנופות <i>Wave-offerings</i> , what.	288
תנין a <i>Dragon</i> .	493
תרומות <i>Heave-offerings</i> , what.	288,513
תתך Dan. 9. 25.	709

## The Greek Words explained.

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		Αποστασία, Αποστήσεις.	p.625
		Αρμαγεδδων.	p.522
		Αρχαγγελοι.	p.43
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		Αψινθος.	p.909
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Βασιλειαν.	Page 470	Βασιλειαι pro quibusvis Summatibus.	p.711,911
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Ανωτέρα εκκλησία.	p.322		
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		Γ	
		Γενεα αυτη ε μη παρήλθη.	Page 752
		Γερμανία.	p.279,283
		Γυνή περιφλέυσσα.	p.59
		M m m m	Δαιμόνια,

# Greek words explain'd.

<p>Δ</p> <p>Δαιμόνια, Δαίμων. Page 29, 627, &amp;c.  Δαιμονιζόμενοι. p. 29, 30  Δαιμονιον ἔχει. p. 29  Δαιμονόληπτοι. p. 30  Δαισιδαίμονες. p. 635  Δέκατον τ' πόλεως. p. 488, &amp;c.  Δεξιὰ δυνάμεως. p. 638  Δεσμοῖς αἰδίοις τετήρηκεν. p. 23  Δηνάριον. p. 444, 918  Διὰ τὴν Ἀγγέλου. p. 345, 346  Δι' ὑδᾶτος. p. 610  Διάβολος. p. 635  Διάκονος. p. 26, 27  Διακρίνειν σῶμα τῷ Κυρίου. p. 8, 402  Διδασκαλῖαι δαιμονίων. p. 626, 634  Δικαιοσύνη pro ἐλεημοσύνη. p. 80  Δικαιώματα. p. 10, 913  Δίκην πρὸς αἰώνιον. p. 914  Δόξα. p. 344  εἰς Δόξαν Θεῷ. p. 171  Δόξα καὶ τιμὴ. p. 915  Δοχμή. p. 361  Δύναμις, Exercitus &amp; robur. p. 499  ἐπὶ τὸ Δῶμα. p. 321</p>	<p>Εὐλογεῖν, εἰς Εὐλογίαν. p. 83  Εὐλογία. p. 293  Εὐχαριστία. p. 287, 360</p>
<p>E</p> <p>Εἰ μή. Page 468  Εἰ, ὡραὶ καὶ ἡμέραν. p. 473  Εκ τῆς Ευαγγελίου ζῆν. p. 78  Εκκλησία pro loco. p. 319, &amp;c.  Ἐλεημοσύνη. p. 80, 176  Εν pro eis. p. 14, 93  Εν Κυρίῳ ἀποθνήσκουσιν. p. 519  Εν μέσῳ τῶ θρόνου καὶ ἐν κύκλῳ τῶ θρόνου. p. 566, 569  Εν μέσῳ τῆς πλατείας αὐτῆς. p. 915  Εν τῇ ἐξουσίᾳ. p. 119  Εν ὁράσει. p. 474  Εν τοῖς ἑσπερίοις. p. 614  Εν ὑποκρίσει ψευδολόγων. p. 476, 676  Ενεργήματα. p. 30  Εντεῦθεν καὶ ὅθεν. p. 915  Ενώπιον αὐτοῦ. p. 506  Ἐξομολογῆμαι. p. 93  Ἐπεῖτα. p. 775  Ἐπίσινος ἀρτοῦ. p. 125  Ἐπυρᾶντος. p. 801  ὁ Ἐρχόμενος. p. 907  Ἐσκήνωσεν ἐν ἡμῖν. p. 266  Ἐτι ἄπαξ. p. 166  Ἐχάτη ἡμέρα, ὡρα, χρόνος. p. 652, 663, 664  Ἐχάται ἡμέραι. p. 653  Ἐχάτον ἢ ἡμερῶν. p. 609  Εὐαγγέλιον, Bonum nuncium, &amp; boni nuncii pramium. p. 78, &amp;c.  Εὐαγγέλια, Pl. p. 79  Εὐδοκία ἐν ἀνθρώποις. p. 93</p>	<p>Z</p> <p>Ζῶα τέσσαρα ( Apocal. 4. ) Page 757, 594</p> <p>H</p> <p>Ἡ ἡμέρα ἡ μεγάλη. Page 551  Ἡτοίμασεν αὐτὴν ἡ γυνὴ αὐτῆς. p. 912</p> <p>Θ</p> <p>Θάνατος pro Peste. Page 446  Θάνατος δεύτερος. p. 913  Θεμέλιος. p. 82  Θείων. p. 20  Θυμὸς. p. 517  Θυσία. p. 287, 289, 360  Θυσία αἰνέσεως. p. 361, 364  Θυσία λογική. p. 290, 358  Θυσιαστήριον. p. 390, 391, 397, 479  τὸ Θυσιαστήριον ἀγιάζει τὸ δῶμα. p. 376  τῷ Θυσιαστηρίῳ συμμερίζεσθαι. p. 77</p> <p>I</p> <p>Ἰερὸν. Page 180, 479, 824  Ἰλαστήριον. p. 342</p> <p>K</p> <p>Καὶ causalis, &amp;c. Pag. 91, 506. ordinativa. p. 753  Καὶ τῇ κλάσει τῆς ἀρχῆς, καὶ τῷ πρὸς σευχαίς. p. 364  Καλλιερῆς. p. 366  Κάληγορος. p. 495, 496  Κατοικύντες. p. 74  Καυτήριον, Καυτήριον. p. 678  Κεχαριτωμένη. p. 181  Κιθάρη. p. 11, 910  Κληρὸς. p. 14, 182  Κοινὸν pro ἀκάθαρτον. p. 7  Κοπιῶντες. p. 70, 71, 151  Κορβάν. p. 96  Κεῖμα. p. 911  Κεῖσις pro ἡμέρα κείσεως. p. 24  Κτήνη κοινά. p. 7  Κυριακά. p. 15  Κυριακή ἡμέρα. p. 360  Κυριακόν. p. 328, 336  Λατρίων.</p>



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		Παρεσάξουσιν.		240
		Παρελεύσονται.		615
		Πάσι τοῖς ἔθνεσι.		45
		Περάζει.		118
		Περὶ τοῦ λαοῦ.		125
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		Πλάττει γῆν.		575
		Πλήρωμα τῶν χρόνων ἰσὺ καιρῶν.		713
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		Ποιῆσαι, durare.		502
		Ποιῆσαι ἔλεος μετὰ τινος.		801
		Πόλις ἡ μεγάλη.		912
		Πρεσβύτεροι.	27,70	
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### ERRATA.

Page 481. line 3. read κλείσαι. pag. 790. l. 14. for Page r. Figure.  
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